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NOTE.—The late Dean Stanley, on a visit to America, pronounced this church the finest specimen of parish architecture he had seen.

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A MANUAL

OF THE

REFORMED CHURCH IN AMERICA.

(FORMERLY REF. PROT. DUTCH CHURCH).

1628–1902.

BY

EDWARD TANJORE CORWIN, D.D.,

NEW BRUNSWICK, N. J.

FOURTH EDITION, REVISED AND ENLARGED.

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PREFACE TO THE FOURTH EDITION.

This Manual has grown with the decades until it has become almost too large for a single volume. The first edition, issued in 1859,* was a small quarto of 166 pages. In 1869 a second edition was issued, being an octavo volume of 400 pages. This was improved in its arangement, contained a general history of the Church, fuller sketches of the several Boards and educational institutions, with many biographical sketches of the worthy dead. Thirteen full-page steel portraits adorned the volume. This second edition was exhausted in about four months.

In 1879 a third edition was issued, an octavo volume of nearly 700 pages. It was now possible to present the history of the Colonial period much more fully and satisfactorily, as that portion of the Amsterdam Documents secured by the Hon. J. Romeyn Brodhead in 1841–3 had become accessible.† Many of the articles in the preceding edition were also rewritten and many new biographical sketches were incorporated, and, as in preceding editions, everything was brought down to date. A new feature was that the publications of the ministers were added to their names. Forty-two portraits or views of churches adorned this issue. This third edition was exhausted in a couple of years.

Preparations were made for a fourth edition at the end of another decade (1889), but several circumstances combined to prevent at that time the completion of the work. Twenty-three years have now passed since the last issue, and many changes have occurred and great progress has been made in every department. Much new material has also accumulated. Meantime, repeated requests have been made for a new edition. A year's interruption in his editorial work on the Dutch documents, those procured formerly by Brodhead as well as those recently secured by the writer in 1897-8, § seemed to give the opportunity to complete the long-expected

* For the origin of the Manual, see pages 479, 480 of the "Centennial of the New Brunswick Seminary."

† For a history of the Brodhead Documents, see the author's paper, styled "The Amsterdam Correspondence," in Vol. VIII of the publications of "The American Church History Society," pp. 81–107. Five hundred copies were also published separately.

§ For an account of these later Documents procured in 1897-8, see the author's report of his researches in Holland, 1898, and especially the "Introduction" in Vol. I of these Documents, now in course of publication by the State of New York.

fourth edition. But the work has grown beyond all anticipation. The preliminary history seemed to require expansion in certain lines to show the ever-growing tendency in the Colonial period to a separation of Church and State. The history of the Boards and institutions, also, needed to be partly or wholly rewritten and brought down to date. Then, also, several hundred new names had to be added to the biographical part, while the increasing number of publications of the ministers greatly swelled the book, notwithstanding the omission of many of the former sketches.

In order, therefore, to keep the work within one volume, as well as within reasonable expense, the author has been obliged at the last moment to omit several articles prepared by himself and others for this edition. For the omission of the articles of others, prepared by invitation, he must crave the pardon of these writers. Rev. Dr. John B. Thompson had prepared an admirable and exhaustive history of the hymnology of the Church; Rev. Prof. William J. Hinke, of Philadelphia, had prepared a sketch of the German Reformed Church, with biographical sketches of the early ministers; Rev. Henry Beets, of Grand Rapids, had prepared a sketch of "The Christian Reformed Church in America," and had added an account of their ministers and churches on the same plan as this Manual. This body of Christians is identical in confessions and government with the older Dutch Church in this country. They are the Seceders of Holland, and now number in America more than 100 ministers, with about 150 churches and nearly 19,000 communicants. They have, also, a theological seminary of their own at Grand Rapids, Mich. No one can regret these omissions more than the writer. He sincerely hopes that other ways may be found to issue these valuable papers. They would have added, probably, 200 pages to the Manual, and have made it necessary to issue the work in two volumes.

The Dutch Documents now in course of translation and publication by the State of New York will furnish the details of many interesting facts in the early history of the State, barely alluded to in this work, and will be a rich mine for historians of the future. The author takes this opportunity of thanking the many friends who have assisted and encouraged him in the preparation of this edition. He earnestly prays that the great Head of the Church will bless it to the advancement of His kingdom at home and abroad.

New Brunswick, N. J., May 1, 1902.

TABLE OF CONTENTS.

INTRODUCTION.

The Reformed Church in Europe.—Its Doctrinal Confessions.—Its Government —The Reformed Church *vs.* the Lutheran.—History of the Reformed Church: in Switzerland; in Germany; in France; in the Netherlands.—Persecutions. —The League of "The Beggars."—Deliverance.—Union of Utrecht—The Dutch Republic.—The Liturgy, Doctrines and Government of the Church of the Netherlands.—Early Synods.—The Arminian Controversy and the Great Synod of Dort.—The Post-Acta.—Later Church History in Holland.— The Christian Reformed Church.—Notes.....Pages 1–14

PART FIRST.

GENERAL HISTORY OF THE REFORMED CHURCH IN AMERICA.

FIRST PERIOD.

THE CHUCH UNDER THE WEST INDIA COMPANY, 1626–'64.

CHAPTER I.—Transplanting.—Different Elements of the Reformed Church in America.—The New Netherland Colony.—Its Civil Government: Minuit.— The Church in the Mill-loft.—Comforters of the Sick.—First Minister: Rev. Jonas Michaelius.—His Famous Letter.—Mural Tablets to Michaelius and the Comforters of the Sick.—Relations of the Classis of Amsterdam to the Colonial Churches.—Seal of the Classis.—Relations of the West India Company to the Churches.—Ministry of Bogardus.—The title "Domine."—Anneke Jans.—The Establishment of the Dutch Church.—The Church in the Fort.—Ministry of Megapolensis at Rensselaerwyck.—Jesuits befriended.— Tract of Megapolensis on the Mohawks.—Father Jogues' Description of New Netherland.—English Settlers among the Dutch.—Revs. Francis Doughty and Richard Denton.—Notes.....15–30

CHAPTER II.—The Church during the Administration of Stuyvesant.—Domine Backerus.—The Rights of the People.—Megapolensis in New Amsterdam.— Domine Drisius.—First Latin School.—Churches on Long Island—Fears for the Future of the Colony.—Opposition to the Lutherans.—Growth of other Denominations.—Demands of the Lutherans.—Growth of the Reformed Church.—Persecution of Quakers.—Sabbath and Anti-Liquor Laws.— Father Le Moyne and his Letter to Megapolensis.—Answer thereto.—Ministry of Selyns.—Stuyvesant's Chapel.—Catechetical Ordinance.—Conquest by the English.—Terms of Surrender.—The Ministers and Churches of New Netherland.—Letter of Drisius on the Conquest.—Lasting Influence of the early Dutch Regime. Can the Dutch Church survive?.....31–44

SECOND PERIOD.

RELATION OF NON-EPISCOPAL CHURCHES OF NEW YORK TO ENGLISH ECCLESIASTICAL LAWS, 1664–1708.

CHAPTER III.—The Church during the Administration of James as Duke of York, 1664–'85.—The Oath of Allegiance to Great Britain.—Modified Relations of the American Church to the Church in Holland.—The Relation of the Dutch to English Ecclesiastical Law.—Resistance to an English Church Establishment.—The first Decade under English Rule.—James, the Duke, a

Roman Catholic.—The Duke's Laws concerning Religion.—Real Design of their Liberality.—Gradual Extension of these Laws to the whole Colony.—The Test Act in England.—Reconquest of New York by the Dutch (1673), and its Resurrender by the States-General. Are the Articles of the Original Surrender, concerning Religion, modified thereby?—Instructions to the Governors as to Religion.—Attempt to foist Van Rensselaer, an Episcopalian Dutchman, on a Dutch Church.—First Ordination in New York.—General Religious Condition.—Demand for a General [Legislative] Assembly.—Return of Domine Selyns to New York.—His General Character and Letter to the Classis.—Warning of the Classis to the Churches as to their Liberty.—The Charter of Liberties granted by James: Entire Freedom of Religion allowed.—Real Design of this Liberality.—Notes 45-56

CHAPTER IV.—The Church during the Administration of James as King—James II, 1685-'88.—Repeal of the Charter of Liberties.—Sudden death of Charles II.—James becomes King.—His opposition to Popular Assemblies.—The Transmission of the Charter to America, for Record, suspended.—His Secret Instructions to Governor Dongan Repealing the Charter.—Secret Instructions as to Religion.—Awkward position of James as a Catholic.—Arrival of Jesuits in New York.—Ultimate Result of James' religious policy—the entire exclusion of Catholics from New York.—Humane Instructions concerning Indians and Negroes.—Their Baptisms.—Dongan's Report on Religion in 1686.—Delay in announcing the Repeal of the Charter.—Union of New York and New England.—Downfall of James.—Accession of a Dutch King, William III, to the throne of England.—Act of Toleration for England.—Episode of the Leisler Troubles.—James's policy to introduce Catholicism the cause.—The Dutch Ministers on the side of Order.—Their persecution by Leisler.—Execution of Leisler.—Exhumation of his body and its arbitrary burial under the Dutch Church by Governor Bellomont.—French Invasion from Canada.—Notes..... 57-65

CHAPTER V.—The Church during the Reign of William III, in part. 1688-'95.—The Ministry Act.—The Apparent Religious Freedom in New York, as granted by James, *vs.* the Regular English Policy of Establishing the Church of England in the Colonies.—Will New York permit it?—Restoratien of the Legislative Assembly.—The Test Act extended to the Colonies.—Catholics not tolerated.—Proposed Acts, to Establish the Church of England, twice Rejected by the Assembly.—Finally passed after many Amendments and Limitations.—Text of the Act.—Rejection of the Governor's artfully worded Amendment.—King's Delay in signing it until after the Charter to the Dutch Church.- Col. Morris's Account of the Origin of the Act, its Design and Imperfections.—The Governor's Perversion of the Act.—His difficulties with the *Civil Vestry* appointed under it.—Shall a Dissenter or Churchman be called under its Provisions?—Doubtful result.—Repairs of the Church in the Fort for Episcopal Services.—The Assembly Refuses to pay the bills.—Chaplain John's Miller's plans for the Establishment of the Church of England, and the Support of a Bishop in New York.—Religious Statistics.—Notes..... 66-78

CHAPTER VI.—The Church during the Reign of William III, continued, 1695-'98. First consequence of the Ministry Act—the Complete Independence of the Dutch Church of New York.—The Two Church Charters.—The numerical disparity between the Episcopal and non-Episcopal elements.—Petition of the Dutch to be allowed to build a church outside the Fort, prepared, 1686, but not presented.—Possible reasons.—Petition for a Charter. 1688, Refused.—Site purchased, through Trustees, 1692, and a church building begun, while the Ministry Act was under discussion.—Two more petitions for a Charter unsuccessful.—The Governor balked in all his efforts for the Church of England.—Church Charter finally granted to the Dutch, 1696, giving them complete independence in all their affairs.—Synopsis and Extracts of said Charter.—Selyns' letter to the Classis.—The Governor rewarded for the Charter.—Petition of certain Episcopalians to be allowed to build a church outside the Fort.—Granted.—Calling of Mr. Vesey.—Appointment of "Managers of

the Church of England" distinct from the "Civil Vestry" of the Ministry Act.—Petition of said Managers for a Charter for an Episcopal Church, founding it on the Ministry Act.—Granted.—Difficulty about date of said Charter, if founded on Ministry Act.—Reasons why no objections were made to said Charter.—Bishop Perry's remark.—Complete dependence of the "Church Vestry" on the "City Vestry" for support.—The King's Farm petitioned for in Trinity's Charter, and subsequently granted.—Significance of the last sentence in Trinity's Charter.—Failure of that Charter.—Courtesies between the Dutch and English ministers.—Notes.....79-87

CHAPTER VII.—The Church during the Reign of William III, continued, and of Queen Anne, 1698-1708.—Instructions to the Governors.—Bellomont's opinion of the Ministry Act and of the Charter of the Dutch Church.—Queens County petition for an Act to support a Dissenting Ministry.—Opposed by Bellomont.—Statistics of the Denominations, 1700.—Ministry of the Rev. Godfrey Dellius.—Befriends the Jesuits.—His power over the Indians.—His connection with Fletcher's land grants.—Charges against him and his vindication.—Roman Catholics in New York in 1700.—Act against Jesuit and Popish Priests.—Presbyterians in 1700.—Episcopalians in 1700.—Character of Bellomont.—Cornbury's opinion of Bellomont and of Legislative Assemblies.—Impotence of the Ministry Act for the Church of England.—Supplementary Acts.—Trinity Church re-incorporated, 1704.—Rev. Mr. Vesey's account of religion in the Province.—Unsuccessful attempt to impose an Episcopalian on the Church of Kingston.—Opinion of the people of Kings County as to the interference of the Governor in their church-affairs.—Another Supplementary Act, 1705, to stiffen up the Ministry Act.—Col. Heathcote's letter on the religious situation.—Better financial conditions of the Church of England through the Patent of the King's Farm to Trinity Church, 1705.—Cessation of legislation in behalf of the Church of England.—Arbitrary conduct of Cornbury toward Dutch ministers.—His Council against him.—Action of the Dutch ministers to prosecute him in England.—Disgrace of Cornbury.—Failure of all efforts to repeal the Ministry Act down to the Revolution.—Non-application of English Ecclesiastical Laws to New York.—Lawsuits gained by Dissenters.—Cornbury's oppressions lead to the settlement of the Raritan Valleys by the Dutch.—The Garden of the Dutch Church.—Charters for other Dutch Churches.—Notes.....88-101

THIRD PERIOD.

STRUGGLE OF THE REFORMED CHURCH FOR ECCLESIASTICAL INDEPENDENCE FROM HOLLAND, 1708-1792.

CHAPTER VIII.—Revival and Beginnings of Organization.—The Generation preceding the Cœtus, 1708-'47.—Scarcity of Ministers.—A few ordinations in America.—The Great Awakening.—Influence of Frelinghuysen.—Settlements of Germans on the Hudson and Mohawk.—Care of the Germans in Pennsylvania by the Church of Holland.—Growth of the Church.—Request for a Cœtus and the Delay.—Friends and Opponents.—Attempt to unite the Dutch and German Churches.—Organization of the Cœtus: Beginning of Independence.—Inefficiency of the Coetus.—Assumes the powers of a Classis.—Division of the Church.—General Desire for a College.—Dispute concerning it between Episcopalians and non-Episcopalians.—Trinity Church donates land for Kings College.—Protest against its sectarian character.—Seceders from the Cœtus sustain it.—Petition for a Dutch Professor of Divinity in Kings College.—Opposition of William Livingston.—Charter for Kings College granted, but without the Dutch Professorship.—Attempt of Rev. Theodore Frelinghuysen to secure a Charter for a Dutch College.—Attempt of Domine Ritzema to secure an amendment to the Charter of Kings College, for the Dutch Professorship.—Granted, but not recorded.—Commission of Frelinghuysen to raise funds in Holland.—Censure of Ritzema.—Controversy of the Cœtus and Conferentie.—Notes.....102-117

CHAPTER IX.—Reunion of the Parties.—The American Revolution.—The American Church Constitution.—John H. Livingston.—Consecration of himself to the Dutch Church.—Studies in Holland.—Proposition to unite the Dutch and Presbyterian Churches.—Plans for Union of the Cœtus and Conferentie.—Charter for Queens College in New Jersey.—The Fulton Street Church. Call of Dr. Livingston.—The Union Convention.—Plan of Union approved by the Classis of Amsterdam.—The Transitional Period, 1771-'92.—Semi-Independence of the Church.—The Divinity Professorship and Queens College.—The American Revolution.—Assumption of entire Independence.—Election of Theological Professors.—Translation of the Doctrine, Liturgy and Rules of Church Government into English.—Explanatory Articles on Church Government added.—The Church Constitution adopted, 1792.—Growth of the Church.—Notes... 118–130

FOURTH PERIOD.

THE CHURCH WITH CIVIL AND ECCLESIASTICAL FREEDOM.

CHAPTER X.—General Progress of the Church since 1792.—Brief review.—History of the Church's Constitution.—Development of her Ecclesiastical Bodies.—Development of her Educational Institutions.—Development of her Missionary Boards.—The Work at Home: The recent Immigrant Churches.—The Work Abroad.—Notes..... 131–142
CHAPTER XI.—History of Rutgers College.—Notes..... 143–161
CHAPTER XII.—History of the Theological Seminary at New Brunswick, N. J.—Notes..... 162–185
CHAPTER XIII.—Union College in its Relations to the Reformed Church..... 186–190
CHAPTER XIV.—History of Hope College, Holland, Michigan..... 191–198
CHAPTER XV.—History of the Western Theological Seminary, Holland, Michigan..... 199–207
CHAPTER XVI.—History of the Board of Education 208–214
CHAPTER XVII.—History of Domestic Missions..... 215–225
CHAPTER XVIII.—History of The Young People's Societies..... 226–229
CHAPTER XIX.—History of Foreign Missions..... 230–281
CHAPTER XX.—The Alliance of the Reformed Church throughout the World holding the Presbyterian System..... 282–284
CHAPTER XXI.—Special Features and Relations.—Union of Federation.—The Christian Reformed Church..... 285–289

PART SECOND.

THE MINISTRY..... 291–934

PART THIRD.

THE CHURCHES..... 935–1044

APPENDIX.

1. Chronological List of the Ministers of the Reformed Church in America. 1628–1903..... 1045
2. Chronological List of the Churches..... 1073
3. Widows' Fund.—Disabled Ministers' Fund. 1082

LIST OF ILLUSTRATIONS.

Collegiate R. D. Church, 5th Ave. and 48th St. ..... *Frontispiece*
The Church Under the Cross: "As a Lily Among Thorns" 6
Ursinus and Olevianus: Synod of Dort 10
Tablets to the First Minister and the Comforters of the Sick 20
Seal of the Classis of Amsterdam 22
The Church in the Fort 25
Fac-simile of Metallic Plate found in Fulton Street Church, New York 120
Rutgers College 143
Kirkpatrick Chapel 152
Laboratory of the New Jersey State Agricultural Experiment Station 160
Peter Hertzog Theological Hall 173
Gardner A. Sage Library and James Suydam Hall 177
Theological Faculty at New Brunswick, N. J., 1902 182
Graves Library and Winants Chapel, Hope College, Holland, Mich 187
Theological Faculty at Holland, Mich., 1902 200
Semelink Family Hall, Holland, Mich 206
Two Groups of Ministers of the Collegiate Church 291
Rev. Samuel R. Brown, D.D. 344
Rev. John Scudder, D.D., and Wife 720
Rev. John V. N. Talmage, D.D. 770
Rev. Cornelius V. A. Van Dyck, D.D 822
Rev. Guido F. Verbeck, D.D. 875
Present Edifices of the Collegiate Reformed Dutch Churches, New York, A. D. 1902 934
The South Dutch Church, Garden St., New York, Second Building, 1807-1835 ... 997
The Middle Dutch Church, Nassau St., New York, between Cedar and Liberty Sts., 1729-1844 998
The North Dutch Church, Fulton St., New York, 1769-1875 1000

ABBREVIATIONS.

A. C. ..... Amherst College.
A. G. ..... Amsterdam Gymnasium.
A. S. ..... Andover Seminary.
Al. S. ..... Allegheny Seminary.
Arn. C. ..... Arnheim College, Holland.
A. R. S. ..... Associate Refd. Seminary.
Aub. S. ..... Auburn Seminary.
B. C. ..... Beloit College.
Bl. Schl. or Sem ..... Bloomfield School or Seminary.
C. C. ..... Columbia College.
C. C. N. Y. ..... College of the City of New York.
Ch. R. S. ..... Christian Refd. Seminary, Grand Rapids.
C. N. J. ..... College of New Jersey.
Cor. U. ..... Cornell University.
C. U. ..... Columbia University.
C. U. I. ..... Central College or University of Iowa
D. C. ..... Dickinson College.
Dav. C. ..... Davidson College.
Glas. U ..... Glasgow University.
G. R. M. H. ..... Ger. Refd. Miss. Home, Sheboygan, Wis.
Gum. G. ..... Gumbinnen Gymnasium, Germany.
Gron. Univ. ..... Groningen University.
Ham. C. ..... Hamilton College.
Hob. C. ..... Hobart College.
H. C. ..... Hope College.
H. S. ..... Hope or Holland Seminary.
Har. U. ..... Harvard College or University.
J. C. ..... Jefferson College.
L. F. C. ..... LaFayette College.
Leyd. U ..... Leyden University.
M. C. ..... Middlebury College.
M. U ..... Michigan University.
McCor. Sem. ..... McCormick Seminary.
N. B. S. ..... New Brunswick Seminary.
N. W. S. ..... Northwestern Seminary.
N. Y. U. or U. N. Y. ..... New York University.
P. S ..... Princeton Seminary.
P. U. ..... Princeton University.
Q. C. or R. C. ..... Queens College or Rutgers College.
S. A. ..... Schenectady Academy.
S. G. ..... Stuttgart Gymnasium.
U. C. ..... Union College.
U. S. ..... Union Seminary.
U. G. ..... University of Gratz, Ger.
U. M ..... University of Marburg, Ger.
U. Pa. ..... University of Pa.
W. C. ..... Williams College.
Ut. U. ..... Utrecht University.
W. R. C. ..... Western Reserve College.
W. S ..... Western Seminary, Holland, Mich,
Y. C. ..... Yale College.
Y. S. ..... Yale Seminary.
Y. U. ..... Yale University.

Other abbreviations are sufficiently obvious.

INTRODUCTION.[1]

THE REFORMED CHURCH IN EUROPE.

The Reformed Church is the technical name of that division of Protestantism which had its rise in Switzerland in 1516 under Zwingli. It was contemporary with, but independent of, the Lutheran Reformation. It was subsequently more fully developed and organized under Calvin, with a distinct type of doctrine and polity. While the name The Reformed Church was chiefly confined to churches on the Continent, this term also embraced Protestantism under all its forms in the British Isles. Cranmer gave doctrinal shape to English Protestantism in the Anglican communion in the days of Edward VI. (1547-53), being the principal compiler of the Thirty-nine Articles and the Prayer-book.[2] The persecutions under Mary (1553-58) drove the best of the English Reformers to Switzerland, whence some of them brought back the principles which developed into Puritanism, while John Knox carried back to Scotland with him the principles of Presbyterianism.

DOCTRINAL CONFESSIONS.

The fundamental thought of the doctrine of the Reformed Church is the divine sovereignty. The doctrines of grace, as they are called, are emphasized. These doctrines are exhibited in the confessions of faith of each country where the Reformed Church prevailed: in Switzerland in the Helvetic Confession; in France in the Gallican; in Holland in the Belgic; in England in the Seventeenth Article of the Thirty-nine Articles, and in the Westminster Confession; and finally these doctrines were revised and formulated anew in the Canons of the Synod of Dort (1618-19) by representatives of all the churches above alluded to, besides some churches from other European states.

The doctrinal system of Calvin, as thus presented, was more or less modified at an early period by the federal theology, which was first thoroughly formulated by Cocceius (1609-69). Witsius subsequently became its chief defender (1636-1708). Later modifications of the system of Calvin were attempted at the school of Saumur in France, by Fuller in England, and by Jonathan Edwards and others in America.

GOVERNMENT OF THE REFORMED CHURCH.

Calvin also brought order out of confusion by thoroughly formulating the system of government of the Reformed Church. He distinguished the extraordinary offices of the church in apostolic times from the ordinary in

later times, and divided them into four classes, viz., ministers, teachers (or professors), elders, and deacons. Yet he did not insist on this as the only possible polity, nor was he inflexible as to the mode of election of these officers. So, also, the several grades of ecclesiastical bodies which he proposed, such as Consistories, Classes, local Synods, and a General Synod, were not necessarily binding, but were matters of expediency.

It is generally conceded that the faith of the Reformed Church, as originally formulated, together with its democratic polity, did more for the development of modern civilization, including republican institutions, than any other system.

THE REFORMED *VERSUS* THE LUTHERAN CHURCH.

In the doctrine of the Lord's Supper Calvin also modified Zwingli's views. The great colloquy at Marburg (1529) for the purpose of consolidating the Swiss and German Reformations, including as it did the discussion of the doctrine of the Supper, has left a deep impress, even to this day, upon Protestantism. Then began the real separation of the Lutheran and Reformed Churches, as they subsequently came to be called. Luther held to the more literal interpretation of the words, "This is my body," and was unyielding; while Zwingli held to what seemed to him the only rational meaning of the words—that the bread and wine *represented* the body and blood of Christ, and that the Supper was therefore chiefly a memorial: "This do in remembrance of me." Subsequently Calvin, while holding the memorial view, emphasized the fact of the spiritual presence of Christ at the Supper, and that He was spiritually received by the spiritual and believing worshiper. It was chiefly on these differences that the Lutheran and Reformed Churches became distinct bodies.

HISTORY OF THE REFORMED CHURCH.

SWITZERLAND.

Zwingli was soon cut off in battle (1531), but not before a large proportion of the German cantons of Switzerland had embraced the Reformed faith. The good work was further carried on in that land by the irenic Œcolampadius, and the intrepid and eloquent Farel, who pulled down the altars of idolatry;[8] and, as already intimated, also by Calvin, learned and severe, but possessed of unequaled executive ability. He came a refugee from France in 1536, the same year in which he published his "Institutes of the Christian Religion." The judicious labors of Bullinger, also (1504-75), in guiding the infant church, and his remarkable influence upon the English refugees while in Switzerland, ought not to be forgotten; nor the learning, wit, and eloquence of Beza (1519-1605). His translation of the New Testament into Latin (1566) left its distinct impress upon King James's version of our English Bible (1611).

GERMANY.

From Switzerland the Reformed faith passed over into the Palatinate, in the days of Frederick III., and was joyfully received. Here the Re-

formed Church of Germany was born.[4] Here the Heidelberg Catechism, which has exerted an almost unequaled influence upon Protestantism, was written by Ursinus and Olevianus in 1563.[5] This catechism was also adopted at an early period by the Church of Scotland as one of its symbolical books.

From the Palatinate the Reformed Church extended northward, finding a congenial soil in many of the German states, and quickly penetrated as far as Bremen. It also extended into Bohemia, Poland, Spain, and Italy, but in these countries it was soon suppressed by persecution.

FRANCE.

In France the Reformed Church met with great opposition, and many of its earlier adherents were forced to leave the country. Nevertheless its success was so great that a Protestant Synod was held at Paris in 1559, representing more than two thousand congregations. This Synod revised and approved the original Confession of Calvin. Beza presented this in 1561 to Charles IX. at Poissy, where he pleaded earnestly for evangelical truth, and made a deep impression. It was soon published as the creed of the French Reformed Church, and was known as the Gallican Confession. It was amended at the Synod of Rochelle in 1571, and is sometimes styled the Confession of Rochelle. It was at this colloquy at Poissy that the distinctive name THE REFORMED CHURCH originated. It was the old apostolical church, freed from the errors and superstitions which had attached themselves to it, and which was now restored to its primitive purity and excellence. This is the old historic name, far nobler and broader than names which simply refer to a form of polity or to an individual Reformer. In 1572 occurred the massacre of St. Bartholomew's Day, which caused the death of at least twenty thousand Protestants. But truth again took courage of despair. In the war which ensued they obtained remarkably favorable terms, which prepared the way for the Edict of Nantes (1598), by which they secured almost unlimited toleration. For eighty-seven years this edict remained in force (1598-1685), and this period represents the halcyon days of the Reformed Church of France. Great preachers adorned the Protestant pulpits, such as Jean Daillé, Saurin, Du Bosc, and Claude. Protestant schools were established everywhere, with thirty colleges and eight universities, of which the most celebrated was that at Saumur. The twenty-ninth and last General Synod was held in 1659.[6] The Edict of Nantes was not revoked until 1685, although the French Protestants, a million in number, had been much annoyed and hampered for many years before. The total number of fugitives before and after the Revocation was at least a half million. They were hospitably received in all the neighboring countries, which they enriched with their arts and character. Multitudes of them came to America. Not a few of them went to South Africa, and united with the Dutch Reformed Church of that region.

THE REFORMED CHURCH IN THE NETHERLANDS.

In the Netherlands the Reformation met with a most hearty welcome. Entering from Germany, it afterward received its chief impetus from Switz-

erland and France; hence its distinctive type of the Reformed doctrine and more democratic polity. But here, as elsewhere, there had been a great preparation made by reformers before the Reformation.[7] Gerard Groot (1340-84) had made a deep impression by his eloquence and enthusiasm. He taught that religion was a matter of the heart, and not dependent on priest and ceremony. He founded in 1382 the community known as the Brotherhood of the Common Life. The members lived together for the study of the Scriptures and the cultivation of practical piety. They used the vernacular tongue in reading the Bible, as well as in preaching and prayer. Indeed, the Bible had been translated into Dutch[8] as early as 1477, and many editions were published. These brethren gained their livelihood by manual labor, by the transcription of books, and especially by teaching. They were not allowed to beg. This fact placed them in striking contrast with all the orders of monks. They were very popular throughout the land. Their schools became famous. From them came some of the best teachers in Europe, and also such men as Thomas à Kempis (1380-1471), who wrote "The Imitation of Christ," a book even now published by Protestants; Wessel Gansevoort and Rudolph Agricola, with their evangelical teaching and preaching fifty years before Luther; and Erasmus (1465-1536), the father of Biblical criticism. He refused to take monkish vows, and gave to the world in 1516 a new edition of the Greek Testament, with a purer text than had existed before, as well as an elegant Latin version of the same. Indeed, the graduates of the schools of this brotherhood subsequently became the heroes of the Reformation in the Netherlands.

We can only allude to the Anabaptists. While some of them were wild and extravagant fanatics, others were sweet evangelical Christians, who suffered not a little for the truth as they understood it. Others were mystics in their views. Menno Simons, a converted priest (1492-1559), joined them in 1535, and was a power for good among them. While undoubtedly defective in some of their doctrinal views, yet they emphasized the work of the Spirit upon the heart. They settled all differences by arbitration, and insisted on the strictest morality. They stood for civil and religious liberty, and even at that early period advocated a separation of church and state. They were an important factor in the Reformation in Holland. The desire of some of their children to join the Reformed Church was the immediate occasion of the preparation of a Form for Adult Baptism, in 1604. In many respects they resembled the Society of Friends in England.

PERSECUTIONS.

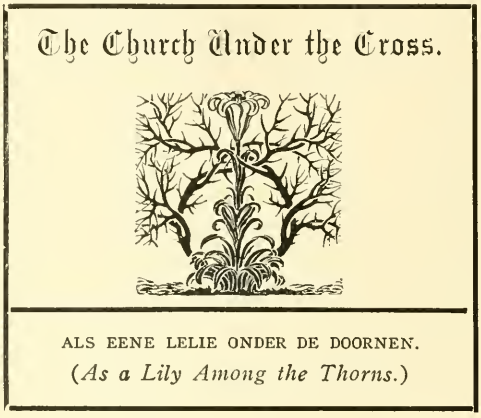
Now Charles V. (1519-55), and his son, Philip II. (1555-81), foolishly imagined that they could turn back this great tide of reform and extirpate heresy. Edicts denouncing heretics, and condemning them to torture and execution, were issued frequently during a generation (1520-50). The monks John Esch and Henry Voes, for their evangelical teaching, were burned at Brussels as early as 1523, and were perhaps the first martyrs of the Reformation. Pistorius suffered the same fate two years later, and uncounted persecutions and torturings and martyrdoms followed.[9] But the

blood of the martyrs was the seed of the church. It would seem that scores of converts must have sprung up for every martyr. Many fled to escape the cruel edicts. Not a few went to England, where as early as 1550 Edward VI. gave them the spacious church of Austin Friars in London, which is used by the Dutch to this day.[10] Protests were made by Orange, Egmont, and Hoorn against the violence of the Government, which led to the displacement of Cardinal Granvella (1564), one of the principal instruments of the persecutions. Meanwhile the Council of Trent had been in session (1545-63), and had issued its decrees against heretics. Philip now, with blind fatality, determined to enforce these decrees. It was this step which led to the beginning of organized resistance, the humiliation of Spain, the triumph of Protestantism, and all the glories of the Dutch Republic.

In 1565 a covenant was entered into by a few patriots at Brussels to resist the Spanish yoke and the introduction of the Inquisition. The following year four hundred nobles went on foot to Brussels, to the court of the Regent, Margaret of Parma, a natural daughter of Charles V., and, on April 5, 1566, earnestly petitioned for protection from persecution, and for religious toleration. One of the councilors referred to the petitioners, coming as they did on foot, as a troop of beggars. The phrase was overheard, and at a banquet on the evening of April 8 it was eagerly adopted by the young nobles as a party name—*Vivent les Gueulx!* A league was formed called the League of Beggars, and the term became a rallying-cry of great power. Orange, Egmont, and Hoorn, though they had at first stood aloof, dropped in at the banquet of the nobles and drank health to "The Beggars." As if by a common instinct, the people everywhere accepted of the title, and wore medals to indicate their position. Delegations were sent to Philip to ask for relief, but they accomplished nothing. Field-preaching now, under the protection of armed men, did much to evangelize the people and inspire them to resist oppression. Herman Stryker in the vicinity of Ghent, Peter Dathemus in West Flanders, together with Ambrose Willie Marnier, Guy de Bres, Francis Junius, Peregrine de la Grange, Peter Gabriel, and John Arentsen, were among the first of these field-preachers, and the practice soon spread all over the land. The hymns of Beza and Marot were also of great service, not only for devotion, but for instruction, and in exciting enthusiasm. The people soon rose in their might, and the churches throughout the land were quickly shorn of the symbols of superstition and idolatry. Monasteries and nunneries were destroyed. The church buildings were whitewashed to indicate their purification, and preaching and simple devotions took the place of ceremonialism. The *Lily among Thorns*[11] became the emblem of the church.

But Philip now resolved utterly to extirpate heresy at all hazards. The Duke of Alva came into the country with twenty thousand mercenary troops, and a work of carnage and martyrdom, on a scale perhaps unequaled, was begun. Alva was made regent. During six years (1567-73) one hundred thousand men lost their lives. He established a Council on Disturbances to ferret out heretics. The people called it the Council of Blood. Death was decreed against every one tainted in the slightest degree

with heresy. It was at this time that Egmont and Hoorn lost their lives. Myriads of the best citizens fled the country. They went to Germany, Denmark, and especially to England. Eight Dutch churches soon sprang up in London. There were also Dutch churches established in Canterbury and Norwich, which were fostered by Elizabeth; also at Rye, Southampton, Winchelsea, Glastonbury, Dover, Whittlesea, Thormay, Feversham, Sandtoft, Ipswich and Hampton. Not a few of the refugees Anglicized their



names, and their descendants were found among the Independents in England, and some of them ultimately came to New England. England was greatly benefited by the useful arts which they introduced.[12]

DELIVERANCE.

But deliverance was near at hand. William of Orange (1533-84) was raised up by Providence to save the nation and make it a shining example to all future time of perseverance in a good cause unto victory. William had been honored by many offices of trust. He had listened in silence to Henry II., who had told him of a plot to destroy all Protestants in France and the Netherlands; hence his surname of "the Silent." But he was horrified at the recital. And now with the arrival of Alva he could no longer conscientiously remain in the service of Philip. He retired to Germany and became a Protestant. He was outlawed, but ultimately raised an army, and was more than a match for Philip. He fought the Spaniards not only by land but by sea, and took some rich prizes. In 1572 the "water-beggars" took Briel, and this was the turning of the tide.

After the siege of Haarlem, which cost Alva twelve thousand of his troops, together with the mutinies which followed, Alva was glad to seek recall from the country in 1573. With the siege of Leyden (1574) the Spanish efforts were further frustrated. Orange was soon able to enter upon a series of negotiations which resulted in the Pacification of Ghent (1576), in which the seventeen provinces bound themselves together to drive out

the Spaniards and to establish freedom of religion. Many intrigues followed. The southern provinces withdrew from the compact, leaving Belgium Roman Catholic. The Protestants of that country now fled to Holland, and are known as Walloons—of whom more in a subsequent chapter. In 1579 was signed the UNION OF UTRECHT, consisting of the seven northern provinces, and this union became the foundation of the Dutch Republic. They adopted as their motto, *Eendracht maakt macht*—"a united pull gives power," or "union makes strength." This ought now to be made the motto of Protestantism in the federation of all evangelical churches. In 1581 the States-General or senate of Holland deposed Philip as unworthy to be recognized any longer as their king, and issued their Declaration of Independence. In this they declare that a prince is appointed by God to defend and preserve his subjects, and not to oppress and persecute and murder them; that the subjects were not created for the sake of the prince, to obey him whatever might be his character, but that the prince was made for the subjects, to govern them justly and be a father unto them; that if he does not act thus, he is a tyrant, and ought no longer to be recognized, and another should be chosen in his place. Hence they declared that from necessity the king of Spain was *ipso jure* deposed from his sovereignty over the Low Countries, and they would no longer use his name or permit others to use it as their sovereign.

THE DUTCH REPUBLIC.

Thus arose the Dutch Republic.[13] The wonders of her career cannot here be described—her constitution; her wars; her diplomacy; her universities, scholars, and divines; her power on the sea; her great commercial companies; her colonies in Asia, Africa, and America; her riches; her toleration of all sects; her welcome to the Pilgrims and other dissenters from the British Isles. The war, of course, went on, with periods of truce; but it was not until 1648, at the Peace of Westphalia, after an eighty years' war, that the political rights of all the Reformed princes and Churches of the Continent were secured by treaty; and this treaty became the basis of the positive law of all Europe. From this epoch date regular international relations, through continuous diplomatic agents, among all Christian nations. The same principle is now extended to Turkey and the nations of Asia.

THE LITURGY OF THE NETHERLANDS[14]—EARLY SYNODS.

During the troublous times before independence, liturgies were growing up, containing purified forms of devotion, and these were also full of instruction to the common people. In their composition all the older liturgies, even to the earliest centuries, were freely used.[15] Errors and superstitions which had attached themselves to them were, of course, eliminated. These liturgies, as they appeared, were translated from one language to another, with improvements, until they approximated the Reformed ideal. Besides an earlier one in Geneva, Calvin prepared a liturgy[16] for his Walloon congregation at Strassburg in 1541, which was printed in 1545. A

second edition was published in 1546 by Polanus, Calvin's successor. Upon the removal of Polanus with his entire flock to Glastonbury, England, in 1551, he translated this liturgy into English, which Cranmer and his colleagues used in the preparation of the Book of Common Prayer.

In 1553 John à Lasco, pastor of the Dutch Church of Austin Friars, London, prepared a liturgy in Latin, based on that of Polanus. An abridgment of this was made by Micron in 1554, translated into Dutch, and printed at Embden under the title, "Christian Ordinances of the Netherlands Congregations of Christ, with the approbation of the ministers and elders of the Neder Dutch Church of Christ at London, for the comfort and profit of all believers. Diligently collected and arranged by Martin Micron." The next year a Latin edition of à Lasco's liturgy of 1553 was published at Frankfort under the title, "The Form of Ecclesiastical Service in the Dutch Church of Foreigners Established at London in England." In 1566 Dathenus revised the liturgy of Micron, and this revision was formally adopted in Holland by the Synod of Wesel in 1568. This also contained Dathenus's versification of the Psalms and the Heidelberg Catechism. Forms for the administration of baptism to infants, Micron's Compendium for those who wished to enter into the full communion of the church, forms for the administration of the Lord's Supper, and for marriage, with many forms of prayer, were also incorporated. This revised liturgy of Dathenus was formally adopted by the Synods of Holland and Zeeland in 1574, and soon came into more or less general use in all the provinces. The prayers in these liturgies were not obligatory. Thus during the generation of greatest persecution were these believers preparing forms of worship which would exert an educational influence for generations.

DOCTRINAL STANDARDS IN THE NETHERLANDS.[17]

Meantime, also, they felt the necessity of providing themselves with a definite creed and church order, or system of polity. Congregations, more or less imperfectly organized, had sprung up everywhere. Many minor differences in faith and order needed to be adjusted. Guido de Bres, Peter Dathenus, Henry Modet, and Francis Junius were the principal instruments in securing the unity desired. After a few concessions wrung from the Regent Margaret in 1566, some Walloon and Dutch pastors felt encouraged to meet at Antwerp, with a number of nobles, to begin the formation of a regular church organization. After slight revision they adopted the Belgic Confession of Faith, which had been composed by Guido de Bres in 1559, and published in 1561. It was modeled after the Gallican Confession, and contained thirty-seven articles. A copy was sent to Philip II., with an explanatory letter, and also with a request for protection and liberty of conscience. At the same time an exhortation was addressed to the several local authorities of the Netherlands. The Heidelberg Catechism was provisionally adopted at the same time. The Synod, however, was careful to say that these standards of doctrine were only symbols of agreement, and that the WORD OF GOD was their only rule of faith.

Such was the beginning of the Reformed Church in the Netherlands,

although the principles of the same faith and ever-increasing numbers of adherents had existed for nearly half a century, not to speak of similar believers before the Reformation.

CHURCH POLITY IN THE NETHERLANDS—THE SYNOD OF WESEL.

The two Synods which formulated the Church Order, as the polity of the church was called, were obliged to meet outside the Netherlands, on account of the raging persecutions within. It was during the atrocities of Alva (1567-73), who had sworn to exterminate the heretics, that the Dutch proceeded to organize their church, not doubting, in their new-found evangelical faith, but that God would give them victory and peace. This Synod of Wesel (1568) accordingly adopted the name "The Netherland Churches which are Waiting under the Cross." They also adopted provisionally Calvin's Presbyterian polity, which they elaborated in certain particulars to suit their circumstances. Ministers must be pious and learned men, and must agree in doctrine with the standards already adopted. Schools must be established for the study of Hebrew, Greek, and Latin. The Walloon churches could use the Geneva Catechism. The Dutch versification of the Psalms by Dathenus was adopted for use in worship. The duties of the four classes of officers were defined, and directions were given as to sermonizing and prophesying—that is, Bible-class teaching. They refused to give *minute* directions as to the way of administering baptism and the Supper, lest they should seem to tyrannize over consciences.

THE SYNOD OF EMBDEN.

At the Synod of Embden (1571) the action of the Synod of Wesel was confirmed, and some additions were made. Ministers must subscribe to the standards of doctrine. The name "consistory"[18] was adopted for the minister, elders and deacons of each church, who must hold weekly meetings. The Classes were to meet quarterly or semi-annually, and a biennial General Synod was suggested, which should be conventional. Ministers were to be called by the Consistory, subject to the approval of the Classis. These features of church government, more or less expanded, remain the same in the Reformed Church in America to this day.

With the recall of the Duke of Alva to Spain (1573) the fugitives were enabled to return. A Synod embracing only the two provinces of Holland and Zeeland was held in 1574 which was somewhat retrogressive, owing to local and personal reasons, but its acts were not recognized by the States. Following the siege of Leyden the University of Leyden[19] was founded in 1575 in reward of the heroism of the citizens. In 1576 the Reformed Church was established in the provinces of Zeeland and Holland, but freedom of religion was allowed in all the provinces. This was the result of the Pacification of Ghent. The infamous edicts of Charles V. were now repealed, and the Inquisition was forever prohibited.

THE FIRST SYNOD OF DORT.

With two national Synods which were subsequently held in the country—viz., at Dort (1576) and at Middelburg (1581)—the polity of the Reformed Church of Holland was completed. The first of these Synods was called without the consent of the civil power. It declared that in ecclesiastical matters the power belonged to the church alone. It was subsequently conceded, however, that calls on ministers might be also approved by the magistrates. The four grades of ecclesiastical bodies were defined, viz., Consistories, Classes, Provincial Synods, and a General Synod which was to meet triennially. Church records were to be minutely kept, as well as records of baptisms and marriages. The conditions of full church-membership were defined.

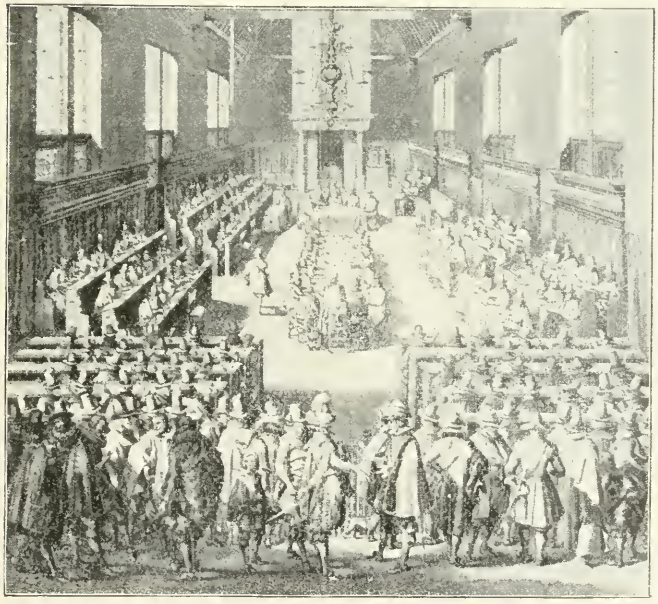
THE SYNOD OF MIDDELBURG.

The Synod of Middelburg (1581) invited the States to send a delegation, but this was declined. This excited some suspicions. This Synod decided that the States should not be recognized in the election of ministers, elders or deacons. A proposition was made for some sort of civic superintendence, but this was rejected. It was now decided that all church officers, including professors of theology and schoolmasters, must sign the standards of doctrine. The Reformed Church of Holland was now (1581) thoroughly organized, with an evangelical liturgy and creed and a Presbyterian polity. Within a month after the adjournment of this Synod, as before said, Philip II. was formally deposed. The Reformed Church now became the established church of the Netherlands. The minutes of the famous Classis of Amsterdam begin in 1582.

THE ARMINIAN CONTROVERSY—THE GREAT SYNOD OF DORT.

To pass over the intervening period, in 1609 began a truce of twelve years with Spain. In the same year began the great Arminian controversy, which led to the call of the famous Synod of Dort (1618-19). Arminius (1560-1609) was ordained as a Reformed minister in 1586. In 1603 he became professor of theology at Leyden. He soon became involved in a dispute with Gomar on fore-ordination. He asked for the assembling of a Synod to decide the questions involved, but before this could be done he died. His adherents, as ministers of the Reformed Church, were condemned for holding opinions contrary to the standards of doctrine which they had subscribed. In 1610 they presented a remonstrance against this decision, and hence were called Remonstrants. The debate went on for ten years. The Remonstrants held to a conditional election, an unlimited atonement, yet that no man of himself is able to exercise saving faith, except through the power of the Holy Spirit; and that grace does not act upon men in an irresistible way. Upon the perseverance of the saints they were undetermined. All the Reformed churches of Europe were invited to send

Authors
of the
Heidelberg Catechism
AD 1562



Synod of Dort, 1618–19.

delegates to this Synod, and they all complied except Anhalt. Those appointed by the Reformed Church of France were forbidden to attend by the King. James I. of England sent Carleton, Bishop of Llandaff; Davenant, afterward Bishop of Salisbury; Samuel Ward, professor at Cambridge; Joseph Hall, afterward Bishop of Exeter and Norwich, and Walter Balcanqual, chaplain to the king. Twenty-three delegates came from Germany, the Palatinate and Switzerland. It is a little remarkable that there were no delegates from Scotland. Did King James prevent their going? There were thirty-one Dutch ministers present, twenty elders and five professors. The Arminians were cited as accused parties. Their leader, Episcopius, defended their views with great eloquence and boldness. The doctrines of grace concerning predestination, redemption, the corruption of man and the manner of his conversion and the perseverance of the saints were elaborately discussed and more accurately defined and formulated in what are called the Canons of the Synod of Dort. The design of these Canons is TO MAGNIFY THE GRACE OF GOD in the salvation of sinners. The representatives of all the Reformed churches present signed the Canons. It was then decided that the Remonstrants, as officers of the Reformed Church, should be excluded from their offices.[20] They would, no doubt, have been tolerated as a separate sect.

Political complications were involved in the discussion, and the long dispute no doubt exasperated both parties; hence the added severity of the banishment of about two hundred ministers, including the great statesman and scholar, Hugo Grotius, and the execution of Barneveldt. But these events must be judged in the light of the seventeenth century. Within six years, upon the death of Maurice (1625), the Remonstrants were permitted to return, and full toleration was granted them. Arminians are now found everywhere. As Wesleyans in Great Britain and Methodists in America, though somewhat loose and uncertain in doctrine and given to extremes in action, they have been most useful in advancing the kingdom of God, and the Reformed Church in America bids them Godspeed.

THE POST-ACTA.

The Synod of Dort was in session for six months and its proceedings are voluminous. After the withdrawal of the foreign delegates at the close of the one hundred and fifty-fourth session, the Dutch delegates continued in session as a National Synod. Its acts (Sessions 155-180) are known as the Post-Acta.[21] They relate to a variety of topics, such as church ordinances, the *jus patronatus,* church visitation, the call to the ministerial office, correspondence between magistrates and Consistories, festival days, the hymns to be sung in the church, the baptism of Roman Catholics, the observance of the Sabbath, the marriage relation, professors, the form to be signed at ordination, the baptism of the sick and of adults, the visitation of the sick, a new translation of the Bible into Dutch, foreign missions, profanity, ministers' salaries, the liturgy, and other matters.

The Heidelberg Catechism was reindorsed with words of praise, and parents were exhorted to teach it in the home.[22] It was *required* to be

taught in the schools. The establishment of more schools was urged. Ministers were required to explain a portion of the catechism every Sabbath afternoon. A compendium of the catechism prepared by Herman Faukelius was adopted in the place of that of Micron and others which had formerly been used.

New forms had been added to the liturgy from time to time, and modifications had been made by different Synods. The revision of the liturgy was now intrusted to a committee, of which Festus Hommius, pastor at Leyden, was chairman. Their work was ratified by the Provincial Synods in 1622. The Articles of Church Government were also revised. They consist of eighty-six articles, which were treated under four heads; viz., Offices; Ecclesiastical Assemblies; Doctrines, Sacraments and Usages; and Discipline. Of course the Erastian features of church government continued in these rules, on account of the union of church and state, as was the case in every country of Europe. Therefore it was possible for the State to prevent a General Synod from being held for two centuries, 1618-1816. Provincial Synods were held, however, and these sent delegates to one another. These Rules were also the Rules of the Dutch Church in America until 1792, although the Erastian element of these rules was never operative in America. It was just after the Synod of Dort that the West India Company was chartered, 1621, and New Netherland began to be colonized.

Subsequent generations in Holland passed through many vicissitudes.[23] The spread of rationalism in the eighteenth century affected many of her ministers, and the Napoleonic wars resulted in a great modification of the polity of the church. In 1796 the French decreed "that the church be separated from the state, and that no social advantage or disadvantage is to be derived from the profession of any religion whatever." The churches and ministers by this sudden change were left in great straits and suffering. But with the battle of Waterloo, 1815, the French were overthrown.[24] In 1816 William I., who had become King of Holland, called a General Synod, and offered to support the church, if the church would accept of a modified constitution. In their great distress they yielded, and the old Presbyterian form of government was greatly modified, if not quite destroyed. General Synods[25] have been held yearly since 1816, but the representatives are few, and in all the church bodies a *Bestuur* or Board of Administration manages all affairs. Subsequently the church gave up the Canons of Dort and allowed as wide a latitude to her ministers and professors as Germany or Switzerland.

Therefore, in 1834, a number of ministers and churches separated from the Established Church and organized The Christian Reformed Church. Their design was to secure and maintain purity of doctrine. After much difficulty, and not without considerable persecution and suffering, they obtained recognition. In 1846, mainly from this body, began a new emigration of Hollanders to America, going chiefly to Michigan and other Western States. A large portion of them fell, naturally, into the fold of the Reformed Church in America, which has always adhered to the original system of Reformed doctrine and polity. Some, however, not being able

at first to appreciate American institutions and the absolute toleration which has always prevailed here since the American Revolution, separated, sooner or later, from the others, and formed "THE CHRISTIAN REFORMED CHURCH IN AMERICA."

The present kingdom of the Netherlands, according to the constitution of 1848, grants entire liberty of conscience and complete civil equality to the members of all religious confessions. The old National Reformed Church, the Lutheran Church, the Remonstrants, the Roman Catholic Church, English Presbyterian ministers in certain seaports, and even the Jews, are supported by the Government. Only "The Christian Reformed Church" receives no help from the State, which, spiritually considered, is an undoubted advantage. In 1857, under the influence of the liberals and the Romanists, the government banished religious instruction from the schools, and in 1876 abolished the theological faculties in the universities, but granted funds to the National Synod for special theological instruction. When rationalists secured these professorships the orthodox party established a Free Reformed University at Amsterdam (1880). The same party has established free schools all over Holland, in which evangelical religion is taught.

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[1]See another Introduction in third edition of Manual, 1879, pp. ix-xiv. The present Introduction is a revision of the author's Introduction in Vol. viii, Am. Ch. Hist. Series.

[2]See Baird's "Eutaxia," especially the second edition, London, 1856; with notes by Binney.

[3]"Eutaxia," ed. 1856, p. 15.

[4]See Dr. Jas. I. Good's "Origin of the Reformed Church in Germany," 1887.

[5]This Catechism was also translated from the original German into Dutch in 1563, a fact long doubted. A copy of that first edition, perhaps the only one extant, recently found in the library of Professor Doedes, was secured by the author while in Holland in 1898, and is now deposited in the library of the Collegiate Church, New York City.

[6]There were twenty-nine of these Synods held in France during just a century, 1559-1659. See "Synodicon in Gallia Reformata" or Acts, etc., of the Reformed churches in France. Translated into English by Rev. John Quick, minister of the Gospel in London, 4to. pp. 596. London, 1692. This contains also the Gallican Confession, Rules of Church Government, and everything of importance pertaining to the Reformed Church in France. It is the Thesaurus of the early French Protestants. In the Acts of Synod of 1637 there is a list of 647 ministers and churches. See also Schaff's "Creeds of Christendom" for the Gallican Confession.

[7]See Ullman's "Reformers Before the Reformation," and Hansen's "Reformed Church in the Netherlands."

[8]A copy of this first edition of the Bible in Dutch, 1477, was secured by the author while in Holland in 1898, and is now in the library of the Collegiate Church.

[9]See Hansen's "Reformed Church in the Netherlands" and Van Pelt's "Church and Her Martyrs."

[10]The history of this church has been recently published under the title, "Register of the Dutch Church, Austin Friars, London, 1571-1874." There are 45 pages of Historical Introduction, and then a list of Baptisms, Marriages and Burials; with copies of the Monumental Inscriptions and plates of the Monuments. Indexed. There are then four very stout volumes styled "Ecclesiæ—Londino—Batavæ Archivum," or "Archives of the Dutch Church in London," which include certain Scientific Papers deposited with them, and three volumes of Correspondence, relating largely to Refugee churches in England and other lands. It is a mine of material hardly yet begun to be worked.

[11]See Holland's Column, in Historical Decorations at the Pan-Presbyterian

Council, Philadelphia, 1880. This is also in Centennial Volume of New Brunswick Seminary, 1884.

[12]Weiss' "History of French Protestant Refugees," Vol. i, 236, 243-4; ii, 10. Also Burns' "History of Foreign Protestant Refugees in England," 1846.

[13]The "Groot Plakaet Boek," in eight large volumes, with a thorough "Register," or Index, contains all the Edicts, civil and ecclesiastical, during the two centuries of the Dutch Republic's existence. The Ecclesiastical Edicts include the successive revisions of Church Polity and of the Doctrinal Symbols. These have also been collected and printed separately in four volumes called "Kerkelyke Plakaet Boek." Copies of the "Groot Plakaet Boek" are to be found in the State Library of New York, the Sage Library at New Brunswick, and the author has a copy. The Collegiate Church of New York has a complete copy of the "Kerkelyke Plakaet Boek," and the Sage Library volumes i and ii.

[14]See Baird's "Eutaxia," 1855. Second edition, 1856, pp. 15-44; also Demarest's "Liturgical Features of Reformed Church," in "Centennial Discourses," 1876. Hansen's "Reformed Church in the Netherlands," 1884.

[15]Baird puts this less strongly. "Eutaxia," second ed., 1856, pp. 19, 20.

[16]"Eutaxia," pp. 19, 22, 34.

[17]Seo "Great Edict Book," referred to in Note 13; also Hansen's "Reformed Church in the Netherlands."

[18]Subsequently the term was limited to the minister and elders, but in America it has always also included the deacons.

[19]In 1875 the "General Catalogue of the University of Leyden" ("Album Studiosorum Academiæ Lugduno Batavæ") was published, containing the names and other facts of all the students for three centuries. Hague, 4to, pp. 1723. By Martin Nijhoff. A copy of this was procured by the author in 1898, and belongs to the Collegiate Church of New York. Also the "General Catalogue of the University of Utrecht" ("Album Studiosorum Academiæ Rheno-Trajectinæ," 1636-1886). This also belongs to the Collegiate Church. The author also owns a "General Catalogue of the University of Groningen, published about 1826. These Catalogues contain hundreds of English and Scotch names, as well as almost all of those of the early American Dutch ministers.

[20]See Thos. Scott's "Articles of the Synod of Dort," 1818; republished at Utica, N. Y., 1831. Also an edition by the Presbyterian Board, 1841.

[21]Hansen's "Reformed Church in the Netherlands," p. 171.

[22]See this action in Dunshee's "History of the School of the Collegiate Church, New York," ed. of 1853, pp. 10-14; ed. of 1883, pp. 3-5.

[23]See also Letter of Classis of Amsterdam to Gen. Syn. of R. C. A. in 1845, in which these changes are briefly referred to. The Classis speaks of "the clearer and more evangelical representation of the doctrines and duties of our faith." . . . "Jesus Christ and Him crucified and glorified remains the only basis of our preaching." Minutes Gen. Syn., 1845, pp. 519-522.

[24]The Classis of Amsterdam never missed holding its sessions during all these troubles, and their Minutes are filled with material relating to the times. See volumes xvi, xvii, xviii.

[25]A complete printed set of the Minutes of these General Synods are in the Sage Library at New Brunswick, N. J.

PART FIRST.

GENERAL HISTORY OF THE REFORMED CHURCH.

FIRST PERIOD.

THE CHURCH UNDER THE WEST INDIA COMPANY.

CHAPTER I.

TRANSPLANTING THE REFORMED CHURCH TO AMERICA.

The Reformed Church in America is the oldest body of Presbyterians on the Western Hemisphere. As the pioneer, therefore, of those doctrines and forms of government believed to be the most in harmony with Scripture and the American Constitution, she occupies a unique place in our country's annals. The Reformed Church of Holland has the honor of having first planted Presbyterianism upon the shores of the New World.

Many adherents of the Reformed faith, led by various causes, early emigrated to America. Those from the Continent, while retaining the general epithet of Reformed, have, on account of the different nationalities from which they sprung and out of love to their fatherlands, retained, until 1867, patrial adjectives to indicate their origin; hence the Dutch Reformed, the French Reformed and the German Reformed churches. But these old national distinctions became comparatively meaningless in the general intermixture and Americanization of all the Reformed churches in this country. Scattered representatives of the Swiss Reformed, also, were not wanting. The non-Episcopal emigrants from Great Britain of the Reformed faith have generally been distinguished by names derived from their forms of church government, to indicate their opposition to Episcopacy, as Congregationalists and Presbyterians; but these and the Continental branches have freely intermingled as location or other circumstances determined, thus giving a practical exhibition of the unity of the church. The French Reformed have been almost completely absorbed by other denominations which flourished around them. The German Reformed, mostly from the Palatinate, at first placed themselves under the care of the Classis of Amsterdam. Indeed, all the elements of the Reformed Churches of the Continent, wherever located, were, for a longer or shorter time, under the

ecclesiastical care of that renowned Classis. French and German and Swiss, as well as Dutch, from all parts of the New World—from New Netherland, Pennsylvania, Maryland and Virginia; from the West Indies, Guiana and Brazil, and even from many parts of the Old World; from Guinea, Cape Colony, Hindustan and Ceylon; from the East India Islands, as Borneo and Java; from Formosa and Japan—turned to Amsterdam for men and money.[1]

THE REFORMED CHURCH COLONY IN NEW NETHERLAND.

The Dutch did not flee to America from oppression, as did the Puritans, for Holland was at that time the open asylum for the oppressed of all lands; but they came hither on great commercial errands. Their small fur trade with the city of Archangel suggested the possibility of a vast trade of a similar kind with America. It was soon perceived that the peltry of the New World could be made a business immensely profitable. Hudson, sailing under the auspices of the Dutch East India Company, in searching for a western route to India, discovered, in 1609, the river which bears his name. Hendrick Christiaensen soon made ten voyages to this river by virtue of a special grant. In 1614 the country between Virginia and New France, and extending on the sea coast from the fortieth to the forty-fifth degree of latitude, was named NEW NETHERLAND, and the New Netherland Company was chartered to trade therewith. A few armed trading posts were at once established along the Hudson River. These efforts and other circumstances, such as the termination of the twelve years' truce with Spain, resulted in the organization of the West India Company.

For twenty years already the Dutch East India Company had been trading in the Indian Ocean and on the shores of the Pacific. By its daring enterprise and success it built up a Dutch empire in Malaysia. By the floods of wealth which it brought back to Holland it excited the admiration of the world. And now a West India Company was chartered (1621) for the development of traffic with America, the humbling of Spain, the conversion of the Indians and colonization in general. The company had, so far as the Dutch could give it, the monopoly of the Atlantic Ocean on all its uncivilized shores. It was an armed commercial corporation, possessing almost unlimited powers to colonize, defend and govern its possessions. It planted colonies not only in New Netherland, but in Brazil and Guiana, South America, in the West Indies and on the shores of Africa. The particular care of New Netherland was ultimately committed to the Amsterdam Chamber. By its instrumentality parts of our Middle States were rapidly settled with emigrants from Holland.

Among these Dutch were many Walloons, as they are called in English. Their original name was *Gallois*, because they bordered on France and spoke the old French; but the Dutch called them *Waalsche*, which was corrupted into Walloons. They inhabited the southern provinces of Belgium. These did not join in the Union of Utrecht (1579) because most of the people were Roman Catholics. The Protestants of these provinces, being persecuted, fled to Holland, and these are the Walloons of history. They

carried with them many useful arts and enriched their adopted country. They were allowed to retain their own modes of worship. The English Virginia Company had failed to offer acceptable terms to them to settle in Virginia. The West India Company was more fortunate, and Walloons were among the first emigrants whom the company brought to New Netherland. Huguenots also early began to choose America as their home.

THE CIVIL GOVERNMENT OF THE COLONY—MINUIT.

New Netherland was made a province in 1623. The provincial seal was a shield, bearing a beaver, proper, surmounted by a count's coronet and encircled by the words *Sigillum Novi Belgii.* In this same year the ship New Netherland brought over thirty families, and permanent settlements were begun under the care of Cornelis Jacobsen Mey. Manhattan Island was at once taken possession of in the name of the company. The Director then went up the North River, where about eighteen families settled. Alliances were at once made with the neighboring Indians, and the peltry trade was regularly begun. Mey then went to the South or Delaware River and built Fort Nassau, near the site of the present Gloucester. Some of the Walloons settled at Wallabout, or Walloons' *boght* or cove. More emigrants quickly followed. The furs sent back during Mey's brief administration of a single year amounted to 28,000 guilders. He was succeeded, in 1624, by William Verhulst, who returned to Holland in 1625. There is no special reference to religion or the church during the brief terms of either of these two Directors. Yet the ships of Holland of that day were probably never without a chaplain.

But with Peter Minuit civil government more definitely began. He was born in Wesel, on the Rhine, a city already famous as an asylum for the persecuted in Holland, England and Scotland. Besides the regular German Reformed Church in Wesel, the exiles there had organized large and influential French Reformed, Dutch Reformed and English Presbyterian Churches. This city, at the time of the birth of Minuit, was already famous for its religious and literary activity. It was here, also, that the persecuted of Holland, as already mentioned, had held one of their ex-territorial Synods, in 1568, at which they had formulated their Rules of Church Government.

It was in such a center of intelligence that Minuit was born, in 1580, of Huguenot parents. In time he became a ruling elder in the French Reformed Church there, while his brother-in-law, Jan Huyghens, became a deacon in the Dutch Reformed Church in the same city. In 1624, when Wesel fell into the hands of the Spaniards, Minuit left the place. He was well fitted to take charge of a colony because of his excellent principles and practical tact. He combined the qualities of a Christian, a merchant and a pioneer. It was such a man who was to lay the foundation of church and state in New Netherland. He was commissioned by the West India Company as Director of New Netherland, Dec. 19, 1625, and he arrived in New Amsterdam, May 4, 1626. He carried with him for his colony seeds, plants, animals and instruments of husbandry. To strengthen the company's title he at once bought the island of Manhattan of the redmen for

$24. He always dealt honorably with the Indians. Business began to flourish. He opened up correspondence with Governor Bradford, of Plymouth, and proposed commercial reciprocity. He also sent Bradford a present of sugar and of Dutch cheese.[2]

THE CHURCH IN THE MILL-LOFT.

With Minuit's advent religious services were actually begun in New Amsterdam. For with him came over two Krankenbesoeckers or Comforters of the Sick. These were Sebastian Jansen Krol (or Crol) and Jan Huyck. The place of a clergyman was thus partially supplied. Wassenaar, in his description of New Netherland for the year 1626, makes the following allusion to this beginning of religious services: "The counting-house there is kept in a stone building, thatched with reed; the other houses are made of the bark of trees. Each has his own house. The Director and Koopman (merchant) live together. There are thirty ordinary houses on the east side of the river, which runs nearly north and south. The Hon. Peter Minuit is Director there at present; Jan Lempo is schout (sheriff); Sebastian Jansz Crol and Jan Huyck are Comforters of the Sick. These, while awaiting a clergyman, read to the commonalty there on Sundays texts of Scriptures with the creeds. Françoix Molemaecker is busy building a horsemill, over which shall be constructed a spacious room, sufficient to accommodate a large congregation. Moreover, a tower is to be erected, where the bells brought from Porto Rico will be hung."[3]

COMFORTERS OF THE SICK.

While it was one of the special duties of ministers in Holland to visit the sick and give them the consolations of religion, yet in destitute fields or in parishes too large for one minister to attend to, Helpers were called to their assistance. There was an elaborate Form prepared for use when the sick were visited. The title of this form is *The Consolation of the Sick; or Instruction in Faith and the Way of Salvation; to Prepare Believers to Die Willingly.* It was printed with all editions of the liturgy, in Holland; and in the first two editions in English, in America, namely, in those of 1793 and 1815. There were two terms used to describe these Helpers, namely, Krankenbesoeckers and Zickentroosters. The terms were practically synonymous; but etymologically considered, the former meant a seeker out and visitor of the sick and needy, to give them help and comfort, while the latter more strictly meant a comforter (*trooster, trust-exciter*) of those that were very sick and nearing their end. Hence the above title to this Form, the line of thought in which was as follows:

Reference was first made to man's original creation in righteousness, the fall, original sin, and death as the penalty of sin, with many texts of Scripture bearing on these things, together with the brevity and vanity of life. It then refers to the Providence of God which determines our ways, our weakness, and corruption, and consequent exposure to the Divine wrath. The love of God to the world, in the gift of Christ, Who is the Light of

the World, and Who has made atonement for our sins, is then emphasized. Many beautiful texts of Scripture are here quoted about the love of God and the person and work of Christ, and the duty of exercising faith in Him as the Saviour. Christ's intercession for penitent sinners is then alluded to and his willingness to save all classes of men. The peace of soul given to the believer in Christ is next brought to the attention, however great may have been one's sins. These thoughts are all supported by appropriate texts. The benefits of tribulation are not forgotten, and the certainty of the believer's victory. The necessity of regeneration and the fruits of the Spirit are then impressed upon the mind, with the resurrection of the body and the life everlasting. It concludes with such passages as "Come, ye blessed of my Father, inherit the kingdom prepared for you;" and "Blessed are they whose names are written in the Book of Life!"

While many agencies are now devised to relieve the distressed and to comfort the dying, it is an interesting circumstance that the Dutch Reformed Church, the oldest in the Empire State, had such a unique provision for such work from the very beginning.

THE FIRST MINISTER.

The first minister, Rev. Jonas Michaëlius, came to New Amsterdam in the spring of 1628. This circumstance was for a long period entirely forgotten. In 1858 an elaborate letter of his was discovered, referring to his arrival, his first ministrations, and his views of the country and the natives. It was in this same year that some of the most brilliant successes of the Dutch over the Spaniards took place. These victories vastly enlarged the fortunes of the company as well as of the humble settlers on Manhattan. The fleets of the company swept the seas, and wrested from the Spaniards the rich spoils of Mexico and Peru. The capture of the Spanish silver fleet, near Cuba, carrying one hundred and forty thousand pounds of pure silver, gave the company twelve million of guilders. A dividend was declared of fifty per cent. The following year the company took no less than one hundred and four prizes. In 1630 Brazil was, a second time, added to their possessions. May not these wonderful successes have been one cause why the first domine, who arrived just during these El Dorado scenes, was entirely forgotten until modern research resurrected his name?

Many of the first settlers brought their certificates of church membership with them, and others now made a first profession of their faith; for Michaëlius organized a church in April, 1628. There were then about two hundred and seventy souls in New Amsterdam. This letter of Michaëlius is quite elaborate and is the oldest original document extant relating to the State of New York. It, therefore, possesses a peculiar interest. It has frequently been printed,[4] and need not, therefore, be given here. It is dated Aug. 11, 1268, and its principal points are as follows:

He first refers to the lamentable death of his wife, a few weeks after their arrival. The roughness and length of the voyage are then alluded to, it having lasted from Jan. 24 to April 7. He speaks of the hearty welcome given him by the people, and of his speedily organizing a church. He at

once appointed a consistory of two elders, Peter Minuit and Jan Huyghens, and one deacon, Sebastian Krol. He says that the consistory, including himself, consisted of four members. He states that fifty communicants were present at the first celebration of the Lord's Supper, and that many of them were Walloons; and that he addressed these in French. He says that they were to celebrate the Lord's Supper once in four months, and requests that copies of the minutes of the Synod of North Holland should be sent to him each year. He states that he had already written to others concerning the natives and their ideas of God, and that Brother Krol had also written on the same subject, either to the ministers in Amsterdam or to the Directors of the company. He refers to the peculiar difficulties of the language of the Indians, and the obstacles to their conversion; but suggests the propriety of instructing their children as the best means of reaching the native population.

Finally, he refers to the duty of writing to the ministers at Amsterdam, to whom had recently been assigned the ecclesiastical oversight of these regions, and promises to do this by the next ships. He declares that a letter to him would be very welcome in his loneliness.

This letter was a private letter to his friend, Rev. Adrian Smoytius,[5] a minister in Amsterdam. He requested him to make known its contents to the other ministers. How long Michaëlius remained in New Amsterdam is unknown.[6] From several allusions in the letter, he did not seem to have any expectation of speedily returning to Holland. The peculiar expression about the organization of the church has been misunderstood. His language is: *Wij hebben van eersten aen een forme van een gemeente ongestelt.* This phrase, *een forme van een gemeente,* the author frequently met with in the ecclesiastical Dutch of the seventeenth century with the meaning of a church organization. The whole sentence, therefore, simply means that he at once effected a regular church organization, as the facts mentioned in the letter also prove. [Michaëlius.] Compare Dix's Hist. Trinity Church, vol. i., p. 28, "established the first form of a church."

Mural Tablets were erected in the Middle Dutch Church, Second avenue and Seventh street, New York City, in the year 1900, in memory of Peter Minuit, the first Governor and Elder; Sebastian Jansen Krol and Jan Huyck, the Comforters of the sick (Krankenbezoekers); and the Rev. Jonas Michaëlius, the first Minister. These tablets were the gift of Mr. William L. Brower, a member of the Consistory of the Collegiate Church of New York. (See accompanying illustration.)

RELATIONS OF THE AMERICAN CHURCH TO THE CLASSIS OF AMSTERDAM.

The origin of the relations of the American ministers and churches to the Classis of Amsterdam and the exact date of the beginning of such relationships have always been a mystery until recent investigations (1897-8) cleared up the difficulties. It was in 1624 that the Synod of North Holland took its first general action as to the government of churches in the colonies, whether east or west. The decision reached and often reiterated was that

MURAL TABLETS

Erected in the Middle Dutch Church,

Second Avenue and Seventh Street, New York,

A. D. 1900.

The Gift of William L. Brower,

In Memory of

PETER MINUIT,
First Colonial Governor and Elder.

SEBASTIAN JANSEN KROL,
JAN HUYCK,
The Krankenbezoekers.

THE REV. JONAS MICHAËLIUS,
First Minister.

TO THE GLORY OF GOD
AND IN MEMORY
OF
PETER MINUIT
FIRST DIRECTOR GENERAL OF NEW NETHERLAND
A.D. 1626
AND THE FIRST ELDER OF THIS CHURCH
A.D. 1628
AN INTELLIGENT AND GOD FEARING MAN
WITH GREAT EXECUTIVE ABILITY, AND
ENTIRELY INCORRUPTIBLE. A MAN NOT
SURPASSED IN WISE ADMINISTRATION OF
AFFAIRS BY ANY OF THE LONG LINE OF
STATESMEN AND PATRIOTS WHO FOR
THE GREATER PART OF THREE CENT
URIES HAVE BEEN THE EXECUTIVES
OF THE EMPIRE STATE
"THE GLORY OF CHILDREN ARE THEIR
FATHERS." "THIS SHALL BE WRITTEN
FOR THE GENERATION TO COME
TELL YE YOUR CHILDREN OF IT
AND LET YOUR CHILDREN TELL
THEIR CHILDREN, AND THEIR CHILDREN
ANOTHER GENERATION."
ERECTED A.D. 1900
BY A SUCCESSOR IN HIS ECCLESIASTICAL
OFFICE, IN DEVOUT RECOGNITION
OF THE TRUTH THAT "A GOOD
NAME IS RATHER TO BE CHOSEN
THAN GREAT RICHES"
IN MEMORY OF
THE KRANKENBEZOEKERS
SEBASTIAN JANSEN KROL
AND
JAN HUYCK
OFFICERS OF THE ESTABLISHED
CHURCH OF THE NETHERLANDS,
WHO A.D. 1628, CAME WITHIN
IN ADVANCE OF THE FIRST MIN
ISTER, TO PERFORM THEIR
SACRED OFFICE OF MINISTERING
TO THE PEOPLE AND CONSOLING
THE SICK
"THE VOICE OF ONE CRYING IN THE WIL
DERNESS"
"BEHOLD THE LAMB OF GOD WHICH
TAKETH AWAY THE SIN OF THE
WORLD"
"COMFORT YE, COMFORT YE MY
PEOPLE"
"I WAS SICK AND YE VISITED ME"
GRATEFULLY ERECTED BY ONE,
HIMSELF ORDAINED TO THE OF
FICE OF BELIEVING THE POOR
"NOT ONLY WITH EXTERNAL GIFTS,
BUT WITH COMFORTABLE WORDS
OF SCRIPTURE." A.D. 1900
TO THE GLORY OF GOD
AND IN MEMORY OF
THE REVEREND
JONAS MICHAËLIUS
THE FIRST MINISTER OF
THE DUTCH REFORMED CHURCH IN AMERICA,
WHO, A.D. 1628, ORGANIZED, IN NEW-
AMSTERDAM, THIS CHURCH, WHEN "FULL
FIFTY COMMUNICANTS RECEIVED THE LORDS
SUPPER NOT WITHOUT JOY AND COMFORT
TO MANY."
FROM THIS "BEGINNING OF THE GOSPEL OF
JESUS CHRIST THE SON OF GOD," THIS CHURCH
HAS "CONTINUED STEADFASTLY IN THE
APOSTLES DOCTRINE AND FELLOWSHIP, AND
IN BREAKING OF BREAD, AND IN PRAYERS."
"MID TOIL AND TRIBULATION,
AND TUMULT OF HER WAR,
SHE WAITS THE CONSUMMATION
OF PEACE FOR EVERMORE,
TILL WITH THE VISION
GLORIOUS
HER LONGING EYES ARE BLEST,
AND THE GREAT CHURCH
VICTORIOUS
SHALL BE THE CHURCH AT REST."
ERECTED A.D. 1900.

These Tablets are pure English Gothic in design. The relief work is composition finished to an old ivory tone, and decorated in colors and gold. The Tablets are glass mosaic, having a back-ground of an unglazed creamy white glass, and the letters in gold mosaic. Each one of the Tablets is crowned by a monogrammatic form of the Sacred Name of Jesus, except the Tablet in memory of Minuit which has the cross—the symbol of salvation. All of these forms are taken from the graves of the early Christian martyrs in the Catacombs at Rome, between the second and third centuries.

any Classis within whose bounds the great commercial companies had their chambers or offices might take charge of all ecclesiastical interests in the colonies under the care of said office,[7] or *Kamer*. This action, however, was never satisfactory to the inland Classes. It was claimed that all the Classes had an equal interest in the colonial churches and ought to share in the oversight of the same, but their protests and arguments were ineffectual. Hence it was that at first the Classes of Hoorn and Enkhuysen sent ministers to the colonies. It was the Classis of Enkhuysen which sent Domine Michaëlius to Brazil in 1624 and to New Amsterdam in 1627, where he arrived in 1628. But the business of the West India Company drifted more and more from these more northern ports to Amsterdam, and hence that Classis came to be the chief manager, without any specific appointment thereto, of all Church affairs in America. This occurred about 1628. In that year the Synod directed that all who thereafter should be sent as ministers or schoolmasters to the East or West Indies, by any Classis, must have special calls, after the examples of the Classes of Amsterdam and Enkhuysen. In 1629 this action was made to include also Comforters of the Sick, of whom large numbers were sent abroad, both to the East and the West. The companies were also requested to make special contracts with all those whom any of the Classes sent to the colonies.

It was because of these circumstances that most of the ministers sent to New Netherland came under the auspices of the Classis of Amsterdam. With its committee, styled *Deputati ad Res Exteras,* a continuous correspondence was maintained down to the American Revolution. This correspondence, together with the acts of this Classis and of the Synod of North Holland so far as they relate to America, has now been fully recovered, and is awaiting publication by the State of New York. In accordance with its responsibilities, the Classis of Amsterdam in 1636 drew up special forms of call and letters of instruction for all ministers, schoolmasters, and comforters of the sick going to any of the colonies. It also made arrangements for their special examinations and recommendations to the companies, for correspondence with them, and for the transcript from the regular volumes of minutes of the Classis of all colonial church business in special sets of volumes, as a matter of convenience to the Deputies on Foreign Affairs.[8] Special calls were also now prepared for chaplains going with representatives to foreign courts, for chaplains on men-of-war, as well as for ministers going to Archangel, Moscow, Smyrna and other places, where the Dutch had special concessions as to business. Under such circumstances a Dutch Reformed Church, with a regular consistory, was actually organized in Constantinople. In 1636 Count John Maurice, appointed as Governor of Brazil, asked that a minister might accompany him thither. Rev. Theodore J. Polheim (Polhemus) was appointed, the same one who in 1654 settled on Long Island. Ultimately two Classes and a Synod were organized in Brazil, the proceedings of which have been published.

On Aug. 2, 1638, the Classis adopted a seal by the following minute:

"The brethren deputed to devise a classical seal submitted to the assembly some designs drawn by them on paper. The one which was adopted by a majority of votes contained the words—

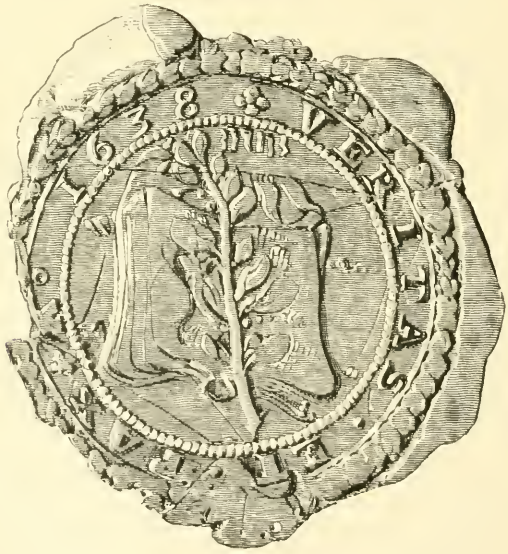
VERITAS ET PAX,

with an open Bible and an olive branch lying upon it and sprouting up out of it."—*Minutes of Classis, volume* iv., *page* 132.

RELATION OF THE AMERICAN CHURCH TO THE WEST INDIA COMPANY.

The relation of the ministers and churches to the companies was somewhat peculiar. The companies were the rulers of the colonies, and held substantially the same relation to the church in said colonies as the state held to the church in the nations of Europe generally. Even calls upon ministers were not valid until approved by the company, which was to pay ministers 120 florins per month. The company was also to pay schoolmasters and Comforters of the Sick.

But New Netherland did not flourish as had been hoped. To induce



larger emigration, therefore, in 1628 the company determined to subinfeudate certain colonies or manors. The Spanish wars were engaging the attention of the company so completely, and New Netherland was beginning to be so expensive, that it was thought this change of policy would settle the country more rapidly and open up its resources. The peltry was at this time worth only about fifty thousand guilders per annum. The members of the company to whom these privileges were first offered being merchants were not generally landed proprietors at home. A Charter of Freedoms and Exemptions was accordingly passed in 1629. By this any member of the company who planted a colony of fifty adults in any part of

New Netherland except the island of Manhattan should be a patroon or feudal chief of such territory. His land might extend sixteen miles along any navigable river, or eight miles on each side if both banks were occupied, and as far back into the country as he pleased. In 1640 these privileges were extended to any inhabitant of New Netherland who would plant such a colony. It was required that each patroon and his colonists should support a minister and schoolmaster, and until this could be accomplished should provide themselves with a Comforter of the Sick. Many large tracts of land were at once appropriated by members of the company. The best known of these is that of Van Rensselaer at Albany. But the scheme was that of a selfish corporation, and in the end did not work well. These Dutch patroonships must not be confounded with the later English manors, which were granted on certain conditions to any one who sought them and could pay the fees.

MINISTRY OF BOGARDUS.

Governor Van Twiller arrived in the spring of 1633. A Spanish caravel was captured on the way and brought safely into port. Rev. Everardus Bogardus, the second clergyman, and Adam Roelandsen, the first schoolmaster, were also on board.

The loft over the horse-mill, in which the people had worshiped since 1626, was now replaced by a plain wooden building "like a barn," near the East River, at what is now 100 Broad street, between Pearl and Bridge Streets. Near this church were erected a dwelling house and stable for the "domine." This word, the vocative of the Latin *dominus,* was, during the Middle Ages, the usual title by which learned men were addressed. It has been retained in Great Britain as a designation of teachers of the classical languages. In the Netherland churches, which especially insisted on a learned ministry, it became the title of clergymen. As such it crossed the Atlantic, and is still used as an honorable and affectionate term of address to ministers of the Reformed Church, and has also passed into use in some other denominations.

Domine Bogardus in 1638 married, for his second wife, Anneke Jans. Her first husband, Roelof Jansen, obtained from Director Van Twiller in 1636 a grant of sixty-two acres of land west of Broadway and north of the present Warren Street. This was the original conveyance of the valuable Trinity Church property, and was known as the domine's bouwerie or farm.

On July 19, 1640, the Reformed Church was still more formally established, as appears from the following:

"And no other religion shall be publicly admitted in New Netherland except the Reformed, as it is at present preached and practised by public authority in the United Netherlands; and for this purpose the company shall provide and maintain good and suitable preachers, schoolmasters, and Comforters of the Sick."

The ministry of Bogardus was a stormy one, largely owing to the bad characters of Governors Van Twiller (1633-37) and Kieft (1637-47), and

to the difficulties which the domine had with Van Dincklagen, who was ultimately suspended from the church. In the acts of the Deputies on Foreign Affairs we find the following:

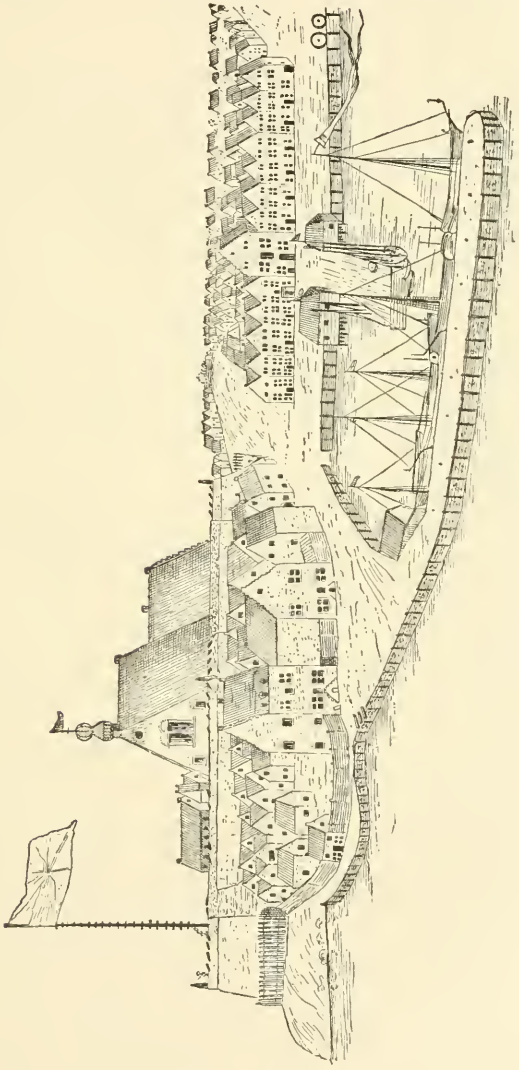
"1641, Nov. 19, a communication with some accompanying documents was read, which had been sent to the Classis by the elders and deacons in New Netherland. Therein they report and justify the procedure of the church against Lubbert van Dincklagen, the treasurer (of the colony). They send to the Classis two commendatory testimonials concerning the pastor, one from the consistory, and another from the Director. They desire and request that the good correspondence be maintained with them more promptly than had been the case for a long time past. They report the good condition and daily increase of their congregation. The Americans (the Indians) come not yet to the right knowledge of God; but the negroes living amongst the colonists come nearer thereto, and give better hope. They request earnestly and perseveringly that the Rev. Classis would take their case to heart and support them in their action against Lubbert van Dincklagen, in order to maintain the honor of their worthy pastor, Rev. Edward Bogard."[10]

THE CHURCH IN THE FORT.

The necessity of a more suitable church building in Manhattan was already under discussion. Director Kieft was anxious to leave behind him some worthy memorial. He was still further stimulated in this matter when he understood that Patroon van Rensselaer was about to call a minister for his manor and erect a church thereon. The matter was finally brought to a head by Captain de Vries. Dining with the Director one day, he said it was a shame that English visitors should only see such a barnlike looking building for a church. In New England a fine church was built as soon as they had provided houses for themselves. The church masters approved of Kieft's object, but money was wanting. Advantage was taken of the wedding of Domine Bogardus's daughter to procure the necessary means. Kieft promised a thousand guilders from the company. When the guests were becoming somewhat hilarious, De Vries subscribed a hundred guilders and asked the guests to follow his example. With light heads they subscribed handsomely. Some of them felt like repenting of it afterward, but they were held to their subscriptions. Against the opinion of everybody the Director determined to locate the church in the fort, and this was done, partly for security against the Indians, as it was said. The church cost twenty-five hundred guilders. An ambiguous inscription was placed in the front wall: "Anno 1642. Willem Kieft, Directeur Generael, *heeft de gemeente desen temple doen bouwen*"—In the year 1642 William Kieft, the Director-General, the congregation caused to build this temple.[11] This stone was found in 1790, when the fort was demolished. It was taken to the belfry of the Garden Street Church and was destroyed in the great fire of 1835.

MINISTRY OF MEGAPOLENSIS AT RENSSELAERWYCK.

Patroon van Rensselaer was already negotiating in Holland for a minister. Megapolensis was suggested by John Backerus, then



THE CHURCH IN THE FORT.

preparing for the ministry, and arrangements were soon made with the Classis and with the minister. Van Rensselaer agreed to convey him and his family free to Rensselaerwyck, provide him with a residence,

and guarantee him a salary of a thousand guilders per year for six years, and two hundred guilders in addition for the three following years if satisfied with his services. The patroon objected to the company approving this call as a curtailment of his feudal rights, but at last he consented, with the understanding that his rights should be unprejudiced thereby. A number of emigrants came over with the domine. A church was built the following year.

The new domine soon made his influence felt in restraining the immoralities of frontier life. He was instrumental in saving the life of Father Jogues (1643), a Jesuit missionary, from the extremity of torture and probable death at the hands of the Mohawk Indians. The priest had been captured while ascending the St. Lawrence. The Dutch sought to ransom him, but were refused. At first the Indians despised his zeal, but after some months began to listen to his teachings, and some of them were baptized. They took him with them to Fort Orange. While there a report was received that the French had defeated the Mohawks. The Dutch commander now advised the missionary not to risk their vengeance by returning, but to effect his escape. He remained in close concealment for six weeks. Domine Megapolensis was his constant friend, and saw him safely embarked for New Amsterdam, whence he proceeded to Europe. He subsequently returned to Canada and visited the Mohawks, by whom he was put to death (1646). Similar kindness was shown by the Dutch to Fathers Bressani (1644) and Poncet (1653).

Megapolensis wrote a valuable tract on the Mohawk Indians in 1644, which he sent to Holland, and which was printed at Alkmaar in 1651, but without his consent. He first describes the land in general, comparing it to Germany. Then he tells of the variety of trees, berries, vines, and grapes, and speaks of the possibility of making good wine. He also tells of the great abundance of deer, turkeys, partridges, heath-hens; of the immense flocks of pigeons, swans, geese, ducks; he tells of elks, lions, bears, wolves, foxes, and many large snakes, particularly referring to rattlesnakes, which he carefully describes. He then speaks of the soils, and especially of the value of the clay soils. He also describes the beautiful rivers and waterfalls, and tells of the vast quantities of fish. He refers to the extreme heat of the summers and the severe cold of the winters. He estimates that the difference in time between Fort Orange and Holland is about four hours.

In speaking of the Indians, he says there are two nations of them—the Mohawks and the Mohegans—having different languages. Both nations are very friendly with the Dutch. The language of the Mohawks he describes as very heavy, so that he experienced great difficulty in learning it in order to speak and preach in it fluently. The traders know only enough of it for business. He was making a vocabulary of Mohawk words. It had its declensions and conjunctions, and even augments like the Greek. But when he asked the Indians for particular words one would give him a word in the infinitive mood, another in the indicative; one in the present tense, and another in the past tense; one in the first person, another in the second; so that it was quite bewildering.

These Indians were about of the same stature as the Dutch. Some had

good features, and their bodies and limbs were well proportioned. The children go naked until twelve or fourteen years of age, and in summer all go almost naked. In winter they have undressed skins about them. Now they buy some of our duffels and hang it loose about them and think it very fine. They make stockings and shoes of deer skin or of corn leaves plaited together. They dress their hair in various queer styles.

They paint their faces red, blue, etc., and look like the very devil. They smear their heads with bears' grease to make their hair grow and to keep away lice. They carry a kettle with them, a wooden bowl and spoon, with some maize, and cook a meal whenever they are hungry. They kindle a fire by rubbing two pieces of wood very rapidly together. Marriage is unknown. New-born children are washed in the river or in the snow, and their mothers never stop their work. The women do all the work; the men do nothing except to hunt, fish, and fight. They torture their enemies when taken, and make them dance and sing. They then roast them and eat them.

The Mohawks make many captives of the Indians of Canada, and sometimes there are Frenchmen among them. Last year they brought in three Frenchmen, one of whom was a Jesuit, whom they had tortured, but whom we delivered and sent off to France. In war they spare all the children and the women unless they are old. Yet they are very friendly to us. We go with them in the woods, and they often sleep in our houses, and we are not at all afraid of them. I have had eight at once sleep on the floor of my house, near my bed. They go to bed early and rise very early. They are very dirty, for they never wash. They beat their Indian corn between two stones, of which they make a little cake and bake it in the ashes. For meat they eat venison, turkeys, hares, bears, wildcats, and their own dogs, as well as fish. They never clean any animals before eating and the cooking is very slight. They have no beards. They have a great opinion of themselves, and call themselves "cunning devils." Their huts are made of bark and are close and warm. They kindle a fire in the middle of them. They also make canoes of bark, and hollow out trees for boats, which will carry twelve or fourteen people. I have sailed in such a boat with them. We have one of their wooden canoes which will carry one hundred and fifty bushels of wheat. Their bows and arrows are now partially replaced by our guns, swords, axes, etc. Their money is made of the shells of cockles found on the sea beach, which they string together and hang about them. They have no idea of our money. They place their dead upright in holes. In the spring they catch quantities of shad and eels which they dry in the sun and keep till winter. They put the ears of Indian corn in deep pits and preserve them for winter. Ten or twelve men will make a net and own it and use it together.

They are entire strangers to all religion, but they have a sort of *Genius* for a god, but they do not serve him or present any offerings to him; but they present offerings to the Devil. If they are sick or have pain they say the Devil is biting them. They attribute all accidents to the Devil. They have no other religion. When we pray they laugh at us; but some are astonished when they understand what we have been doing. Ten or twelve

attend our church services, having long tobacco pipes in their mouth. They afterward asked me what I wanted, that I stood and talked so much, and none of the rest said a word. I told them that I admonished the Christians not to do any wrong; not to steal, or drink, or commit adultery, or murder, and then I said that they also ought not to do such things. I also told them that when I understood their language better I would come to their country and teach them. They only replied—Why do Christians do such things? They call us *cloth-makers* and *iron-workers,* because we first brought cloth and iron to them.

The government among them consists of the oldest, the most sensible, the best-speaking and most warlike men. The younger generally obey what these direct. But if their advice is not approved it is left to the determination of the mob. Captives taken in war are often presented to families who have lost some of their number in the war. These adopt the captives in place of the deceased. There is no prescribed punishment for any crime. The friends are the avengers. They seldom kill except when overcome by passion. Therefore, we mingle with them freely without fear.

Such is the substance of the lengthy tract of Megapolensis on the Mohawks.[12] Not a few of these Indians subsequently joined his church. Megapolensis was, indeed, the first Protestant missionary to the Indians, preceding in his labors John Eliot in New England by several years.

FATHER JOGUES'S DESCRIPTION OF NEW NETHERLAND.

We have an interesting description of New Netherland[13] in 1644 from the hand of Father Jogues, above alluded to. He was the first Catholic priest who ever visited New York. While at Fort Orange and New Amsterdam he was a close observer. After a brief account of the country he alludes to the fort at Manhattan, in which, he says, "stood a pretty large church, built of stone, the house of the governor, whom they call Director-General, quite neatly built of brick, the storehouses, and barracks." He continues: "On this island of Manhate, and in its environs, there may well be four or five hundred men of different sects and nations. The Director-General told me that there were persons there of eighteen different languages. They are scattered here and there on the river, above and below, as the beauty and convenience of the spot invited each to settle. Some mechanics, however, who ply their trades are ranged under the fort. All the others were exposed to the incursions of the natives, who, in the year 1643, while I was there, actually killed some twoscore Hollanders and burnt many houses and barns full of wheat. . . . No religion is publicly exercised but the Calvinist, and orders are to admit none but Calvinists. But this is not observed, for there are, besides Calvinists, in the colony, Catholics, English Puritans, Lutherans, Anabaptists—here called Mennonists—etc. . . .

"When any one comes to settle in the country they lend him horses, cows, etc.; they give him provisions, all which he repays as soon as he is at ease; and as to the land, he pays in to the West India Company, after ten years, the tenth of the produce which he reaps. . . . The English come very near to them, preferring to hold lands under the Dutch, who ask

nothing from them, rather than to be dependent on English lords, who exact rents and would fain be absolute. On the South River there is also a Dutch settlement, but the Swedes have at its mouth another, extremely well provided with men and cannon. . . . There is already some little commerce with Virginia and New England. . . .

"Deer hunting is abundant. There are some houses here built of stone. They make lime of oyster shells, great heaps of which are found here, made formerly by the savages, who subsisted in part by this fishery." After referring to the climate and fruits and the beautiful river, he briefly describes Rensselaerwyck, or Albany. There is "a wretched little fort called Fort Orange, built of logs, with four or five pieces of cannon. . . . This is maintained by the West India Company. There is a colony sent here by this Rensselaer, who is the patroon. This colony is composed of about a hundred persons, who reside in some twenty-five or thirty houses, built along the river. In the principal house resides the patroon's agent; the minister has his apart, in which service is performed. . . . Some (Indian) nations near the sea having murdered some Hollanders of distant settlements, the Hollanders killed a hundred and fifty Indians. . . . As a result of these troubles, troops from New England assisting, finally about sixteen hundred Indians were slain."

During the ministry of Domine Bogardus the West India Company reached and passed the height of its prosperity. With its waning fortunes its dissolution or reorganization became inevitable. It was in 1644 that the second term of twenty-one years (1602-1644) of the East India Company expired. The first term of twenty-four years (1621-1645) of the West India Company was now about to expire. The latter company, conscious of failing fortune, now offered to transfer all its colonies and other property to the East India Company, but as its assets were five million florins ($2,000,000) less than its liabilties, the East India Company declined the offer. The charter of the West India Company was extended, but circumstances were not favorable to the best development of New Netherland.[14]

ENGLISH SETTLERS IN NEW NETHERLAND.

But now accessions began to come to New Netherland from New England, where intolerance had begun to develop. In 1641 a considerable number of respectable Englishmen, with their clergymen, requested permission to settle under the Dutch domain. An ordinance was passed giving them certain freedoms and privileges, among which was the free exercise of their religion. This clergyman was Rev. Francis Doughty. This party settled at Newtown. He for a time officiated for the English in Manhattan. Anne Hutchinson also sought refuge among the Dutch, and settled in Westchester; and even Roger Williams for a time enjoyed the same privilege.

In 1644 Kieft also granted land at Hempstead, and gave the corporators power "to build churches and exercise the Reformed religion which they profess, with the ecclesiastical discipline thereunto belonging." Among these was Rev. Richard Denton, who came from Stamford with his congregation and constituted the first Presbyterian Church in the province.

Similar privileges were given to the town of Flushing in 1645. They were "to have and enjoy the liberty of conscience according to the custom and manner of Holland, without molestation or disturbance from any magistrate or magistrates, or any other ecclesiastical minister." The same privileges were given the same year to Gravesend, at which place Lady Moody, persecuted both in England and New England, found rest and peace.

Domine Bogardus had protested against Kieft's murderous slaughter of the neighboring Indians in 1643, and was not a little persecuted by the Governor therefor. Stuyvesant arrived to supersede Kieft on May 11, 1647. On Aug. 16, Kieft, with a large fortune, estimated at $160,000, together with Bogardus, who had resigned his pastorate on July 22, sailed in the same vessel, the Princess, to give an account of their differences to the company and the Classis. By some mistake the vessel got into the Bristol Channel and was wrecked on the rocky coast of Wales and both were lost (Sept. 27, 1647). Out of one hundred persons on board only twenty were saved.[15]

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[1]The Archives of the old Classis of Amsterdam (1582-1816), besides their own local matters, contain very much material relating to all these fields. Besides the specific Acts of the Classis, the Correspondence is also generally preserved.

[2]See "Peter Minuit Memorial," by Rev. Cyrus Cort, Dover, Delaware, 1895. He became Governor of Delaware in 1636, and was lost in a West India hurricane in 1638. See also "In Memoriam."

[3]Doc. Hist. N. Y., volume iii, p. 27.

[4]It is printed in full in Colonial Documents, Vol. ii, pp. 763-770, and in Corwin's "Manual," 1879, pp. 3-10, and in several other publications. A revised translation may be found in the Year Book of the Collegiate Church, New York, for 1896, with fac-simile of the original letter, which is now in the Lenox Library.

[5]For many facts about Smoutius see his name in Index of J. Wagenaar's "Beschriving van Amsterdam," 1765.

[6]It is a remarkable circumstance that there is no reference to the departure of Michaëlius from New Netherland. Yet the fact and date must be on record somewhere, and a more exhaustive investigation of sources would reveal it. For a description of conditions in New Netherland, before and during the time of the ministry of Michaëlius, and up to the time of the arrival of Bogardus (1621-1632), see Doc. Hist. N. Y., 4to ed., Vol. iii, 19-31.

[7]See "Extracts from Minutes of Synod of North Holland," 1621-1641, obtained by the author in 1898, bearing on these points; to be printed by the State.

[8]These volumes of "Extracts Relating to Colonial Affairs" were not continued after 1705. The volumes of the Classis were not numbered until 1816, and then the numbering was not scientifically done. Vol. xxxix consists of "Extracts" from 1635-1648. Vol. xix of "Extracts" from 1655-1705. Vol. xxxvii is an Index to Vol. xxxix.

[9]Col. Docs. N. Y., Vol. i, p. 123.

[10]Acts of Deputies, Vol. xx, p. 66. The Amsterdam Correspondence contains many references to these difficulties.

[11]Col. Docs. N. Y., Vol. i, 229.

[12]Translation in full in Hazard's "State Papers," Vol. i, pp. 517-526, and in "N. Y. Hist. Soc. Coll., Vol. viii, 1857.

[13]Doc. Hist., Vol. iv, pp. 13-15. Father Jogues' papers are printed in full in "N. Y. Hist. Soc. Coll.," 1857, pp. 161-229.

[14]See an interesting sketch of New Netherland, in Col. Docs. N. Y., Vol. i, pp. 149, 150, quoted from Wassenaar.

[15]See letter of Directors to Stuyvesant, of April 7, 1648; letter of Megapolensis to Classis, Aug. 25, 1648. A general review of the period during Bogardus's ministry may be seen in the "Journal of New Netherland," in Doc. Hist. of N. Y., 4to ed., Vol. iv, pp. 4-11; or in Col. Docs. N. Y., Vol. i, pp. 179-188.

CHAPTER II.

THE CHURCH DURING THE ADMINISTRATION OF GOVERNOR PETER STUYVESANT (1647-64).

UNDER the maladministration of Kieft, with the Indian slaughters above alluded to, the colony was nearly ruined; but under Stuyvesant matters somewhat improved. He was soon elected an elder in the Church of Manhattan. One of his earliest acts was to secure an ordinance (1648) for the better observance of the Sabbath.[1] Sabbath afternoon services were initiated at which all were required to be present. Rev. John Backerus, recently of Curaçoa, was temporarily supplying the church (1647-49) at this time. An arbitrary spirit now began to show itself in Stuyvesant, and an elaborate remonstrance[2] was drawn up (1649), reviewing affairs generally, both in church and state. The people demanded the right of sharing in the Government, and the company was compelled to yield. An elective judiciary was secured, and New Amsterdam was incorporated in 1653 with a burgher government, somewhat after the model of the cities of Holland. Regular books of record were now begun, and a solemn form of prayer[3] was adopted, with which the court was to open its proceedings. The island of Manhattan now became the city of New Amsterdam. Nicasius de Sille, an expert statesman, versed both in law and in military affairs, was sent out by the company to be first counselor to Stuyvesant.

In the meantime Domine Megapolensis had started (1649) on his return to Holland. Stopping in New Amsterdam, he was prevailed on by Governor Stuyvesant to remain there, that the chief place might not be destitute of ministerial service. He was a man of excellent scholarship, energetic character, and devoted piety, and remained in his new field for more than a score of years (1649-70). [MEGAPOLENSIS, J.]

But the West India Company now wished to have also a minister who could preach in English and French as well as in Dutch. English settlers were becoming numerous, and it was thought important to secure their interest in the Reformed Church. French Huguenots were also coming over in increasing numbers. Rev. Samuel Drisius had been pastor of a Dutch Church in London and could preach in Dutch, German, French, or English. The company, therefore, asked for his appointment and secured it. He labored in New Netherland for twenty-one years (1652-73). He at once began to preach to the English and French in the city, and after 1660, as long as his health permitted, he also served the Huguenot and Vaudois settlers on Staten Island.[4] He was the first to propose a Latin school in New Amsterdam, to save the youth the expense and trouble of going to Boston

for a classical training.[5] The project was regarded with favor, but no Latin teacher came over until 1659, when the company sent Dr. Alexander Carolus Curtius, at a salary of five hundred guilders. The city government allowed him two hundred more. Curtius also practiced medicine. In 1662 he was succeeded in his school by Ægidius Luyck, a ministerial licentiate, who remained until 1676. He was also private tutor in Stuyvesant's family.

A month after Drisius sailed for America the Classis found in Gideon Schaats a proper person to send to Rensselaerwyck. He was to be paid by the patroon. Besides his regular services as clergyman, he was "to use all Christian zeal there to bring up both the heathens and their children in the Christian religion." He was also to act as schoolmaster. He served the people of Albany for forty-two years (1652-94).

Rev. John T. Polhemus became the first minister of the Reformed Church on Long Island (1654-76). He officiated at Flatbush, and occasionally at Flatlands, Gravesend, and Breuckelen. The West India Company being obliged, in 1654, to evacuate Brazil, where Polhemus had been stationed for nineteen years, he came to New Netherland, while his wife went to Holland to collect his salary of the company. Before this the Dutch of Midwout, or Flatbush, and other localities on Long Island, were obliged to cross the East River to attend service. To save them this trouble a church had been organized at Midwout by Megapolensis, and the Classis had been asked to send over a minister. Just at this juncture Polhemus arrived. Stopping on his way in Delaware, he organized a church while there at New Amstel, afterward New Castle. He was the first to propose an association of the American ministers and churches. As early as 1662 he writes: "We stand in need of communication with one another in the form of a Classis, after the manner of the Fatherland. It is desirable that this be begun, although I do not know of much business to be transacted."[6] He was the first pastor at Brooklyn.

FEARS FOR THE FUTURE OF THE COLONY—BEGINNING OF INTOLERANCE.

The failing fortunes of the West India Company, evidenced by its inability to pay its dividends, the increasing encroachments on the part of New England, with the consciousness of military weakness, made the Governor fearful for the safety of the province. These circumstances, together with Stuyvesant's arbitrary character in general, go far to explain the intolerant spirit toward other bodies of Christians which now began to manifest itself. Freedom of worship, as in Holland, had been already granted to different parties on Long Island by express legislation, as we have seen. But now, in contrast with almost all Dutch precedent, a different policy began to be pursued. It can only be explained by the fears which began to arise respecting the continuance of the province under the Dutch sway, together with the misfortune of a government by a close commercial corporation having its own selfish ends in view. This unchristian spirit of bigotry was a temporary blemish on the colony.

The Lutherans, about 1652, were becoming numerous in the province.

Those in New Amsterdam had been attendants of the Reformed Church there, had joined in the celebration of the Supper, and had had their children baptized by the ministers of the Reformed Church. But the Lutheran parents did not always present their own children for baptism, but allowed others, sometimes, to do it, and this was even done, at times, by very young persons. Thus it was not always certain who was the father of the child. To this plan the ministers decidedly objected. About this time, also, a revised form of baptism was introduced. In the older form the second question read: "Do you acknowledge the doctrines contained in the Old and New Testaments, and in the Articles of the Christian Faith, and taught in conformity therewith, to be the true and perfect doctrines of salvation?" The revised form reads: . . . "and taught *here* in this Christian church, to be" . . . Objections were made to the change by the Lutherans. The ministers[7] said that the word *here* meant the Protestant Church in general, in distinction from the Papal Church; and the usage of the language would, perhaps, allow this larger interpretation. But a certain individual took advantage of these circumstances to start trouble among the Lutherans. They, therefore, were led to ask for the privilege of public services by themselves. Stuyvesant declined, because, as he said, he was bound by his oath to support the Reformed religion. The Lutherans then made the same petition to the West India Company and to the States-General. Megapolensis and Drisius wrote to the Classis (Oct. 6, 1653) opposing the request. They also wrote to the Directors of the West India Company (the *Heeren Majores*) to the same effect; but they requested the Classis to refresh their memory occasionally, lest, through want of proper attention to the subject, the requested permission should be given.

The West India Company, accordingly, at first refused the Lutherans their request. Stuyvesant was directed to use all mild means to allure the Lutherans to attend the Dutch churches. The Lutherans yielded temporarily, but in 1656 renewed their request, not now through Stuyvesant, but directly to the company. They *demanded* the same rights as Lutherans and others enjoyed in Holland.

GROWTH OF OTHER DENOMINATIONS.

Many sects had developed in New Netherland, owing to the well-understood Dutch toleration which had been enjoyed up to 1654. At Newtown there were many Independents and a few Presbyterians. John Moore preached there, but did not administer the sacraments. At Gravesend there were many Anabaptists. They rejected infant baptism, the Sabbath, and the very office of preacher, for through these things, said they, come many difficulties. The Puritans showed some strength at Westchester, where sermons were read to them out of a book. There was a Lutheran minister at the South River settlement, Lokenius, but his character was not good. Flushing had recently driven away Rev. Francis Doughty; and Rev. Richard Denton, a Presbyterian, who had been preaching at Hempstead for ten years, was getting into trouble for baptizing the children of non-communicants. There were now only four Dutch ministers on duty in the colony.

Megapolensis and Drisius were at New Amsterdam, occasionally officiating at Stuyvesant's bouwerie, Harlem, and occasionally on Staten Island. Schaats was at Beverwyck, afterward Albany. Polhemus labored at Flatbush and other places on Long Island. At Kingston and on the South River a sermon was read on Sundays out of a book. There were only three schoolmasters among the Dutch in the whole country.

The Dutch ministers in their correspondence often referred to the increase of the so-called sects. In February, 1656, they made a formal complaint against them. This was made to Stuyvesant, and not to the Classis or the company. They said that many unqualified persons were holding conventicles and preaching, and that nothing but confusion and disorder could result therefrom in church and state. The Governor was in entire sympathy with them, if he had not, indeed, suggested the complaint.

Stuyvesant and his council accordingly passed an ordinance[8] (Feb. 1, 1656), forbidding all unauthorized conventicles and the preaching of unqualified persons. He assumed that this was "to promote the glory of God, the increase of the Reformed religion, and the peace and harmony of the country." Every unlicensed preacher who should violate this ordinance was to be fined £100 Flemish. The ordinance, however, disclaimed "any prejudice to any patent heretofore given, any lording over the conscience, or any prohibition of the reading of God's Holy Word and the domestic praying and worshiping of each one in his own family." The law was enforced, and fines and imprisonments followed—and also righteous complaints to the West India Company and to the States-General. Friends in Holland remonstrated against Stuyvesant's action, and compelled the West India Company to promise the same toleration in New Netherland as was enjoyed in Holland. The company, accordingly, took the following action, dated June 14, 1656. They say: "We should have gladly seen that your honor had not posted up the transmitted edict against the Lutherans, and had not punished them by imprisonment, which they declare was inflicted on them, inasmuch as it has always been our intention to treat them with all peaceableness and quietness. Wherefore your honor shall not hereafter allow any more such or similar edicts to be published without our previous knowledge, but suffer the matter to pass in silence, and permit them their free worship in their houses."

The Lutherans received this information before Stuyvesant did. In October, 1656, they accordingly informed him, under the form of a petition, concerning this action of the company. They said: "That the Honorable Directors of the West India Company, our patrons, have granted their supplications, and in a full college have resolved and decreed that in the West Indies and New Netherland, under their jurisdiction, the doctrines of the unaltered Augsburg Confession of Faith might and should be tolerated in the same manner as in Holland, under its praiseworthy administration." They, therefore, requested that no further obstructions be placed in the way of their worship. "Under God's blessing we design to conduct this by prayer, reading, and singing until some time next spring, when we hope and expect, by the favor of God, that a qualified person shall be obtained from the Fatherland as our pastor and teacher." Stuyvesant answered that he

would seek information as to these statements; in the meantime the old orders would remain.

In the spring of 1657 Rev. John Ernest Goetwater, the Lutheran clergyman, arrived. He was sent over by the Lutheran Church of Amsterdam. Neither the company nor the Dutch Classis had been consulted. But Goetwater was cited before the authorities, hampered in his movements, and finally ordered to return to Holland, which order he evaded for a while. The vacillating company finally approved of this order, "though it might have been done in a more gentle way," they add.

GROWTH OF THE CHURCH.

The Reformed Church continued to grow slowly. In 1661, Bergen, in New Jersey, was settled. The people erected a log church, and twenty-seven members were at once enrolled. For ninety years they conducted the services themselves or had supplies on Mondays from New York. After churches were organized at Hackensack, Passaic, and elsewhere in New Jersey, they occasionally had assistance from these sources. The French and Waldenses now organized on the south side of Staten Island, and Drisius visited them bi-monthly. In the same year some Frenchmen founded the Church of Bushwyck on Long Island, and a church, partly French and partly Dutch, was formed at Harlem, in which Michiel Zyperius (Siperius), a proponent, preached for the French as early as 1659.

But while Stuyvesant was pursuing his narrow policy, contrary to the views of the company, the company itself was negotiating[9] with Puritans in England (1661), offering them the most liberal terms, and guaranteeing them perfect freedom of worship, if they would settle in New Jersey under the company's sway. The circumstances of the Puritans in England after the fall of the Commonwealth and with the accession of Charles II. were anything but pleasant. But the effort was unsuccessful.

PERSECUTION OF QUAKERS.

There was now a lull of a couple of years (1659-61) in Stuyvesant's unholy zeal. But reports came to him from Jamaica and neighboring towns that many Quakers[10] who had settled on Long Island had been holding their conventicles all this time. Stuyvesant and his council, therefore, passed another ordinance[11] (1662) against conventicles, under penalty of fifty guilders for every person present and twice as much for the preacher or exhorter, or owner of the building. Increasing penalties were to be enforced for renewed offenses.[12]

The penalties fell especially on Quakers in Jamaica. Fines and imprisonments were enforced and the place was subjected to official espionage. John Bowne was one of the chief sufferers, being finally banished. But this proved to be the turning point in this sad history. He so represented matters upon his arrival in Holland that the company rebuked Stuyvesant (1663) for his bigotry as follows:

"Although it is our cordial desire that similar and other sectarians may

not be found there, yet, as the contrary seems to be the fact, we doubt very much whether rigorous proceedings against them ought not to be discontinued; unless, indeed, you intend to check and destroy your population, which, in the youth of your existence, ought rather to be encouraged by all possible means. Wherefore it is our opinion that some connivance is useful, and that at least the consciences of men ought to remain free and unshackled. Let every one remain free as long as he is modest, moderate, his political conduct irreproachable, and as long as he does not offend others or oppose the government. This maxim of moderation has always been the guide of our magistrates in this city, and the consequence has been that people have flocked from every land to this asylum. Tread thus in their steps, and we doubt not you will be blessed." This ended persecution in New Netherland. A couple of years later Bowne returned to New York, and met Stuyvesant as a private citizen who seemed ashamed of what he had done.

SABBATH AND ANTI-LIQUOR LAWS.

In October, 1656,[13] the Director and council passed another ordinance for the better observance of the Sabbath. Laws had been repeatedly enacted on this subject, generally closely connected with the prohibition of liquor selling on that day. In 1641 it was forbidden to tap beer during Divine service. In 1647 it was declared that inasmuch as the sale of strong drinks produced many brawls on Sunday, therefore, none should be sold before 2 P. M. on that day, or 4 P. M., when there was a second service, except to travelers and boarders; and none should be sold any day after 9 P. M. In March, 1648, an elaborate Sabbath law was enacted. The former laws were recapitulated and renewed. It is asserted in the preamble that one-fourth of the houses in New Amsterdam are devoted to the sale of liquors. It was enjoined that no new taverns should be opened without permission, and the present tavern-keepers should only continue for four years; neither could they sell out their business. They were also forbidden to sell to Indians, and they must register their names. During Divine services no tapping, hunting, fishing, or trading should be allowed, under a penalty of twenty-five florins. In 1656 these Sunday laws were still more fully elaborated, showing a growth of healthy sentiment for a stricter observance of the Sabbath. The Director-General and council forbade "all persons from performing or doing on the Lord's day of rest, by us called Sunday, any ordinary labor, such as plowing, sowing, mowing, building, wood sawing, smithing, bleaching, hunting, fishing, or any other work which may be lawful on other days, on pain of forfeiting one pound Flemish for each person; much less any lower or unlawful exercise and amusement, drunkenness, frequenting taverns or tippling-houses, dancing, playing ball, cards, tricktrack, tennis, cricket, or ninepins, going on pleasure parties in a boat, car, or wagon, before, between, or during Divine service, on pain of a double fine; especially, all tavern-keepers or tapsters from entertaining any clubs, or tapping; bestowing, giving, or selling, directly or indirectly, any brandy, wine, beer, or strong liquor to any person before, between, or during the

sermons, under a fine of six guilders, to be forfeited by the tavern-keeper or tapster for each person, and three guilders for every person found drinking at the time aforesaid.

"In like manner, tavern-keepers or tapsters shall not accommodate or entertain any company, or tap, sell, or give any wine, beer, distilled liquors or waters to any person at night, on Sundays or on other days, after the posting of the guard or ringing of the bell, on the same penalty; the domestic guest, persons appointed on public business, with the consent and by order of the magistrate, alone excepted."

Then follow laws forbidding the selling or giving liquor to Indians, of fraud in the weight of bread, of mixing bran with flour. Bakers and tapsters were required to renew their licenses quarterly. The fee was one pound Flemish. The fines for violation were to go, one-third to the officer who entered the complaint, one-third to the church or the poor, and one-third for the public benefit.

There were subsequent references, more or less full, to these Sunday laws in 1657 and 1658. Different towns also passed their own local ordinances concerning Sabbath observance. In 1663 the sale of liquor on the Sabbath was forbidden between sunrise and sunset.[14]

FATHER LE MOYNE.

The Jesuits from Canada had continued to carry on their work in central New York. After the rescue of Father Poncet by the Dutch in 1653, peace was negotiated between the Mohawks and the French. The Indians at Onondaga then made a request that a French mission might be established among them. Father Le Moyne was sent to them to initiate the work, and Jesuit missionaries soon followed. Le Moyne visited Fort Orange on the way and formed some acquaintance with the Dutch. The Jesuit missions extended ultimately all the way to Lake Erie; but when the presents from Canada began to fail, Indian piety began to wane. Conspiracies arose, and Oneida Indians in Canada were held as hostages. Father Le Moyne was requested to go to Quebec to intercede. He, however, went to New Amsterdam, and there spent the winter of 1657-58. A number of Catholics were already residing there. A friendship grew up between Le Moyne and Megapolensis, especially on account of the latter's early labors among the Mohawks. Le Moyne told him of the salt springs which he had discovered in 1654 in Onondaga. Megapolensis could hardly believe it. In writing to the Classis subsequently he referred to the matter, and added, "I will not discuss whether this be true or whether it be a Jesuit lie."

Upon Le Moyne's return to Albany, he sent Domine Megapolensis a letter (April, 1658) exhorting him to return to the Catholic Church. There were enclosed lists of the Popes, of the councils, and of the heretics. Megapolensis answered in a lengthy and remarkable treatise[15] on the errors of Romanism (June, 1658). To the exhortation to ponder Le Moyne's arguments well, and to weigh them in the scales of the sanctuary, he replied that he had pondered these matters for years, and had never been able to fish out (*expiscari*) anything to establish the claims of Rome.

1. In reference to the list of the Popes, he argues that the true faith comes, not from local or personal succession, but from the Word of God. For what avails succession if truth be absent? The priests in the days of Christ were in the succession, but were the enemies of Christ. After elaborating on this, he declares that Le Moyne had been guilty of bad faith in leaving Joanna out of the list of Popes. She was well attested by Papal historians. He quotes some of the current poetry about her. He then calls him to account for daring to put the names of Christ and Peter at the head of the list, as if they could endorse some of the doctrines of the Church of Rome. He then makes the distinction between Christ being the Head of the Holy Catholic Church, and of the Roman Pontifical Church.

2. In reference to the list of the councils and the assertion that the Spirit has never forsaken the church, the bride of Christ, Megapolensis admits this, and emphasizes it. But then he asks whether that Papalizing herd could be called the bride of Christ. Le Moyne must also be laboring under some hallucination in limiting the promises made to the Holy Catholic Church to the local Roman Church. He refers to other local churches, such as Ephesus, Alexandria, Jerusalem, antedating that at Rome; and then asks —Could the promises be limited to Rome? He further says that as Christ removed the candlestick from corrupt churches, so had He done with reference to Rome, which had become the Babylonian harlot, drunk with the blood of the saints. Nor did all the councils, by any means, favor Rome. They were legitimate, if governed by the Word of God. Otherwise, they were not, and the Holy Spirit did not preside over them. Besides, Le Moyne could not be ignorant that Popes and councils had often contradicted one another.

Then, again, what was a council? Megapolensis says that, although he was educated in their schools, he could never decide. For, of whatever elements a council was composed, nothing was valid, until approved by the Pope; and, therefore, virtually, the Pope was the council. Everything turned on the cerebellum of the Pontiff.

3. In reference to the list of heretics: Le Moyne had first named Judas as commander-in-chief, and had allowed Calvin to bring up the rear-guard. But, surely, Le Moyne had here made a great mistake, for Judas and Calvin differed diametrically. Judas revolted from Christ, going over to Christ's enemies; but Calvin left the Judaizing party, and united himself to Christ. Judas, with a kiss of hypocrisy, delivered Christ to His foes; while Calvin vindicated Christ, His Word, and His spiritual body. Judas rejected the doctrines of Christ, but Calvin brought back the doctrine of Christ's merits.

He then refers to the fact that some reject the holy name of "Christians," and arrogate that of Jesuits (*Jesu-vitae*, as he writes it, having apparently a different etymology in mind from the common one); taking refuge in the fictitious merits, indulgences, and satisfactions of Loyola and Xavier. But, "One must judge Rupert by experience," says he.

Megapolensis then refers to his having witnessed, while studying at Cologne, the celebration of the apotheosis of Ignatius and Xavier; their images borne about, and a worn-out rag of Ignatius exhibited as a relic

worthy of veneration. He then quotes some medieval Mantuan bard as singing:

> . . . For sale, at Rome,
> Temples, priests, sacred altars, crowns,
> Fires, incense, prayers, yea
> Heaven is for sale, and—God!

He then declares to Le Moyne that he would have made out a better list of "heretics," if he had omitted some whom he had named, and inserted various Orders of Monks, which he names; and then to these Judases, he should have added some Judas-isses. mentioning several Orders of Nuns.

Megapolensis then asks a series of questions, as to what was heretical in our Calvin, except that he had restored the pure doctrines of the Gospel to men; such as election, founded solely on the good pleasure of God; that of Christ as the only sacrifice for sin, and only Mediator with God; that of good works, done out of gratitude and for the glory of God, and not from any mere selfish motive; and that of teaching men to forsake all superstitions, to go straight to Christ, Who calls burdened souls to Himself and gives them relief and peace.

He then declares that Christ crucified is his only hope and consolation, and that he detests his former dishonor when a Papist. He was twenty-three years old when he left the Church of Rome (1624). He had studied in their colleges, but God had opened his eyes and led him to the only fountain of salvation. He was now fifty-seven years old, and Le Moyne was getting old, too, and he, therefore, implored him to ponder his responsibility to Christ for his stewardship. His baptizing Indians when they were willing to make the sign of the cross, and sometimes even when half-dead, was a profanation. The ceremony did not cleanse the soul. He then commends Le Moyne to the God of all grace, and declares that he will pray for him that he may be delivered from his errors and led to the true knowledge of Christ.

Signed, New Amsterdam, on the *nones* of June (1658).

Yours most truly, with emotions of heart even to the altars,

[*Tuus tuorumque ex animi usque ad aras.*]

JOHANNES MEGAPOLENSIS.

MINISTRY OF SELYNS.

The company at length induced Rev. Henry Selyns and Mr. Herman Blom to come to New Netherland. Mr. Blom proved acceptable to the people of Kingston, and accordingly returned to Holland for ordination. Mr. Selyns settled over the congregations of Breuckelen and adjoining places, from Wallabout to Gowanus. Breuckelen had now thirty-one families and one hundred and thirty-four persons. Selyns also occasionally preached to the Huguenots on Staten Island. Steps were taken at once to build a church in Breuckelen; meantime the people worshiped in a barn. Stuyvesant subscribed two hundred and fifty guilders toward Selyns's salary, provided he would preach on Sunday afternoons at his bouwerie on Man-

hattan Island. The Director had there about forty negroes, who would thus receive religious instruction. Selyns agreed to do this. Stuyvesant urged that other clergymen should be sent over to supply New Utrecht, Gravesend, and New Harlem, besides a village of about one hundred and thirty families on the North River. The church at Beverwyck (Albany), under Schaats, had, in 1660, about two hundred members. Selyns remained only four years, the term for which he had engaged himself. He returned to Holland, as he said, to gladden the eyes of his aged parents. He came back to America in 1682, and played a most important part in resisting the establishment of the English Church over a population which was overwhelmingly Dutch. [SELYNS.]

The last ordinance of New Netherland on the subject of religion was passed in March, 1664, and related to the more careful instruction of youth in the principles of the Christian religion. Catechetical instruction has always been one of the strong points of the Dutch Church, and it seems appropriate to give this last ordinance of New Netherland in this connection. It is as follows:[16]

"Whereas, it is most highly necessary and most important that the youth from childhood up be instructed, not only in reading, writing, and arithmetic, but especially and chiefly in the principles and fundamentals of the Reformed religion, according to the lesson of that wise king, Solomon—'Train up a child in the way he shall go; and when he is old, he will not depart from it'—so that in time such men may proceed therefrom as may be fit to serve their Fatherland as well in the church as in the state. This, then, being taken into particular consideration by the Director-General and council of New Netherland, because the number of children is, through the merciful blessing of the Lord, considerably increasing here, they have deemed it necessary, in order that so useful and God-acceptable a work may be the more effectually promoted, to recommend and command the schoolmasters, as we do hereby, that they shall appear in the church with the children committed to their care and intrusted to them, on Wednesday, before the commencement of the sermon, in order, after the conclusion of Divine service, that each may, in the presence of the reverend ministers and elders who may be present, examine his scholars as to what they have committed to memory of the Christian commandments and catechism, and what progress they have made; after which performance the children shall be dismissed for that day, and allowed a decent recreation."

CONQUEST BY THE ENGLISH.

But the English conquest was at hand. The West India Company had at first grandly succeeded, for a decade or two, from a business point of view. The power and prestige of Holland had also been wonderfully increased, while Spain and Portugal had been deeply humbled. But the intoxication of their brilliant and marvelous success brought on at length an overwhelming bankruptcy, and this was one of the causes which led the Dutch colony to fall an easy prey to the English. The right of the Dutch to occupy the territory called New Netherland had always been disputed by

the English. Rumors of war were becoming rife; but by repeated falsehoods the Dutch Ambassador in England had been completely deceived concerning the king's intentions. Before the sailing of the fleet, however, Charles II. had granted the whole territory between the Connecticut and the Delaware to his brother James, the Duke of York and Albany. When the fleet appeared and demanded the surrender, there was no adequate force at hand to defend the colony. With great reluctance, and only upon the urgent advice of the clergymen and others to save unnecessary bloodshed, Stuyvesant surrendered, and New Netherland passed without a blow under the dominion of the English. But the duke became the proprietary ruler of the province of New York only; for, while the fleet was yet on the sea, to raise money for his extravagances, he ceded New Jersey to Carteret and Berkeley. There were at this time three cities, thirty villages, and ten thousand inhabitants in the province.

The Dutch secured excellent terms at the surrender. They were to continue free denizens, to enjoy their private property, to dispose of it at pleasure, and were to enjoy their own customs concerning inheritances. In reference to religion Article VIII. reads: "The Dutch here shall enjoy the liberty of their consciences in Divine worship and in church discipline."[17]

Domine Drisius informed the Classis of Amsterdam of the surrender in the following letter:

MANHATTAN, Sept. 15, 1664.

"To the Reverend, Learned, and Pious Brethren of the Reverend Classis of Amsterdam:

"I cannot refrain informing you of our present condition, viz., that we are now brought under the Government of the king of England.

"On the 26th August there arrived in the bay of the North River, near Staten Island, four large men-of-war or frigates, well mounted, and manned with soldiers and marines. They had a patent or commission from the king of Great Britain to summon this province to surrender, in the name of his majesty, and to take possession of it. If this was not done amicably the place was to be attacked with violence, and everything was to be given up to the English soldiers for sacking, rapine, and booty. The people here were not a little frightened at the arrival of these frigates.

"Our rulers, the Director and council, as also the officers of the city, took the matter very much to heart. They earnestly endeavored to delay the affair by repeated embassies to the general, Richard Nicholls, by requesting that the business should be submitted to his majesty of England, and the lords, the States of Holland, but all was in vain. They disembarked their soldiers about two miles off, at Gravesandt (Gravesend), and marched them on foot on Long Island to the ferry opposite this place. The frigates came down upon us on Sept. 4, under full sail. They had put all their cannon on one side, having orders, and intending, if any resistance were offered, to fire a full broadside into this open place, and so to take the city by force and give up everything to plunder and blood (*lit.*, blood-bath).

"Our honorable rulers, both of the (West India) company and the city, were full inclined to defend the place. But they realized that it would be

impossible, as the town was not in a defensible condition; and even if it were fortified it could not be done, for all the men within the bounds of the city would have to stand at least four rods apart; there was also but a slender supply of powder, either in the fortress or in the town; there was no hope of deliverance or aid; and every day the concourse of the English, both on foot and horseback, increased. They came from New England with desire to pillage the city. They offered their services against us as privateers, being about six hundred in number, according to report, with fifty French privateers. The English permitted this; therefore our authorities, at the urgent request of the citizens and burghers, were obliged, although unwillingly, to resolve to come to terms, in order to prevent pillage and bloodshed.

"After the surrender of the place, several English people, whom we have long known, and who were well affected toward us, came to us and said that God had singularly overruled the matter, in that the province had passed over by treaty; otherwise nothing else could have happened but pillage, murder, and general ruin. This is also confirmed by several soldiers, who say that they came hither from England in hope of booty; and since it has turned out so differently, they desired permission to return to England.

"It is stipulated in the articles (of surrender) that the religion and doctrine shall continue as heretofore, and the ministers shall remain. We could not abandon our congregations and hearers. We judged that we must continue with them, for a time at least, and perform our offices, lest they should become entirely scattered and grow wild.

"The West India Company owes me quite a sum, which I hope and desire will be paid. Thus I close, commending your persons and services to the love of God. I remain

"Your Reverences' Obedient Brother,
"Samuel Drisius."

THE MINISTERS AND CHURCHES OF NEW NETHERLAND.

Before the English conquest the West India Company had provided thirteen ministers for New Netherland. Six of these were in service at the surrender. There were then, also, eleven churches in existence, besides a couple of out-stations. As these ministers and churches were the original root from which the Reformed Church in America has developed, under peculiarly adverse circumstances, the names are here given. Those in service at the surrender are put in small capitals.

MINISTERS.

Jonas Johannes Michaëlius, 1628—. Returned to Holland.
Everardus Wilhelmus Bogardus, 1633-47. Drowned on way to Holland.
Johannes Megapolensis, 1642-70. Died in New York.
Johannes Backerus, 1647-49. Returned to Holland.
[*Wilhelmus Grasmere, a suspended minister,* 1651-2. Returned to Holland.]

Samuel Drisius, 1652-73. Died in New York.
Gideon Schaats, 1652-94. Died in Albany.
Johannes Theodorus Polhemus, 1654-75. Died on Long Island.
Casparus Carpentier, 1657-84. Died in Delaware.
Everardus Welius, 1657-59. Died in Delaware.
Michael Zyperius (Siperius), 1659-64. Went to Virginia.
Hermanus Blom, 1660-67. Returned to Holland.
Henricus Selyns, 1660-64. Returned to Holland.
Ægidius Luyck, 1662-75. Teacher of Grammar School.
Warnerus Hadson. Died on passage to America (1664).
Samuel Megapolensis, 1664-68. Returned to Holland.

CHURCHES.

Manhattan or New Amsterdam (New York), 1628.
Fort Orange, Beverwyck, or Rensselaerwyck (Albany), 1642.
New Amstel (New Castle), Del., 1654.
Midwout (Flatbush), L. I., 1654.
Amersfoort (Flatlands), L. I., 1654.
Breuckelen (Brooklyn), L. I., 1654.
Gravesend, L. I., 1655.
Esopus (Kingston), 1659.
Bergen, N. J., 1660.
Stuyvesant's Bouwerie (station), 1660.
Haarlem, 1660.
Bushwyck, 1661.
Staten Island (station), 1661.

Provision was made by the officials of the city, who were temporarily continued in power, for the due support of the Dutch ministers until Governor Nichols could make other arrangements. According to the terms that all public buildings should remain in their former uses, the Dutch had exclusive right to the church in the fort. But the chaplain of the English forces had no proper place in which to celebrate the English service; the Dutch, therefore, kindly allowed him to do this in their "church in the fort," after their own services were ended. Thus was the Episcopal service begun in New York, and it remained on such a footing for nearly thirty years.

The civil administration of the Dutch left its permanent impress on the customs, laws, and civilization of New York and New Jersey. A knowledge of the Dutch jurisprudence of this period is essential to the full understanding of the constitutional history of these States. Dutch jurisprudence, founded on Roman Law, was superior to the contemporary feudal law introduced by the English. The Dutch legislation concerning police, property, inheritances, and status shows a highly civilized state of society. The laws relative to the public record of legal instruments were in advance of contemporary English laws. No principle of primogeniture prevailed. The penal laws of New York were always more enlightened and less severe than

those in other colonies coming from England—a direct result of the earlier Dutch institutions, which were more humane.

At the surrender the English received one of the most flourishing colonies in America, possessing a hardy, vigorous, and thrifty people, well adapted to all the principles of civil and religious freedom. These Dutch colonists cheerfully accepted all that was good in English customs and laws, but stoutly and successfully resisted what they considered undesirable. This could not have been the case if their prior political, religious, and social conditions had not been of a superior kind.[18]

Will this feeble Dutch Church, consisting of hardly a dozen congregations and half a dozen ministers, now subject to a foreign power determined to establish its own state church, be able to survive amid these new and hampering surroundings? The parent church had successfully resisted a great empire and accomplished grand results. Will the handful of their descendants in America be correspondingly energetic? At the surrender only thirty-six years had elapsed since the arrival of the first minister; and the American Reformed (Dutch) Church has developed, under peculiarly adverse circumstances, from these small beginnings, having now more than seven hundred ministers and six hundred and fifty churches, with one hundred and eleven thousand communicants, raising annually considerably more than a million dollars for home expenses, and nearly a half-million for benevolence, with thoroughly equipped institutions and other agencies for the extension of the Redeemer's kingdom at home and abroad.

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[1]Laws and Ordinances of New Netherland, p. 98.

[2]Col. Docs. N. Y., Vol. i, pp. 271-318. This Remonstrance contains many references to church affairs, such as the original account of the building of the church in the fort, etc.; also allusions to the Presbyterian ministers, Doughty and Denton.

[3]This prayer is found in Valentine's "New York," pp. 55-57, and another translation in "Early Records of New Amsterdam."

[4]See Clute's "Hist. of Staten Island," p. 255.

[5]Amsterdam Cor.; Doc. Hist., Vol. iii, p. 69; Col. Docs., Vol. i, p. 426; Vol. III, pp. 75, 646; Gen. and Biograph. Record, Vol. vii, p. 61.

[6]Amsterdam Cor., Doc. Hist., Vol. iii, p. 70; Col. Docs., Vol. ii, p. 72.

[7]Megapolensis and Drisius thus explain this affair in a letter some time after to the Director-General and his council, dated Aug. 23, 1658.

[8]Laws and Ordinances of New Netherland, p. 213.

[9]Col. Docs., Vol. iii, pp. 37-39.

[10]See Onderdonk's "Annals of Hempstead," etc.

[11]Laws and Ordinances of New Netherland, p. 428.

[12]Amst. Cor., Letters, 78, 79.

[13]Laws and Ordinances of New Netherland, pp. 258-263.

[14]Laws and Ordinances of New Netherland, p. 448.

[15]Megapolensis sent a copy of this paper to the Classis of Amsterdam, which was recovered by Mr. Brodhead in 1841, and is now in the Archives of General Synod (1901), but in a perishing condition. It should be mounted. It is written in the peculiar chirography of the 17th century, in Latin, and the words are much abbreviated. It seemed at first impossible to decipher and translate it, but this was done by Prof. Louis Bevier, of Rutgers College. We have it now, written out in full, in parallel columns, Latin and English.

[16]Laws and Ordinances of New Netherland, p. 461.

[17]Col. Docs, Vol. ii, p. 251.

[18]See Fowler on Constitutional and Legal History of New York, in "Memorial Hist. of the City," Vol. i, pp. 523-538.

SECOND PERIOD.

RELATION OF THE REFORMED CHURCH IN PARTICULAR, AND OF THE PROVINCE OF NEW YORK IN GENERAL, TO ENGLISH ECCLESIASTICAL LAWS (1664-1708.)

CHAPTER III.

THE CHURCH DURING THE ADMINISTRATION OF JAMES AS DUKE OF YORK (1664-85)—GOVERNORS: NICHOLS, LOVELACE (COLVE), ANDROS, DONGAN.

PRELIMINARY.

The English conquest of New Netherland gave a sudden check to the development and prosperity of the Reformed Church. Dutch immigration practically ceased. The ministry was soon reduced from six to three, although there were ten thousand souls to be ministered unto. But the Dutch had obtained excellent terms at the surrender. When, therefore, they were required to take the oath[1] of allegiance to Great Britain, they declined, until assured in writing "that the Articles of Surrender are not in the least broken, or intended to be broken, by any words or expression in the said oath." This was important, not only as regards property and certain customs, but especially as regards religion. It gave them a certain legal standing in reference to their own forms of public worship and church discipline. But under such conditions the Dutch ministers and inhabitants became citizens of the British Empire.

Their relations to the Classis of Amsterdam and the Church of Holland were necessarily modified by this political change, but their exact status was not defined. A century later, in their efforts to secure full ecclesiastical independence, their relations to the Church of Holland, on the one hand, and to the English Government on the other, became important topics of discussion. Was the American Church still an integral part of the Church in Holland, when its ministers and people were subjects of the British King? The State Church of Holland could not enforce its decisions on the subjects of another nation; but, since they had now become subjects of England, under special articles of surrender, what was their relation to English ecclesiastical law? Although naturalized Englishmen, they were

not members of the Church of England, yet neither were they in any legal sense dissenters. They belonged to a collateral church of the Reformation, and, as they believed, of a sounder faith and a more Scriptural polity. By the terms of the surrender they were to enjoy, not only liberty of conscience in private, but also in public worship and church discipline or government. The eighth article said *The Dutch here shall injoy* such privileges. Does this form of expression also include later generations? And then, again, what was to be the status of other residents and of new immigrants? In other words, what was to be the ultimate general position of the colony of New York in reference to English ecclesiastical law?

Colonies which had charter governments generally established the most numerous body of Christians as the church of the colony. But New York was not a charter government. It was first (1664-85) a proprietary government. The Duke of York held the colony as a fief of the Crown. It was of the nature of a feudatory principality. The Duke could make local laws in general harmony with the English legal system, and establish courts, with only a final appeal to the Crown. The Duke's patent divested the Crown of all but paramount authority. But when the Duke became King James II. (1685) his ducal proprietorship was merged in the Crown. New York then became a provincial government. But the relation of the now provincial colony to English law still depended on the question whether the English now resumed a claim to the territory by right of prior discovery—which they often asserted—or whether they obtained it by conquest. If they now held it by right of prior discovery, the Dutch had only been trespassers on English soil, and the legal system of England would at once prevail, so far as it was applicable; but if by conquest, the Dutch system of jurisprudence, founded on Roman law, with the special ordinances of New Netherland, would remain in force until repealed. These were questions of dispute during the whole of the colonial period, and judicial decisions turned thereon.

Owing to these complicated conditions the relations of church and state in New York became involved in peculiar difficulties, and gave rise to more serious trouble than in any other colony. The Dutch and French, with English dissenters and some others, constituted nine-tenths of the population during the greater part of the colonial period. Would this great majority permit a few English officials with a handful of followers to impose a church polity and form of worship upon them in which they did not believe? Against all such efforts the Dutch determinedly set themselves, and they were successful. They prevented the passage of any provincial law establishing the Church of England. But it was subsequently assumed, contrary to fact, that the said church was established. Nevertheless, the Dutch found means to nullify even this perversion of the law.

The design of the English to establish their National Church, wherever it was possible, is well understood. Yet it may be well here to refer to the Secret Instructions to Colonel Nichols, when sent on his mission to conquer New Netherland. These Instructions are directed by the King to the five "Commissioners employed by us to our Plantations in America, *in and about* New England, to be considered and communicated only between

themselves."[2] They are therein directed to resume possession of the territory wrongfully held by the Dutch. They were to secure a modification of the charters of the New England colonies, if possible, so as to increase the King's prerogative. They were also to seek opportunity to introduce Episcopacy in New England, thus the Dutch Ambassador in London was led to understand, while he was deceived as to the King's design on New Netherland. Upon the strength of such information the West India Company wrote to Stuyvesant, as late as April 21, 1664, as follows: "His Royal Majesty of Great Britain, being inclined to reduce all his kingdoms under one form of government in church and state, hath taken care that Commissioners are ready in England to repair to New England to install Bishops there, the same as in old England." Such was the impression given out in England, and the Secret Instructions given to Colonel Nichols had at least a partial reference to New Netherland, provided it should be conquered by him.

THE FIRST DECADE UNDER ENGLISH RULE.

During the first decade after the surrender there was not much friction in religious matters. A code of laws had been already prepared in England, before the conquest, known as "The Duke's Laws," which had a very liberal tone. But we are obliged to remember that James was a Roman Catholic, and that Charles II., his brother, while ostensibly a member of the Church of England, yea, even the head of the English Church, was secretly a Romanist. And it was the great ambition of Charles and James, since they were much hampered in religious matters in England, to make a way, by their liberality in these laws, for Catholicism to gain an entrance in New York. Nevertheless, the general trend of English policy in religious matters prevented them from flaunting their personal views too publicly; yea, even compelled them, in state papers, to style themselves "Defenders of the Faith," a faith in which they did not believe. The liberal tone, therefore, of the "Duke's Laws," as well as the later Commissions and Instructions to the Governors whom he appointed, must be read in the light of these facts. Governor Nichols did not attempt, at first, to impose these laws on the whole colony. He called a meeting at Hempstead of the representatives of Long Island, who were mostly English, and they gladly accepted the "Duke's Laws," because of their liberal tone, probably not suspecting the ultimate design. The following, so far as they relate to religion, are

THE DUKE'S LAWS.

"Whereas, the public worship of God is much discredited for want of painful and able ministers to instruct the people in the true religion, and for want of convenient places capable to receive any number or assembly of people, in a decent manner, for celebrating God's holy ordinances, these ensuing laws are to be observed in every *parish,* viz.:

"1. That, in each parish within this Government, a church be built in the most convenient part thereof, capable to receive and accommodate two hundred persons.

"2. That, for the making and proportioning the levies and assessments

for building and repairing the churches, provision for the poor, maintenance for the minister, as well as for the more orderly managing of all parochial affairs in other cases expressed, eight of the most able men of each parish be, by the major part of the householders of the said parish, chosen to be overseers, out of which number the constable and the aforesaid eight overseers shall yearly make choice of two of the said number to be churchwardens; and in case of the death of any of the said overseers and churchwardens, or his or their departure out of the parish, the said constable and overseers shall make choice of another to supply his room.

"3. Every overseer is to take the oath of allegiance at the time of his admittance into his office, in the presence of the minister, overseer, and constable of the parish, besides the oath of his office.

"4. To prevent scandalous and ignorant pretenders to the ministry from intruding themselves as teachers, no minister shall be permitted to officiate within the Government but such as shall produce testimonials to the Governor that he hath received ordination, either from some Protestant Bishop, or minister, within some part of His Majesty's dominions, or the dominions of any foreign prince of the Reformed religion; upon which testimony the Governor shall induce the said minister into the parish that shall make presentation of him as duly elected by the major part of the inhabitants (being) householders.

"5. That the minister of every parish shall preach constantly every Sunday, and shall also pray for the King, Queen, Duke of York, and the royal family. And every person affronting or disturbing any congregation on the Lord's Day, and on such public days of fast and thanksgiving as are appointed to be observed, after the presentment thereof by the churchwardens to the sessions, and due conviction thereof, shall be punished by fine or imprisonment, according to the merit and nature of the offense. And every minister shall also publicly administer the sacrament of the Lord's Supper once every year at the least in his parish church, not denying the private benefit thereof to persons that for want of health shall require the same in their houses, under the penalty of loss of preferment, unless the minister be restrained in point of conscience.

"6. No minister shall refuse the sacrament of baptism to the children of Christian parents, when they shall be tendered, under penalty of loss of preferment.

"7. Ministers are to marry persons after legal publication or sufficient license.

"8. Legal publication shall be so esteemed when the persons so to be married are three several days asked in the church, or have a special license.

"9. Sundays are not to be profaned by travelers, laborers, or vicious persons.

"10. That no congregations shall be disturbed in their private meetings, in the time of prayer, preaching, or other Divine service; nor shall any person be molested, fined, or imprisoned, for differing in judgment in matters of religion, who professes Christianity.

"11. No person of scandalous or vicious life shall be admitted to the holy sacrament who hath not given satisfaction therein to the minister."

CHURCHWARDENS.

"That churchwardens shall, twice every year, viz., on the second day of the sessions to be held in June, and on the second day of the sessions to be held in December, in open sessions, deliver a true presentment in writing of all such misdemeanors as by their knowledge have been committed, and not punished, while they have been churchwardens; viz., swearing, profaneness, Sabbath breaking, drunkenness, fornication, adultery, and all such abominable sins. The said churchwardens are also hereby empowered to cause any person upon whose report they ground their presentment to appear at the respective sessions to which the presentments are made, to give in their evidence concerning the same, and the refusers shall be liable to be fined at the sessions.

"Every inhabitant shall contribute to all charges, both in church and state, whereof he doth or may receive benefit, according to the equal proportion of his estate."

But it was utterly impracticable to enforce these laws over the whole colony at once. They were, at first, put in operation only on Long Island and Staten Island. In 1673 it was ordered that they should be enforced also at Esopus. It was not until 1675, after the second surrender of New Netherland, that the "Duke's Laws" were extended to the whole colony. Conciliatory measures at first, to heal the wounded feelings of the conquered, would be the dictate of wisdom. We accordingly find Governor Nichols, the year after the surrender, directing the city authorities to lay a tax to pay the arrears of salary of the Dutch clergymen.[3] And in 1670 Governor Lovelace writes to certain Commissioners at Albany that he considers the minister and church which he and his predecessors found established there as the parochial church of Albany, which was to be maintained by taxation or otherwise.[4] In the same year Lovelace guaranteed a salary to any Dutch minister who would come over to assist Drisius at New York, who was becoming feeble. This offer brought over Domine William van Nieumenhuysen, the first recruit to the Dutch ministry after the surrender, although seven years had passed away. The Governor's promise, however, was not well fulfilled.

It may here also be mentioned that in 1673 Parliament forced upon the King the Test Act, for the protection of Protestantism; but this act was not then specifically made to apply to the American plantations. Hence the Duke could continue his policy of keeping an open door in America for Romanism. In 1689 William III. extended the Test Act to the colonies in his Commission and Instructions to the colonial Governors then appointed.

During this first decade of English rule there was also much dissatisfaction expressed because no representative assembly was granted to the province such as existed in other colonies.

RECONQUEST OF NEW YORK BY THE DUTCH, AND ITS RESURRENDER BY THE STATES-GENERAL.

But in 1673 the Dutch unexpectedly regained their independence.[5] In the war then raging between England and Holland, Evertsen was sent with

fifteen ships to harass the English in the West Indies. There he met Binckes, with four vessels from Amsterdam. They proceeded to Virginia, where they did considerable damage to English plantations. Learning there that New York was not well defended, the fleet, augmented with several prizes, consisting in all of twenty-three vessels and sixteen hundred men, proceeded thither. Arriving at the Narrows, the sheep and cattle of Governor Lovelace, on Staten Island, afforded them an acceptable breakfast. They were heartily welcomed by their fellow countrymen. Lovelace was absent in New Haven. Upon the demand of the authorities why they had come to disturb His Majesty's subjects, they briefly answered that they had come to take the place. This was easily accomplished, and the flag of Holland again fluttered over New Netherland. During the fourteen months of the restored Dutch sway everything was again put upon a Dutch footing. Anthony Colve was appointed Governor. The Duke's proprietary government of New York was extinguished, as well as that of Carteret and Berkeley in New Jersey. Names of places were changed to Dutch names, and the Dutch Church was re-established; but freedom of religion was granted to all the English towns on Long Island and in New Jersey whose delegates appeared before the Dutch authorities and sought this boon.[6] Joyfully again did Van Nieuwenhuysen perform the services of religion in the old stone church in the fort, under the flag of his Fatherland, without being followed by an English chaplain. Polhemus was yet ministering on Long Island, and Schaats at Albany. Blom had left Esopus in 1667 and returned home. Drisius had died a few months before. There were only three Dutch ministers in the province. Holland hoped for a brief season that although the colony had languished under the rule of the West India Company it might thrive with new vigor when belonging to the Dutch Republic, and that a worthy Dutch state might yet grow up between the Puritans and Cavaliers to teach genuine lessons of religious liberty. But Providence ordered otherwise. By the Treaty of Westminster, in 1674,[7] New Netherland was restored to England by the States-General. When this became known there was great indignation in New Netherland. To guard their interests as much as possible, the Consistory of the Dutch Church in New York asked Governor Colve to reconfirm to them the old stone church in the fort, according to the original articles of surender. This was done by a formal deed, dated July 23, 1674.

On Oct. 27. 1674, before the surrender, Colve requested:[8] "4. That the inhabitants of the Dutch nation may be allowed to retain their customary church privileges in Divine service and church discipline, besides their fathers' laws and customs in the division of their inheritances. 5. That they may be excused from impressment, at least against their own nation."

To these Governor Andros replied: "To the 4th. The usual discipline of their church to be continued to them as formerly, and the other of inheritances as far as I may, and for those that shall desire it. To the 5th, I have neither orders nor directions," etc.

New Netherland now became again the property of the King of Great Britain. He gave a new patent to the Duke of York for the territory before given him. But these circumstances, the reconquest of New Nether-

land by the Dutch, and its resurrender by the States-General, modified, more or less, the English claim to the territory by right of discovery, as well as the application of the English legal and ecclesiastical system by virtue of the same. The continued validity of the Articles of Surrender of 1664 was also not unquestioned. But now begins the real struggle of the Dutch against the establishment of a church which was foreign to them, and which did not represent a tithe of the inhabitants.

THE RESTORED ENGLISH RULE (1674)—GOVERNORS ANDROS AND DONGAN.

The temporary loss of the province exerted an evil influence on the English Governors. They became more arbitrary. The following is the only passage in the Instructions[9] to Governor Andros (1674-82) on the subject of religion:

"You shall permit all persons of what Religion soever quietly to inhabit within the precincts of your jurisdiction without giving them any disturbance or disquiet whatsoever for or by reason of their differing Opinions in matters of Religion, Provided they give noe disturbance to ye publick peace, nor doe molest or disquiet others in ye free Exercise of their Religion."

This is most general and admirable in itself considered. But it must be read in the light of the well-known designs of Charles and James. The first thing Andros did was to insist upon the Dutch taking the oath of allegiance, without any exception in reference to freedom of religion, or fighting against their own countrymen in time of war.[10] The determination to interfere with the religious rights of the people, and, if possible, to impose Episcopacy upon them, was becoming more apparent. As early as 1675, Rev. Nicholas van Rensselaer appeared with a recommendation to Andros from the Duke of York for a *living* in one of the Dutch churches. He was at this time an Episcopalian. He had been licensed in Holland, indeed, but had joined the train of Charles II. at Brussels, and predicted his restoration to the throne of England. After the restoration, the King in gratitude permitted him to preach to the Dutch congregation at Westminster. He was finally ordained a deacon by the Bishop of Salisbury. On account of the complications of title by the political changes, this Van Rensselaer now sought and obtained a grant of the colony of Rensselaerwyck, being a son of the first patroon; but he failed to maintain his right to it. Meantime Governor Andros attempted to foist him, an Episcopal Dutchman and a son of the patroon, on the church of Albany as a colleague of Domine Schaats. He was secretly installed, but an attempt to administer baptism was stoutly resisted. Domine van Nieuwenhuysen, of New York, went to Albany to defend the rights of the church. Van Rensselaer was finally only permitted to officiate when he promised to submit to the Classis of Amsterdam. The next year, however, the Governor was compelled to remove him on account of his scandalous life.[11] Such was the first encounter, and such was the result.

FIRST ORDINATION IN NEW YORK.

Twelve years had passed away since the original surrender, and only one regular minister had come from Holland. Two had died, and two had returned home. The Episcopalians had only a single clergyman, the chaplain of the troops. The dearth of Gospel privileges was severely felt. The Dutch and English of Kingston, therefore, petitioned[12] the Governor in 1676 to find means for the ordination of Peter Tesschenmaeker, a young licensed bachelor of divinity of the University of Utrecht. He could use both languages, and had already been serving that people. But the Governor was wary of meddling so soon again in Dutch Church affairs, remembering the matter of Van Rensselaer. No response appears.

Tesschenmaeker then went to Dutch Guiana, or Surinam, for a couple of years, and he reappeared in Delaware. The people of New Castle now request the Dutch clergy to meet as a Classis and ordain him. The ministers were, of course, disposed to help this people to the Gospel, and the Governor was disposed to strengthen this distant colony. Understanding the general feeling, he now ventured to authorize and direct the Dutch clergy to do this. Accordingly, Van Nieuwenhuysen, Schaats, Van Gaasbeek, and Van Zuuren actually formed a Classis (1679) and examined and ordained this proponent, or licentiate, as a minister for New Castle. Reports of their action, official and unofficial, were sent to the Classis; and, considering all the circumstances, especially the great necessity of more ministers, the Classis approved of this ordination.[13] But thirty years later Domines du Bois and Antonides refused to obey a mandate of Governor Nicholson to ordain Van Vleck as a chaplain to go with the Dutch troops to Canada.

GENERAL RELIGIOUS CONDITION.

In 1677, in a memorial, the Bishop of London complains that the King's rights of patronage to present to all benefices and cures of souls is not duly asserted and practiced by the Governors in the several plantations.[14] The Governor's report of the province in 1678[15] says that ministers are very few, but religions very many; that no account can be given of births or baptisms; that justices are often obliged to perform the marriage ceremony; that there is only one congregation of the Church of England, but that there are several Presbyterian and Independent Churches, as well as Quakers, Anabaptists, and Jews. The Duke maintained a chaplain. In all there were about twenty churches, of which about one-half were without ministers. The people supported their ministers by free gifts, amounting to from £40 to £70 per year, besides a house and garden. More than half the churches above alluded to under the name of Presbyterian were Dutch Reformed Churches.

DEMAND FOR A GENERAL ASSEMBLY.

Immediately after the arrival of Governor Andros, in 1674, the people had again expressed their earnest desire for a General Assembly of representatives of the people; but the Duke opposed it. It was not until the

year 1682 that he reluctantly consented. He was also stimulated in his apprehension of duty in this matter by the question of his ability without such assembly to levy a tariff. Dongan, a Roman Catholic, was now commissioned[16] as Governor (1682-88), and in his Instructions[17] he was authorized to announce the Duke's pleasure, and to convene a general assembly of the people.

Pending this event, the return of Rev. Henry Selyns to America and the arrival of many Huguenots exerted a marked influence on the development and prosperity of the church. Selyns took the place of the departed Van Nieuwenhuysen.[18] He possessed in an eminent degree that rare combination of faculties which unites the zeal of the preacher seeking the salvation of souls with the prudence of the presbyter looking after the temporalities of the flock. He was systematic, energetic, and industrious in his ministerial and pastoral duties. He greatly enlarged the activities of the church, and secured for it a permanent and independent foundation. He was also of a catholic spirit when liberality was not so common, speaking kindly of other denominations and rejoicing in their success. His amiable character endeared him to all around him. He was on terms of friendship with the heads of government, and in correspondence with distinguished men in the neighboring colonies. He was also a poet, versifying in both Latin and Dutch. Cotton Mather remarks of him: "He had so nimble a faculty of putting his devout thoughts into verse that he signalized himself by the greatest frequency, perhaps, which ever man used, of sending poems to all persons, in all places, on all occasions; and in this, as well as upon greater accounts, was a David unto the flocks of our Lord in the wilderness."[19]

In writing to the Classis of Amsterdam (October, 1683) Selyns gave an interesting account of provincial church affairs, alluding to the different churches and ministers then in the country. Tesschenmaeker was at Schenectady; Dellius, afterward famous in the great land grants, had just come over the sea to become the colleague of Schaats at Albany; Weekstein was at Kingston, and Van Zuuren on Long Island. A stone parsonage[20] was in course of erection in New York, "three stories high, and raised on the foundation of unmerited love." Domine Pierre Daillé, late professor at Saumur, was preaching to the Huguenots in New York. "He is full of fire, godliness, and learning. Banished on account of his religion, he maintains the cause of Jesus Christ with untiring zeal." Rev. John Gordon[21] officiated in the fort for the English, and Daillé followed him for the French; but Selyns himself hedged about both these services by two sermons in Dutch. Governor Dongan had recently arrived—a polite and friendly man, who had called on Selyns and informed him that the Duke intended to allow full liberty of conscience. "What is to be done for the good of our country and church will be made manifest in the approaching assembly, which is summoned to devise reasonable laws for us and our posterity."

The Classis, however, was aware of the lurking dangers. In writing to the church of New Castle in July, 1683, where some strife had broken out, the Classis says: "We know that the churches of New Netherland are at present under the dominion of the English nation; and we also know what

efforts are at present being put forth at London to extend the Episcopal form of government everywhere. Indeed, we are informed that there are now Commissioners at London from New Netherland, to request the establishment of Episcopacy among you. This may be accomplished with far more propriety, if there appears to be a special necessity for it, in order to quiet excitement in your churches by Episcopal authority. But how sad it would be for Christians of the true Reformed Faith, to give any occasion for such a change. Thereby the liberty of the church would be curtailed and the purity of religious services be endangered. A church would then no longer be permitted to choose such a pastor as they wished, but he would be such a one as was sent to them."

THE HUGUENOTS.

The French pastor, Daillé, above alluded to by Selyns, was the forerunner of a large French immigration. Not a few Huguenots and Walloons had already come over in anticipation of the revocation of the Edict of Nantes. This infamous act was, however, a great boon to America. It gave her thousands of excellent citizens, representing the intelligence and piety and skill of France.[22] They settled in New York, on Staten Island, at Hackensack, Bushwyck, Haarlem, Rye, New Rochelle, and New Paltz. Many of them went to Massachusetts, Virginia, South Carolina, and elsewhere. Huguenot names are famous in our country's history, such as Duché, Laurens, Jay, Boudinot, Bayard, Montague, Du Bois, Le Fevre, Hasbroucq, Bevier, Bleecker, De Lancy, Vermilye, Demarest, Bethune, and perhaps hundreds of others. Rev. Pierre Daillé was called by the New York Consistory, in 1682, to preach to the French. He arrived in 1683, and was the first Huguenot pastor in New York. He had been a professor at the celebrated theological school at Saumur, which was destroyed by order of Louis XIV. in 1683. Besides officiating in New York, whither came the scattered Huguenots on Sundays from a score of miles around, he also went twice a year to New Paltz, to supply that people with the bread of life. Pastor Peiret arrived in 1687, and became a colleague. This gave Daillé the opportunity to itinerate among his scattered countrymen more largely. In 1688 they were numerous and strong enough to build for themselves a house of worship in Marketfield Street in New York. Upon the arrival of De bon Repos, who took charge of the French on Staten Island and at New Paltz, Daillé accepted a call of the Huguenots in Boston in 1696, where he labored until his death, in 1715. Besides the Dutch ministers who preached occasionally in French, as Michaëlius, Drisius, and Selyns, the earlier French pastors were Daillé, Bondet, Vanden Bosch, Peiret, De bon Repos, Rou, Moulinar, Carle, and Tetard.[23] Several of these French churches and pastors subsequently conformed to the Church of England.

THE GENERAL ASSEMBLY AND THE CHARTER OF LIBERTIES.

Dongan's commission[24] as Governor of New York is dated Sept. 30, 1682. The Instructions[25] given to him (January, 1683) directed him to convene

a general assembly by the votes of the people. This assembly should consider, in connection with the Governor and his council, what laws were necessary for the good of the colony; and if they "shall appear for the manifest good of the country, *and not prejudicial to me,* I will assent unto and confirm them," said the Duke. The arrival of several Jesuits in New York, in connection with the arrival of Dongan, was far from agreeable to the people.

On Oct. 17, 1683, the representatives of the people, a large majority of them being Dutch, met for the first time in a general assembly under British rule. They immediately passed the Charter of Liberties, which was approved by the Governor. The design was to secure a permanent representative assembly, to restrict the powers of the Governor and to secure the rights of the people: "For the better establishing the government of this Province of New Yorke, and that Justice and Right may bee equally done to all persons within the same," the charter enacted "That the Supreme Legislative authority, under his Majesty and Royal Highness James, Duke of York, Albany, etc., Lord Proprietor of the said Province, shall forever bee and reside in a Governour, Councell, and THE PEOPLE, mett in a General Assembly." In reference to religion it said:

"That no person or persons, which proffesse ffaith in God by Jesus Christ, shall, at any time, be any wayes molested, punished, disquieted or called in question for any difference in opinion or matter of religious concernment, who do nott actually disturbe the civill peace of the province, butt thatt all and every such person or p'sons may, from time, and at all times freely have and fully enjoy, his or her judgments or consciences in matters of religion throughout all the province, they behaving themselves peaceably and quietly, and nott using this liberty to Lycenciousnesse, nor to the civil injury or outward disturbance of others. . . . *And whereas* all the respective Christian Churches now in practice in the Citty of New Yorke, and the other places of this province, do appear to bee priviledged Churches, and have been so established and confirmed by the former authority of this Government: *Bee it hereby enacted by this present Generall Assembly, and by the Authority thereof,* That all the said respective Christian Churches be hereby confirmed therein, and thatt they and every one of them shall, from henceforth forever, be held and reputed as privileged churches, and enjoy all their former freedomes of their religion in divine worship and church discipline; . . . *Provided allso,* that all other Christian Churches that shall hereafter come and settle within this province shall have the same priviledges." This last clause was evidently forced upon the assembly for the purpose of admitting Romanism.

Taxation only by consent was also incorporated in this charter. This principle Holland had already maintained for more than two centuries. "THE PEOPLE" were also made a constituent part of the assembly by their chosen representatives.

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[1]Col. Docs., Vol. iii, pp. 74-76.
[2]Col. Docs., Vol. iii, pp. 57-61.
[3]Doc. Hist. N. Y., Vol. i, p. 249; Brodhead's "New York," Vol. ii, p. 44.
[4]Col. Docs., Vol. iii, p. 189.

[5]Col. Docs., Vol. iii, pp. 199-227; Doc. Hist., Vol. iii, pp. 45-65; Amst. Cor.
[6]Col. Docs., Vol. ii, pp. 575-576, 581.
[7]In this same year the old West India Company was finally dissolved. In 1675 a new company was formed on a much reduced basis, and which continued in existence until 1800, when, with the destruction of the Dutch Republic by the French Revolution, both the East and West India companies were swept out of existence.
[8]Doc. Hist. N. Y., 4to ed., Vol. iii, p. 49.
[9]Col. Docs., Vol. iii, p. 218.
[10]Col. Docs., Vol. ii, pp. 740-746—an interesting petition and correspondence on this subject. See also Doc. Hist. of N. Y., 4to ed., Vol. iii, p. 49.
[11]Col. Hist., Vol. iii, p. 225; Doc. Hist., Vol. iii, pp. 434, 526-8, 530; Smith's "New York," pp. 63, 64; Brodhead's "New York," Vol. ii, index; Amst. Cor.
[12]Doc. Hist., Vol. iii, p. 583.
[13]Letters under date.
[14]Col. Docs., Vol. iii, p. 253.
[15]Doc. Hist., Vol. i, pp. 60-62. Col. Docs., Vol. iii, 262.
[16]Col. Docs., Vol. iii, p. 328.
[17]Ibid., p. 331.
[18]An act was passed, February 21, 1682, permitting the Church of New York to call Selyns. See also Amst. Cor., Letters under date.
[19]See Hon. H. C. Murphy's "Anthology of New Netherland"; and Selyns' Latin Poem in honor of Mather's Magnalia, in Vol. i.
[20]An act was passed November 15, 1682, permitting the building of a parsonage.
[21]Chaplains to the English forces: 1664-78, unknown; Rev. Chas. Wolley, 1678-80; Rev. John Gordon, 1683-84; Rev. Josias Clarke, 1684-86; Rev. Alex. Innes, 1686-90; Rev. John Miller, 1692-95.
[22]See Vermilye's "Huguenot Element Among the Dutch," in "Centennial Discourses" (1876); Baird's Daillé"; Demarest's "Huguenots on the Hackensack"; also "Proceedings of Huguenot Society of America"; Riker's "History of Harlem"; Charles W. Baird's "Huguenots in America."
[23]For details see Manual.
[24]Col. Docs., Vol. iii, p. 323.
[25]Ibid., p. 331.

CHAPTER IV.

THE CHURCH DURING THE ADMINISTRATION OF JAMES AS KING—JAMES II. (1685-88), GOVERNORS DONGAN AND ANDROS.

REPEAL OF THE CHARTER OF LIBERTIES.

With the passage of the Charter of Liberties everything looked favorable for the greatest religious freedom in New York. All acts of the assembly, after the Governor's signature, were valid unless subsequently vetoed by the Duke. The "Charter of Franchises and Priviledges" was duly sent to the Duke. In May, 1684, he wrote to Dongan favorably concerning it, and said that if any amendments were made they would be more advantageous to the people! On Oct. 4, 1684, James actually signed this charter, and it was ordered to be sent to New York to be there put on record. But just at this juncture, before it was sent, Charles II. died (Feb. 6, 1685), and James became King, and everything was changed.

The question now arose whether the English system of representation in Parliament should prevail in America, or whether the colonists should be governed directly by the Crown. Popular assemblies had been permitted in many of the colonies; but with the accession of James opposite counsels began to prevail. The New York charter had not been perfected by delivery and registry. Its transmission was now suspended. For twenty years New York had been a dukedom; now it became a royal province. The charter seemed to give more privileges to New York than were enjoyed by any other province. "The People" were recognized as an equal factor in the government. No other American charter had just such an expression. The charter recognized *a Lord Proprietor,* indeed, but this Lord Proprietor had now become the sovereign, and it did not seem proper to the sovereign to complete the work—to allow the charter to be sent to New York for registry. At a meeting of the Plantation Committee on March 3, 1685, he did not withdraw his signature or formally veto New York's charter. Indeed, he allowed it temporarily to remain in force. But in the new Secret Instructions sent by James, as King, to Governor Dongan, May 29, 1686, he annulled the Charter of Liberties. He writes:

"12. And whereas wee have been presented with a Bill or Charter passed in ye late Assembly of New York, containing several ffranchises, privileges, & Immunitys mentioned to be granted to the Inhabitants of our sd province, You are to Declare Our Will and pleasure that ye said Bill or Charter of Franchises bee forthwith repealed & disallowed, as ye same is

hereby Repealed, determined & made void:" but they were to continue the duties and impositions mentioned in said charter.

His Instructions in reference to religious matters are as follows:[1]

"31. You shall take especiall care that God Almighty bee devoutly and duely served throughout yor Government: the Book of Common Prayer, as it is now established, read each Sunday and Holyday, and the Blessed Sacrament administered according to the Rites of the Church of England. You shall be careful that the Churches already built there shall bee well and orderly kept and more built as ye Colony shall, by God's blessing, bee improved. And that besides a competent maintenance to bee assigned to ye Minister of each Church, a convenient House bee built at the Comôn charge for each Minister, and a competent Proportion of Land assigned him for a Glebe and exercise of his Industry.

"32. And you are to take care that the Parishes bee so limited & setled as you shall find most convenient for ye accomplishing this good work.

"33. Our will and pleasure is that noe minister bee preferred by you to any Ecclesiastical Benefice in that Our Province, without a Certificate from ye most Reverend the Lord Archbishop of Canterbury of his being conformable to ye Doctrine and Discipline of the Church of England, and of a good life & conversation.

"34. And if any person preferred already to a Benefice shall appear to you to give scandal either by his Doctrin or Manners, you are to use the best means for ye removal of him; and to supply the vacancy in such manner as wee have directed. And alsoe our pleasure is that, in the direction of all Church Affairs, the Minister bee admitted into the respective vestrys.

"35. And to th' end the Ecclesiastical Jurisdiction of the said Archbishop of Canterbury may take place in that Our Province as farr as conveniently may bee, wee doe think fitt that you give all countenance and encouragement in ye exercise of the same; excepting only the Collating to Benefices, granting licenses for Marriage, and Probat of Wills, which wee have reserved to you our Govr & to ye Commander in cheif for the time being.

"36. And you are to take especial care, that a Table of marriages established by ye Canons of the Church of England, bee hung up in all Orthodox Churches and duly observed.

"37. And you are to take care that Books of Homilys & Books of the 39 Articles of ye Church of England bee disposed of to every of ye said Churches, & that they bee only kept and used therein.

"38. And wee doe further direct that noe Schoolmaster bee henceforth permitted to come from England & to keep school within Our Province of New-York, without the license of the said Archbishop of Canterbury; And that noe other person now there or that shall come from other parts, bee admitted to keep school without your license first had.

"39. You are to take care that Drunkeness and Debauchery, Swearing and blasphemy bee severely punisht; And that none bee admitted to publick trust & Imploymt whose ill fame & conversation may bring scandal thereupon. . . .

* * * * * * *

"42. You shall permit all persons of what Religion soever quietly to in-

habit within yor Government without giving them any disturbance or disquiet whatsoever for or by reason of their differing Opinions in matters of Religion, Provided they give noe disturbance to ye publick peace, nor doe molest or disquiet others in ye free Exercise of their Religion."

Such Instructions, coming from the Catholic James, "Defender of the Faith" of Episcopalians, directed to a Catholic Governor, in order to secure the celebration of the ordinances of the Church of England in a colony nine-tenths of whose people were of the Reformed Church—such Instructions in connection with such conditions constitute a combination of circumstances sufficiently ludicrous. Then, moreover, there was but a handful of Episopalians, and these had not a church edifice in the entire province, but were indebted to the courtesy of the Dutch for the use of "The Church in the Fort" for their services. It will also be observed from some of the above articles that New York is now placed under the care of the Archbishop of Canterbury (Sancroft). The Bishop of London[2] (Compton), who had formerly had charge, had offended James by opposing his attempts to abrogate the Test Act. But the Archbishop would hardly be called on to give many certificates to ministers or schoolmasters for many years to come. Indeed, the charter of the Dutch Church of New York, extorted from the Governor ten years later, annulled all such provisions in reference to that church; and in the course of time the same were annulled in reference to all the Dutch churches of the land.

And then the last article (42) of those Instructions, so commendable in itself as granting universal toleration, loses a good deal of its character when we remember that, contrary to his oath, it was designed mainly to pave the way for the entrance of Catholicism into New York. Religious toleration was ostensibly perfect in New York under Dongan, but with a specific object in view. Several Jesuit fathers now lived in the city of New York, and Dongan had his own chapel and worship under Father Harvey. He also tried to establish colonies of Catholics at Saratoga and in central New York, and to send English priests to the Indians. The correspondence between Dongan and Denonville, Governor of Canada, on the subject of these Jesuit missions, is interesting and amusing. One of these fathers also attempted a Latin school in New York, and the bell of the Dutch Church was rung at the hour of opening. But none of these efforts succeeded. The only results, ultimately, were the excitements against the Catholics in the Leisler troubles; and the law of 1700, banishing all Jesuits, and forbidding the exercise of Romish worship in the province of New York, under severe penalties, and which continued in force until the American Revolution. It was Dongan, however, who gave charters to New York and Albany in 1686.

Some of the Instructions, however, had a specially humane tendency: "60. You shall pass a Law for the Restraining of Inhuman Severitys which by all masters or overseers may be used toward their Christian servants or slaves." The willful killing of Indians or Negroes was to be punished by death, and a penalty was to be fixed for maiming them. The Governor was also directed to find out the best means to facilitate and encourage the

conversion of Negroes and Indians. A severe censorship was exercised over the press. At this time the population of New York was about eighteen thousand.

About this time a notion arose in several of the plantations that Negroes ought not to be baptized, because baptism would make them *ipso facto* free. James insisted, however, that Negroes should be baptized, and that it was impiety in their masters to prevent it. This duty was often referred to in subsequent instructions to Governors, and the duty was made to apply to Indians also. The records of all the older Dutch churches show that the practice was common in them. Negroes were formally married and their children brought for baptism; and a rule on the subject was incorporated in the constitution of the church at a subsequent time.

Dongan's commission from James, as King, was a couple of weeks later than the Instructions above alluded to. It is dated June 10, 1686. It thus refers to religion:

"And wee doe, by these presents authorize and impower you to collate any person or persons in any churches, chapells, or other Ecclesiastical Benefices within our said Province and Territorys aforesaid as often as any of them shall happen to bee void."[3]

"And wee doe by these presents will, require and command you to take all possible care for the Discountenance of Vice and encouragement of Virtue and good living, that by such example the Infidels may bee invited and desire to partake of the Christian Religion."[4]

Dongan made a report in 1686 of the state of the province. He said that in seven years not more than twenty families had come over from Great Britain. On Long Island the population increased rapidly. Many French families were coming over, and several Dutch families had come. On account of so many foreigners, he said, it was important to unite New York and New England. He continues: "Every town ought to have a minister. New York has, first, a Chaplain[5] belonging to the Fort, of the Church of England; secondly, a Dutch Calvinist;[6] thirdly, a French Calvinist;[7] fourthly, a Dutch Lutheran.[8] Here bee not many of the Church of England; few Roman Catholicks; abundance of Quaker preachers, men, and Women especially; Singing Quakers; Ranting Quakers; Sabbatarians; Anti-Sabbatarians; some Anabaptists; some Jews; in short, of all sorts of opinions there are some, and the most part of none at all. The Great Church which serves both the English and the Dutch is within the Fort, which is found to be very inconvenient. Therefore, I desire that there may bee an order for their building another; ground being already layd out for that purpose, and they not wanting money in store wherewithall to build it. The most prevailing opinion is that of the Dutch Calvinists. It is the endeavor of all persons here to bring up their children and servants in that opinion which themselves profess; but this I observe, that they take no care of the conversion of their slaves. Every town and county are obliged to maintain their own poor, which makes them bee soe careful that noe vagabonds, beggars, nor idle persons are suffered to live here. But as for the King's natural-born subjects that live on Long Island and other parts of Government, I find it a hard task to make them pay their ministers."[9]

It was not until January, 1687, nearly two years after James came to the throne, that Dongan issued a proclamation that the General Assembly was dissolved and the Charter of Liberties annulled, by order of the King. He seems to have delayed giving the information to the people as long as possible. The Governor and council now assumed all authority. New York was again a helpless, conquered province. Its people had no voice in legislation or taxation. The condition was a sure forerunner of revolution.

UNION OF NEW YORK AND NEW ENGLAND.

James now determined to unite New York and New England under one Governor. Dongan, who had been a good Governor, was accordingly dismissed April, 1688. Andros, who had been Governor of New England since 1686, now had New York and New Jersey annexed to his territory. In a new Commission to him over this enlarged field (April 7, 1688) nothing is said about religion; in the Secret Instructions to him (April 16, 1688) only the following is found:[10]

"You are to take care that drunkenness and debauchery, swearing and blasphemy, be severely punished; and that none be admitted to publick trusts and imployments whose ill fame and conversation may bring a scandall thereupon.

"You are to permit a liberty of conscience in matters of religion to all persons, so they be contented with a quiet and peaceable enjoyment of it, pursuant to our gracious declaration bearing date the fourth day of April, in the third year of our reign; wch you are to cause to be duly observed and put in execution."

But there was no honor in James II., and all parties finally united against his political and spiritual despotism. As early as June 30, 1688, a secret invitation was sent to William of Orange, who had married Mary, James' eldest daughter, to come to England and save English liberty and Protestantism. He arrived on Nov. 5, and as he stepped on shore in Devonshire, his banner displayed his own Dutch arms, quartered with those of his English wife, and his unambiguous motto now read "I WILL MAINTAIN THE PROTESTANT RELIGION AND THE LIBERTIES OF ENGLAND." *Je Maintiendrai*—I will maintain, was the ancient legend of the house of Nassau. On Dec. 23, 1688, James fled the country.

William had been brought up in the Reformed Church of Holland, the very church of the Dutch of New York. He was, therefore, very tolerant in matters of church government and modes of worship; hence he could easily become an Episcopalian. In a year the Act of Toleration was passed, and received the royal signatures. While far from an ideal law, it was a great advance in the right direction. But this beginning of liberty of conscience in England was to be accompanied by a very peculiar and unfortunate episode in New York.

EPISODE OF THE LEISLER TROUBLES (1689-91).

New York was now composed of a heterogeneous population. It was chiefly Dutch, but there was also a considerable French and English ele-

ment. None of these elements loved James. He had annulled their "Charter of Liberties." The English feared his secret design to impose Romanism on them; while the Huguenots[11] equally feared this, or a possible French invasion from Canada, when they might be shipped back to France. In any event, the Dutch were sure to suffer. What wonder, then, that amid this general anxiety, when they heard of the flight of James, all parties were wild with joy. The accession of William and Mary was hailed as a day of freedom. New Netherland had been conquered, indeed, by the English, but England herself now had a Dutch King. But all the civil officials of New York were yet the creatures of James. This was almost unendurable.

The people waited for dispatches appointing new officials, but they did not come. The officials and the people were in awkward relations. The citizens of Boston soon settled the matter by arresting Governor Andros, who had been a willing tool of James in all his despotic acts, and appointing a Committee of Safety. The news of this circumstance did not allay the excited feelings of the heterogeneous population of New York. Nicholson was the Lieutenant-Governor of New York under Andros. His councilors, Philipse, Van Courtland, and Bayard, had also been appointed by James. Ought these to be allowed to govern, when the King whom they represented had been deposed, and his Governor was a prisoner? Why should there not be a Committee of Safety also in New York? Should the representatives of a defunct Papal King hold the fort of a Protestant prince?

The dismissal of a sentinel by Nicholson brought on the crisis. The soldiers and the citizens agree that the fort must be held by the friends of William, their Dutch King. Nicholson fled, leaving what power he could in the hands of his councilors. The counties elected a Committee of Safety, and Colonel Jacob Leisler was appointed captain of the fort, and, later, military commander of the whole province. But the old councilors stood aloof, and a portion of the more aristocratic element. Leisler, with his party, was recognized by the people generally as the representative of William and Protestantism, while the opposition were declared to stand for James and Romanism. Leisler now chose councilors from each of the different nationalities in the country.

But from the first, strange to say, the Dutch ministers stood by the old government. They had been on terms of intimacy with the former civil officials, some of whom were members of their churches. And even when Leisler's government was established *de facto,* they not only opposed it, but preached against his authority. This bitterly excited Leisler and his party. The people generally, in whom was the very instinct of freedom, believed that this was a God-given opportunity to establish a better government, if not to separate church and state. With a Dutch King on the throne in England, what might they not accomplish? And how could they endure the lingering régime of James? But the ministers of religion and the people, alas! were on opposite sides, and the results were deplorable. The people refused their ministrations, declined to pay their salaries, and the *de facto* government began to persecute and punish the ministers.

Selyns committed no overt act and was permitted to remain at his post,

and was for a time the only Dutch minister on duty in the province. He was, however, in close communication and sympathy with the leaders of the opposition, and was under constant surveillance. His services in the church were interrupted by Leisler himself, and his letters to Holland intercepted.

Domine Dellius, of Albany, was summoned to appear in New York for failing to recognize Leisler's authority. He secreted himself in New Jersey and then on Long Island, and was for a time in Selyns' house in New York. He afterward fled to Boston. Leisler charged him with being a principal actor in the French and Indian difficulties, and an enemy of the Prince of Orange, because he refused to recognize the revolution. He styles him a *cockaran* minister. He says that he refused to celebrate a thanksgiving day for the accession of William; that he even shut his door when the new King and Queen were proclaimed. Dellius, however, wrote to England explaining the position of the Dutch clergy. He declared that it was not opposition to the Prince of Orange, but an unwillingness to recognize a government thus constituted, and with such a man as Leisler at the head of it.

Domine Varick, of Long Island (1685-94), took similar ground. He restrained himself for a long time, but at length began to denounce Leisler. He found it necessary to flee to Delaware. On his return he was charged with being acquainted with a design to rescue the fort from Leisler. He was dragged by a force of armed men from his house, and kept in confinement in the fort for six months (1690-91). He was charged, also, with speaking treasonable words against Leisler, and was sentenced to pay a fine of £80 by De la Noy, and to be deposed from ministerial functions and kept in prison until the fine was paid. Domine Selyns, with great magnanimity, offered himself and property as bail for Varick when he was first imprisoned; but he was refused and threatened with imprisonment himself. Varick was at length released without the payment of the fine, but he ultimately died from the effects of his ill treatment.

It was a great mistake in the old councilors, and especially in the ministers, not to accept of the action of the Committee of Safety for the time being. The ministers were certainly friends of King William, and must have rejoiced in the overthrow of James. But the exact facts of the revolution were left in considerable uncertainty for a long time by the failure of speedy dispatches. Meantime the ministers, in their over-prudence, and perhaps influenced by social reasons, stood by the old government, and became committed, in a measure, to sustain Nicholson's councilors. They also believed Leisler quite unfitted for the position, which was no doubt true. But Leisler was not a usurper, but was put at the head of affairs by the Committee of Safety, and even received *quasi* recognition by King William.

Sloughter was finally appointed Governor by William. His captain, Ingoldsby, arriving three months before him, by the advice of the old councilors at once demanded the surrender of the fort. But Ingoldsby had no credentials to show, and Leisler therefore refused. For this refusal, after the arrival of the Governor, Leisler was condemned by his old antagonists

on the charge of treason, and executed, with his son-in-law, Milbourne, notwithstanding the efforts of the citizens generally, headed by Rev. Mr. Daillé, to secure their pardon. Their property was also confiscated. Selyns rejoiced over Leisler's downfall, and preached a sermon from the words of the Psalmist, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

The whole affair was afterward reviewed in England, and Queen Mary restored the estates to the families; and a bill was passed by Parliament, not without great opposition,[12] removing the attainder of treason and legalizing Leisler's authority. Fletcher, who was Governor at the time, did not obey the act of Parliament respecting the removal of the attainder and the restoration of the property to the family. In 1698 the relatives asked Lord Bellomont, then Governor, for permission to take up the bodies, which were buried near the gallows, and give them Christian burial in the Dutch Church.[13] Partly out of compassion for the injustice done them and partly to show the power of English law, Bellomont had their bodies exhumed, and, with great parade, although against the protests of the Consistory and all the clergy of the city of all denominations, buried under the floor of the Dutch Church in Garden Street.[14] The dispute on these matters continued for many years, to the great injury of religion,[15] the province being divided into two parties, Leislerians and anti-Leislerians.

THE INVASION FROM CANADA WAS ATTEMPTED.

In the burning of Schenectady, Domine Tesschenmaeker lost his life. The French were seeking to gain control of the Indian trade, and had carefully planned the capture of Albany and New York in 1690. The earlier part of the plan was not wholly carried out, but a party of French and Indians left Montreal, and, proceeding by the way of Lake Champlain, intended to attack Albany. The Indian chiefs not consenting, they turned off toward Schenectady. Orders were given that the domine's life should be spared on account of the information he could give them. But his house was not known, and before he could be personally recognized he was slain and his house and papers burned. His head was cloven open and his body burned to the shoulder blades. This took place on a Saturday night at midnight. Sixty persons lost their lives.

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[1]Col. Docs., Vol. iii, pp. 369-375.
[2]See Dix's "Trinity Church," Vol. i, 63, note.
[3]Col. Hist., Vol. iii, p. 379.
[4]Col. Hist., Vol. iii, p. 381.
[5]Rev. Alexander Innis.
[6]Rev. Henry Selyns.
[7]Rev. Pierre Daillé.
[8]Rev. Bernard Arensius.
[9]Col. Docs., Vol. iii, pp. 389-417, 415; 419, 420; Vol. ix, pp. 309, 312.
[10]Col. Docs., Vol. iii, pp. 546, 557.
[11]Col. Docs., Vol. iii, pp. 420, 650; Vol. ix, p. 309.
[12]Col. Docs., Vol. iv, p. 322.
[13]Ibid., pp. 400, 401.

[14]For heads of accusation against Bellomont (1700) for this conduct see Col. Docs., Vol. iv, p. 620.

[15]Col. Docs., Vol. iv, p. 1018. Writers have generally denounced Leisler as a usurper. Brodhead, in his "History of New York," and Hon. Henry C. Murphy, in his "Anthology of New Netherland," take this view, which was also adopted in the "Manual" of 1879. See also Col. Docs., Vol. iii, pp. 667-684, 716, 717, 738-753. But Dr. A. G. Vermilye, in an address before the Oneida Historical Society in 1891, has completely overthrown these views and unanswerably vindicated Leisler. The same article is reprinted in "Memorial History of New York," Vol. i, p. 453.

CHAPTER V.

THE CHURCH DURING THE REIGN OF WILLIAM III. IN PART (1688-95).

THE MINISTRY ACT.

GOVERNORS SLOUGHTER AND FLETCHER.

In England the period of enforced religious uniformity ceased with the expulsion of the Stuarts and William's Act of Toleration (1689). Protestant dissenters are to be *tolerated!* We should be thankful for any advance in religious liberty in that age, however ridiculous the term becomes in succeeding generations.[1] But, strange to say, religious freedom now *seemed* to lose ground. But, considering all the circumstances, this *apparent* loss was inevitable. The perfect liberty of worship granted by James in his "Duke's Laws" (1664-85) and in the "Royal Instructions" to his Governors (1685-88) had an ulterior object in view. He, as a Papist, in that age, could not have been sincerely tolerant. He had nullified the Test Acts so far as he could, and his apparent liberality was intended chiefly to facilitate the introduction of Popery in New York. In William the Protestant succession was restored. The Church of England was the Established Church; and now the regular policy of extending, so far as possible, the national church, without the ulterior object, is resumed—*and New York is to enjoy the benefit!*

But these is another side to the question. Will the Dutch and other non-Episcopal bodies permit a church to be established which represents hardly a tithe of the inhabitants?

Governor Sloughter (March 19—July 23, 1691) brought over with him a Commission from William to restore the Assembly, which James had taken away. It was accordingly reorganized in 1691. His Commission[2] and Instructions,[3] so far as they relate to religion, were almost identical with those of James to Governor Dongan, except that forty-second paragraph, which is omitted, which represented that ulterior design spoken of. The "competent maintenance to be allowed to the minister of each *orthodox*[4] church" seemed an almost harmless addition, but subsequently was understood, in a limited sense,[5] as applying only to the Church of England. The American provinces were now taken from the care of the Archbishop of Canterbury, and again placed under the care of the Bishop of London. If these Instructions were enforced, all ministers in Dutch churches, and even schoolmasters, could be installed only upon presenting a certificate from the

said Bishop. But it was seldom policy to attempt to enforce all the suggestions in these Instructions. They had not the force of law.

The following paragraphs are added[6] to these Instructions of William to Sloughter, which are not found in those of James to Dongan:

"You shall administer, or cause to be administered, the Oaths appointd by Act of Parliament, instead of the Oaths of allegiance and Supremacy, and the Test, to the members and officers of our Councill, to all Judges and Justices, and all other Persons that hold any office in our said Province by vertue of any Patent under our Great Seal of England or our Seal of our Province of New York.

"You are to permit a liberty of Conscience to all Persons (except Papists), so they be contented with a quiet and Peaceable enjoyment of it, not giving offence or scandall to the Government."

Thus the Test Act of 1673 was restored. This act required, besides the regular oaths of allegiance and supremacy to the King, the partaking of the sacrament according to the English Episcopal form, and signing a declaration against the Romish doctrine of transubstantiation.

The restored Assembly at once passed an act on the subject of religion (1691). Its language was almost identical with that in the Charter of Liberties (1683), but at its close it excluded Romanists. It is as follows:

"No Persons or Person which profess Faith in God by Jesus Christ, His only Son, shall at any time be any way molested, punished, disturbed, disquieted, or called questions for any Difference of Opinion, or matter of Religious Concernment, who do not under that pretence disturb the Civil Peace of the Province, etc. And that all and every such Person or Persons may from time to time, and at all times hereafter, freely have and fully enjoy his or their Opinion, Persuasions, and Judgments in matters of Conscience and Religion thro'out all this Province; and freely meet at convenient places within this Province, and there worship according to their respective Persuasions, without being hindered or molested, they behaving themselves peaceably, quietly, modestly, and Religiously, and not using this liberty to Licentiousness, nor to the civil Injury or outward Disturbance of others. *Always Provided,* That nothing herein mentioned or contained shall extend to give liberty to any persons of the *Romish Religion* to exercise their manner of worship, contrary to the Laws and Statutes of their Majesty's Kingdom of England."[7]

In accordance with the general policy of extending the Church of England, the Governor proposed, in 1691, the passage of an act for the proper maintenance of a minister[8] in every town where there were forty families or more. A bill was prepared which reflected the views of the Governor. But the Assembly replied that the towns were already fairly well supplied with ministers. The bill was rejected. Sloughter died suddenly on July 23, 1691. A similar bill was presented early in 1692, which met with a similar fate.

Governor Fletcher arrived in September, 1692. His Commission[9] and

Instructions[10] were the same, substantially, as his predecessor's on religious matters. On his arrival he immediately renewed the recommendation to the Assembly to pass a bill for settling a ministry. The Assembly, however, which was overwhelmingly Dutch, was not as docile as the Governor expected. They loved the Dutch language and the polity of the Church of Holland. Nothing was accomplished. In March, 1693, the Governor warmly rebuked them for not acceding to his wishes. He said:[11]

"Gentlemen, the first thing that I did recommend to you at our last meeting was to provide for a ministry, and nothing is done in it. There are none of you but what are big with the privileges of Englishmen and Magna Charta, which is your right; and the same law doth provide for the religion of the Church of England, against Sabbath-breaking and all other profanity. But as you have made it last and postponed it this session, I hope you will begin with it the next meeting, and do somewhat toward it effectually."

At the next session (September, 1693) he accordingly made another attempt to secure the passage of a Ministry Act for the whole colony, including the erection of an English chapel in New York city. In his message to the Assembly he says:[12]

"I recommended to the former Assembly the settling of an able ministry, that the worship of God may be observed among us, for I find that great and first duty very much neglected. Let us not forget that there is a God who made us, who will protect us if we serve Him. This has been always the first thing I have recommended, yet the last in your consideration. I hope that you are all satisfied of the great necessity and duty that lies upon you to do this, as you expect His blessings upon your labors."

The persistence of the Governor induced the house at last (Sept. 12, 1693) to appoint a committee of eight to prepare a bill. It was modeled more or less closely upon Graham's bill of 1692, as that had been upon Sloughter's bill. When presented to the Assembly it was debated for a week, and amended; and when finally adopted it was limited in its application *to certain parishes in only four counties out of the ten counties of the province.* It was also entirely unsectarian, having no special application to one denomination more than to another. When sent to the Governor he returned it with the artful request to amend it, so as to invest him with the episcopal power of inducting all ministers into their offices, by adding after the first sentence of Article VI. these words: "And presented to the Governor to be approved and collated." But the house refused to accept of this suggestion. They declared that "in the drawing of the bill they had had a due regard *to that pious intent of settling a ministry for the benefit of the people.*" This exasperated Fletcher, and he at once broke up their session in an angry speech. Among other things he said:[13]

"Gentlemen, there is also a bill for the settling of a ministry in this city and some other counties of the Government. In that thing you have shown a great deal of stiffness. You take upon you as if you were dictators. I sent down to you an amendment of three or four words in that bill, which, though very

immaterial, yet was positively denied. . . . It seems very unmannerly. There never was an amendment yet desired by the council board but what was rejected. It is the sign of a stubborn ill temper. . . . But, gentlemen, I must take leave to tell you, if you seem to understand that none can serve without your collation or establishment, you are far mistaken; *for I have the power of collating or suspending any minister in my Government by their Majesties' letters patent,*[14] and whilst I stay in the Government I will take care that neither heresy, sedition, schism, nor rebellion be preached among you, nor vice and profanity encouraged. . . . You ought to consider that you have but a third share in the legislative power of the Government, and ought not to take all upon you, nor be so peremptory. You ought to let the council have a share. They are in the nature of a House of Lords, or upper house; but you seem to take the whole power in your hands, and set up for everything. You have set a long time to little purpose, and have been a great charge to the country. Ten shillings a day is a large allowance, and you punctually exact it. You have been always forward enough to pull down the fees of other ministers in the Government. Why did you not think it expedient to correct your own to a more moderate allowance? . . . I shall say no more at present but that you do withdraw to your private affairs in the country. I do prorogue you to the 10th of January next (1694)."

The following is the act as passed:

"AN ACT FOR SETTLING A MINISTRY, AND RAISING A MAINTENANCE FOR THEM IN THE CITY OF NEW YORK, COUNTY OF RICHMOND, WESTCHESTER AND QUEEN'S COUNTY. PASSED SEPTEMBER 22, 1693. (CHAPTER 33.)

"WHEREAS, Profaneness and Licentiousness hath of late overspread this province, for Want of a settled Ministry throughout the same: to the End the same may be removed, and the Ordinances of GOD duly administered;

"I. Be it enacted *by the Governor,* and *Council,* and *Representatives convened in General Assembly, and by the Authority of the same,* That in each of the respective Cities and Counties hereafter mentioned and expressed, there shall be called, inducted, and established, a good sufficient Protestant Minister, to officiate, and have the Care of Souls, within one Year next, and after the Publication hereof, *that is to say:* In the City of *New York,* One; in the county of *Richmond,* One; in the county of *Westchester,* Two; —One to *have* the Care of *Westchester, Eastchester, Yonkers,* and the Manor of *Pelham;* the Other to have the Care of *Rye, Mamarenock,* and *Bedford;* in *Queen's* County, Two; One to have the Care of *Jamaica,* and the adjacent Towns and Farms; the Other to have the Care of *Hamstead,* and the next adjacent Towns and Farms.

"II. And for their respective Encouragement, Be it further enacted, *by the authority aforesaid,* That there shall be annually, and once in every Year, in every of the respective Cities and Counties aforesaid, assessed, levied, collected, and paid, for the Maintenance of each of their respective Ministers, the respective Sums hereafter mentioned; *that is to say;* For the City and County of *New York, One Hundred Pounds;* for the two Pre-

cincts of *Westchester, One Hundred Pounds,* to each *Fifty Pounds,* to be paid in Country Produce, at Money Price; for the County of *Richmond, Forty Pounds,* in Country Produce, at Money Price; and for the two Precincts of *Queen's* county, *One Hundred and Twenty Pounds,* to each *Sixty Pounds,* in Country Produce, at Money Price.

"III. And for the more orderly Raising the respective Maintenances for the Ministers aforesaid, Be it further enacted, *by the authority aforesaid,* That the respective Justices of every City and County aforesaid, or any Two of them, shall every Year, issue out their Warrants to the Constables, to summons the Freeholders of every City, County, and Precinct aforesaid, together, on the second Tuesday of *January,* for the chusing of Ten Vestry-Men, and two Church-Wardens; and the said Justices and Vestry-Men, or major Part of them, are hereby impowered, within Ten Days after the said Day, or any Day after, as to them shall seem convenient, to lay a reasonable Tax on the said respective Cities, Counties, Parish, or Precincts for the Maintenance of the Minister and Poor of their respective Places;

"And if they shall neglect to issue their Warrants, so as the Election be not made that day, they shall respectively forfeit *Five Pounds* current Money of this Province:

"And in Case the said Freeholders duly summoned, as aforesaid, shall not appear, or appearing, do not chuse the said Ten Vestry-Men and two Church-Wardens, that then in their Default, the said Justices shall, within Ten Days after the said second Tuesday, or on any Day after, as to them shall seem convenient, lay the said reasonable Tax, on the said respective Places, for the respective Maintenances aforesaid;

"And if the said Justices and Vestry-Men shall neglect their Duty herein, they shall respectively forfeit *Five Pounds,* current Money, aforesaid.

"IV. And be it further enacted, *by the Authority aforesaid,* That such of the Justices and Vestry-Men, that shall not be present at the time appointed, to make the said Taxes, and therefor be convicted, by a certificate under the Hands of such as do appear, and have no sufficient Excuse for the same; shall respectively forfeit *Five Pounds,* current Money aforesaid:

"And a Roll of the said Tax so made, shall be delivered into the Hands of the respective Constables of the said Cities, Counties, Parishes, and Precincts, with a warrant signed by any two Justices of the Peace, impowering him or them to levy the said Tax;

"And upon Refusal, to distrain, and sell by public Outcry, and pay the same into the Hand of the Church-Warden, retaining to himself Twelve Pence per Pound, for levying thereof: And if any Person shall refuse to pay what he is so assessed, and the said Constables do strain for the same; all his charges shall be paid him, with such further allowance for his Pains, as the said Justices, or any of them, shall judge reasonable;

"And if the said Justice or Justices, shall neglect to issue the said Warrant, he or they respectively shall forfeit *Five Pounds,* current Money aforesaid; and if the said Constables, or any of them fail of their Duty herein, they shall respectively forfeit *Five Pounds* current Money aforesaid.

"And the Church-Wardens so chosen, shall undertake the said Office and receive and keep a good account of the Monies or Goods levied by Virtue

of this Act, and the same issue by Order from the said Justices and Vestry-Men of the respective Cities, Counties, Precincts, and Parishes aforesaid, for the Purposes and Interests aforesaid, and not otherwise: And the Church-Warden shall, as often as thereunto required, yield and give a just and true account unto the Justices and Vestry-Men, of all their Receipts and Disbursements; And in case the said Church-Wardens, or any of them, shall neglect their Duty therein, they shall respectively forfeit *Five Pounds,* current Money aforesaid, for every Refusal.

"V. And be it further enacted, *by the Authority aforesaid,* That the said Church-Wardens, in their respective Precincts aforesaid, shall, by Warrant, as aforesaid, pay unto the respective Ministers, the Maintenance aforesaid, by four equal and quarterly payments, under the Penalty and Forfeitures of *Five Pounds,* current Money aforesaid, for each Neglect, Refusal, or Default; the one Half of all which Forfeitures, shall be disposed of to the Use of the Poor, in the respective Precincts, where the same doth arise, and the other Half to him or them that shall prosecute the same.

"VI. Always provided, and be it further Enacted, *by the Authority aforesaid,* that all and every of the respective Ministers, that shall be settled in the respective Cities, Counties, and Precincts aforesaid, shall be called to officiate in their respective Precincts, by the respective Vestry-Men, and Church-Wardens aforesaid. And, *Always Provided,* That all the former Agreements, made with Ministers throughout this Province, shall continue and remain in their full Force and Virtue; anything contained herein to the contrary hereof, in any wise notwithstanding."

It was just after the words, "and churchwardens aforesaid," in the last section, that Fletcher proposed to insert his artful amendment—"And presented to the Governor to be approved and collated." This would have given the Governor the sole power to approve and install every minister, or to reject him. The final sentence about "all the former agreements" was evidently intended by this Dutch Assembly to protect all ministers then in service from any arbitrary acts of the Governor.

This was the best act which the Governor could extort from the restored Assembly, and it was a great disappointment to him. The Assembly did not mean to establish the Church of England, and they did not do it, as is obvious from the act itself.

The act, moreover, did not receive the royal signature until May 11, 1697,[15] nearly four years after its passage. It will be observed that this is just one year to the day after the signing of the Charter of the Dutch Church.

The immediate circumstances which led Fletcher to press this bill so earnestly at this time are thus given, eighteen years after, by Colonel Morris, himself a churchman, in writing to John Chamberlayne, Esq., in 1711. His statements show a rather superficial knowledge of the facts, and they are not unbiased; but they represent, no doubt, the current reports among churchmen of the day. He says:[16]

"In Coll. Fletcher's time, one Party of the Dissenters, in the county where Jamaica is, resolved to build a church, and in order to it, got subscriptions

and materials enough to build it about three foot from the ground; but finding themselves unable to perfect it without the assistance of the rest, which could not be got by persuasion, they resolved to attempt the getting an Act of Assembly in their favor. Coll. Fletcher, who was then Governor, and James Graham, Esq., then Speaker of the Assembly, perceiving the Assembly inclined to raise money for the building of that church, and settling a maintenance for ministers, thought it a fit opportunity to do something in favor of the Church, before the zealous fit left them. Accordingly Graham, who had the drawing of their Bills, prescribed a method of induction, and so managed it that it would not do well for the Dissenters and but lamely for the Church, tho' it would do with the help of the Governor, and that was all; but it was the most could be got at that time, for had more been attempted the Assembly had seen through the Artifice, being most of them Dissenters, and all had been lost. By virtue of this Act the church was built, and a dissenting minister called, and (if I mistake not) Paid. The other dissenters, who were forced to comply, were very much dissatisfied at this Procedure of their Brethren, and many of them appeared in the Interest of the Church, thinking no way so effectual to defeat their adversaries; and this was the beginning of the Church of England in Jamaica on Long Island. . . .

"The Act to settle the Church is very loosely worded, which (as things stood when it was made) could not be avoided. The Dissenters claim the Benefit of it as well as we, and the Act, without much wresting, will admit a construction in their favor as well as ours; they think it was intended for them, and that they only have a right to it; there is no comparison in our numbers, and they can on the death of an Incumbent call persons of their own persuasion in every place but the City of New York; and if by force the salary is taken from them and paid to the Ministers of the Church, it may be a means of subsisting those Ministers, but they won't make many converts among a people who think themselves very much injured; whereas, let this matter be once regularly determined, and then their mouths are forever stopt, and they'll live in Peace; and then the Church will in all probability flourish, and I believe had at this day been in a much better position had there been no Act in her favor; for in the Jerseys and Pensilvania, where there is no act, there are four times the number of Church men than there are in this province of N. York; and they are soe, most of them, upon principle, whereas nine parts in ten, of ours, will add no great credit to whatever church they are of; nor can it well be expected otherwise; for as New England, excepting some Families, was the scum of the old, so the greater part of the English in this Province were the scum of the new; who brought as many opinions almost as Persons, but neither Religion nor Virtue, and have acquired very little since."

In 1715 Mr. Morris again writes:

"The people were generally dissenters, and averse to the Religion of the Church of England; and when the Act was passed that provided for the Maintenance of Ministers abovesaid, it was to settle an Orthodox Ministry; which words, were a Governor a Dissenter and would induct Dissenters,

would be as favorable in favor of them as the Church; and the people who ne'er could be brought to settle an Episcopal clergy in direct terms fancied they had made an effectual provision for Ministers of their own persuasion by this Act."

Fletcher signed the bill, but at once began to wrest it from its true intent. The very next month, in writing to the Committee of Trade, he implies that the bill established the Church of England. He says: "I have gott them to settle a fund for a Ministry in the City of New York and three more Countys which could never be obtained before, being a mixt people, and of different perswasions in Religion."[17]

The churchwardens and vestrymen elected by the freeholders, according to the provisions of the Ministry Act, were a civil body. They were twelve in number, and, in the first board all but three were non-Episcopalians. They at once (Jan. 9, 1694) voted to raise £100 by tax for the support of a minister, and decreed "that a Dissenting Minister be called to have the Cure of Souls in this City." The Governor, however, would not agree to this, but he proposed the name of Rev. John Miller, the chaplain of the troops. Miller also claimed as a right the office provided for in the act. The council, however, would not agree to this. In the second board, elected January, 1695, there was but one Episcopalian. Fletcher now threatened to prosecute them if they any longer refused to carry out his wishes. Accordingly, on Jan. 26, 1695, we find that William Vesey was elected to be the minister in New York City, *nemine contradicente*. But it has always been a disputed point whether Vesey was a dissenter or an Episcopalian.

And, in reference to that election, it may be said that, inasmuch as there was but one Episcopalian in the board, Jeremiah Tothill, there can be but little doubt that he offered the resolution nominating Vesey. Is it possible, also, that his was the only vote, inasmuch as it was passed *nemine contradicente?* At any rate, the Governor did not deem it prudent to proceed any further on the result of that election. Three months later the board petitioned the Assembly as to their right to call a dissenting minister. The Assembly replied "that the vestrymen and churchwardens have power to call a dissenting Protestant minister, and that he is to be paid and maintained as the law directs." Fletcher was, of course, displeased, but he has learned to be somewhat more temperate in his language. He called the Assembly into the council chamber the next day and said:

"Gentlemen: You have proceeded to give your opinion, or interpretation of that Act of Assembly, which provides for a ministry in this city and two (three?) other counties, upon a petition presented unto you; and you say that the Church-Wardens and Vestrymen may proceed, by that Act, to call a Protestant Minister, dissenting from the Church of England, and raise the money for his maintenance. Not to tell you that there is no Protestant Church admits of such officers as Church-Wardens and Vestry-Men but the Church of England, it is out of your province to take upon

you to explain an Act which you did not make. The laws are to be interpreted by the Judges."[18]

When the third board was elected just one-half were Episcopalians, but they could not yet control matters. It was becoming increasingly evident that the Assembly and this civil vestry would not allow the Governor to dictate to them; that the Church of England was not established, notwithstanding the Governor's assertion to the contrary; and that if the Governor hoped to have any success in his aims, he would have to make no small concessions to the opposite side. He had rejected, as we shall subsequently see, during these years, repeated applications of the Dutch Church for a charter. The Episcopalians were now also without any place of worship, for when the Dutch left the "Church in the Fort," in 1693, the Governor tore down that building, hoping soon to erect another. On Dec. 12, 1693, the Governor thus refers to the matter:

"There is likewise the King's chapel in the fort, which being ready to fall down, to the danger of many lives, I thought it convenient to pull it down, and if you will give something toward the rebuilding of it, *we will join in so good a work*. If his Majesty were not engaged in so extensive a war, I should not doubt to have orders to rebuild it at his own charge. I leave these things before you for your consideration, which consists of but three heads: your duty to God; your loyalty and affection toward the best of Kings; and your own safety and defence."

To this the Assembly made no response. A letter, however, was written to the King about the rebuilding of this chapel, and an answer was read to the council on Oct. 20, 1694. The matter was at once referred to the Assembly for an appropriation; but the Assembly only gave some good advice. The rebuilding went on, and on March 14, 1695, the builder, D. V. Burgh, urgently petitions the Governor for his pay, about £900. The matter was again referred to the Assembly, but they refused to consider it.

The real objects aimed at are well exhibited in Rev. John Miller's monograph upon the state of the province in 1695, and his suggestions as to the proper way of establishing the Church of England with a proper maintenance.

REV. JOHN MILLER'S VIEW OF NEW YORK AND ITS NECESSITIES (1695).[19]

In 1692 Rev. John Miller arrived as chaplain to the English troops. In 1695 he wrote a monograph upon the condition and necessities of the province for the information of the Bishop of London, to whom it is addressed. He describes the country and its towns, forts, etc., giving maps of the same. He portrays the immoralities of the country; speaks of the deficiency of ministers and churches; that there is sometimes, if the chaplain of the troops is away, not a single minister of the Church of England in

the country; that there are many pretended ministers, Presbyterians and Independents, supported by voluntary contributions. He speaks of the great variety of religious opinions; of the successful labors of Dellius and the Jesuits among the Indians, "though by a method not so exact and prevalent as might be used; . . . the first not being yet established in any good order at all, and the last being converted to Popery. I look upon the whole work as yet wholly to be done; and if what has been already done is not a disadvantage to it, yet that little advantage is gained thereby, except a demonstration of the inclination of the Indians to embrace the Christian religion."

He then earnestly advises the sending over of a Bishop as a suffragan to the Bishop of London. He should be "a person of an obliging temper and conversation;" should reside in New York as the chief city, where he would be protected by the troops if there were any opposition to his presence; "that his Majesty, uniting the provinces of New York, Connecticut, New Jersey, and Rhode Island into one government, will please to send him over Governor thereof, allowing him all the powers and privileges granted usually to the Governors of New York, with power, also, to go out of his province so often as he shall think good to visit the other provinces as Bishop only, and to constitute, not only for the time of his absence, but, if he see necessary, at other times, a Lieutenant-Governor under him."

He then suggests that he should be allowed £1,500 as Governor, out of which he should pay the Lieutenant-Governor; that he should have "some considerable preferment in England that does not require his personal residence;" that he should have "all licenses of marriage and probates of wills, and other things usually belonging to the Bishops in England;" that the "King's farm" should be given to him as "a seat for himself and successors;" that he should be made proprietor of the Mohawk country, which he should settle with a hundred families, and this should descend to his ecclesiastical successors; that a church should be built in New York by contributions of his Majesty, the Bishops, and others; that part of the New England revenue for converting the Indians should be given him; that a chaplain should be appointed for the soldiers in Albany; that several young ministers should come over with this suffragan Bishop; that he should cause the good laws of England to be put in execution; that ministers should be settled "in those towns already provided for by Act of Assembly;" and that this act should be extended to other towns. He then suggests plans for the conquest of Canada.

He also says that New York had about eight hundred houses, Albany about two hundred, and Kingston about one hundred; that the whole province contained about three thousand families, of which one-half were Dutch, a great part of the remainder English, and the rest were French. As to religion, the people were very much divided. The Dutch were wealthy, the English in moderate circumstances, the French were poor. He then gives a table of churches, ministers, and families, which is so instructive that we cannot forbear transcribing it:

NEW YORK IN 1695.

Counties.	*Churches.*	*Ministers.*	*Families.*
NEW YORK.....	Chapel in the fort....	[Rev. John Miller]...	90
	Dutch Calvinists.....	Dr. Selinus.....	450
	Dutch Lutherans.....	.....	30
	French	Dr. Perot.....	200
	Jews' Synagogue.....	Saul Brown.....	20
	Harlem [Dutch].....	Dr. Selinus.....	25
			English 40, Dissenters.
RICHMOND	A Meeting House.....	Dr. Bonrepos.....	English, 40 Dutch, 44 French, 36
KINGS	Flatbush. Utrecht. Brookland.	Dr. Varick died Aug., 1694, and another sent for May 27, 1695.	300 or 400, chiefly Dutch.
QUEENS	Jamaica, Hempstead, Newtown } Meeting Houses.	Mr. Philips, Mr. Vesey, Mr. Mot } without any orders.	300 or 400 English, most Dissenters, and some Dutch.
SUFFOLK	Eight or nine Meeting Houses; almost one at every town.	Seven ministers, Dissenters, Presbyterian, or Independent. One lately gone to Scotland.	500 or 600 English, and Dissenters for the most part.
WEST CHESTER....	A Meeting House at West Chester.	A young man coming to settle there, without orders.	200 or 300, English and Dissenters; few Dutch.
ORANGE	.....	.....	20, English and Dutch.
DUTCHESS	.....	.....	30, English and Dutch.
ULSTER	Dutch Calvinist, at Kingstone, for five or six towns.	A minister to come, his books brought; but he missed his passage.	300, Dutch mostly; some English and French.
ALBANY	Dutch Calvinist.....	Dr. Dellius.....	400 or 500 Dutch, all Calvinists, except 12 or 14 Lutherans.
	Dutch Lutheran.....	.....	
	Scanecthade	A Dutch minister sent for.	
	Kinderhoeck	.....	

This gives a complete view of the condition of the province as to religious privileges, and an approximate view of the strength of the religious bodies when the attempt to impose a church establishment of the minority on the colony was made. According to this table of this John Miller, the population would be distributed about as follows:

	Families.
Dutch	1,754
Dissenters (English).....	1,355
French	261
Lutherans	45
Episcopalians	90
Jews	20
Total	3,525

By allowing six to a family, which the baptismal records would show to be a very low estimate, the population of the entire province of New York would be not less than twenty-one thousand. It was probably considerably more.

On Sept. 4, 1696, in London, Mr. Miller[20] tells the Board of Trade "that there are about 3,000 families in New York and 5,000 families in Connecticut. . . . There is *about* one minister of the Church of England and one schoolmaster in the whole colony of New York. A Dutch minister there had instructed some Indian children; but the English in New York had not endeavored it."

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[1]Dr. Schaff somewhere says: "Toleration is first sought as a favor; then demanded as a right; then scorned as an insult."
[2]Col. Docs., Vol. iii, p. 623.
[3]Ibid., pp. 688, 689.
[4]See paragraph 31 of Dongan's Instructions.
[5]Col. Docs., Vol. v, p. 135; Vol. vii, p. 347, etc.
[6]Ibid., Vol. iii, p. 689.
[7]Bradford's Laws, ed. 1710, p. 4.
[8]Council "Journal," p. 2.
[9]Col. Docs., Vol. iii, p. 827.
[10]Ibid., pp. 818-824.
[11]Council "Journal," p. 35.
[12]Council "Journal," p. 42.
[13]Council "Journal," p. 47.
[14]In 1707 Lewis Morris argued that the Assembly was not bound by the Royal Instructions to the governor. Col. Docs., Vol. v, p. 19.
[15]Col. Docs., Vol. vi, p. 21.
[16]Col. Docs., Vol. v, p. 321. Punctuation is added to facilitate reading.
[17]Col. Docs., Vol. iv, p. 57.
[18]Council Minutes, 76.
[19]A Description of the Province and City of New York, etc., by Rev. John Miller, New York, 1843, pp. 43, with maps; The City of New York; Fort of Schenectady; Fort at the Flats (on the Mohawk); Fort in New York, showing location of chapel, etc.; City of Albany; Fort at Albany; City of Kingston.

On his way home with the manuscript of this book, the vessel in which he sailed was met by a French privateer. Lest all these plans should fall into the hands of the enemy, he threw them overboard. He subsequently reproduced everything by a remarkable memory. At the sale of the library of George Chalmers, Esq., London, 1843, the MSS. fell into the hands of Thos. Rood, bookseller, who published it.
[20]Col. Docs. N. Y., Vol. iv, pp. 182-3.

CHAPTER VI.

THE CHURCH DURING THE REIGN OF WILLIAM III. CONTINUED (1695-98)—THE IMMEDIATE CONSEQUENCES OF THE MINISTRY ACT—THE INDEPENDENCE OF THE DUTCH CHURCH OF NEW YORK CITY—THE TWO CHURCH CHARTERS.

GOVERNOR FLETCHER.

The general design of England to impose her national church on the colony, and the determination of Fletcher to pervert the unsectarian Ministry Act in favor of the Church of England, were well understood from the beginning. Yet the Dutch and French population of the city of New York, together with a few English dissenters, represented 745 families, against 90 families of the Church of England, according to Chaplain Miller's own liberal estimate, besides about 20 Jewish families. To counteract such designs, therefore, the Dutch Church of New York, as early as Dec. 12, 1686, had prepared a petition to the Mayor of the city to be allowed to build a new church, outside of the fort, and had asked for a certain piece of ground. For some reason this petition was not presented. It will be observed that James' "Instructions" repealing the Charter of Liberties are dated May 29, 1686. These Governor Dongan must have received by August of that year. But he was reluctant to publish so unpopular a fact, and did not do it until January, 1687. He was, therefore, actually holding this repeal of their Charter of Liberties in his hands when this petition of the Dutch Church was prepared; and it may have been considered politic not to press the matter just then. But on April 4, 1688, that Consistory took a bolder step. Notwithstanding the well-known intentions of the Government, they now petitioned for a charter, reserving all control of their ecclesiastical affairs in their own hands, besides the mere privileges of a business corporation; but their petition was refused. Through trustees, however, they bought lots on Garden Street, on Feb. 27, 1692, and at once began to build a church thereon. This plot embraces what are now lots 41-51, on the north side of Exchange Place, between William and Broad Streets. The land was, in part, at that time, a peach orchard of the widow of Domine Drisius. The building erected was of brick, with stone trimmings, and the usual heavy, square Dutch tower projecting from the front. Over the entrance was the usual Consistory room, and a belfry above. It had three windows on either side, long and somewhat narrow, with small panes, in which were burned the *Arms* of the principal sup-

porters of the church, and there were also escutcheons of the leading families upon the walls. The silver-toned bell of the old church in the fort was transferred to the belfry of the new church, together with the pulpit and other furniture. In 1694 the people brought their silver coin and ornaments as offerings, and these were sent to Amsterdam and hammered into a massive baptismal bowl by the skilled artisans of that city. This bowl, with its quaint inscription,[1] now belongs to the South Church, corner of Thirty-eighth Street and Madison Avenue.

Now it was while this church was in course of erection that the Ministry Act was passed. Then ensued that struggle about the appointment of a minister under that act, and the unwillingness of the Assembly, while the Governor was so obstinate, to pay the expenses of repairing the chapel in the fort for services by the English chaplain, as told in the preceding chapter. And now, moreover, the Governor refuses the Dutch Church a charter. Without it her privileges might at any time be destroyed. The Consistory sought legal advice as to their right to a charter, and the answer was wholly favorable. They were entitled to it. On April 18, 1695, they again petitioned for the charter, but were unsuccessful. On June 19 the petition was repeated, but without success. The Governor learned slowly, but he now began to realize that he would be completely balked in his every effort for the Church of England unless he yielded to the just demands of nine-tenths of the population. Accordingly, on May 11, 1696, the charter was finally signed, and the Dutch Church became virtually independent of any arbitrary acts of English Governors, and of any perverted application of the Ministry Act. The charter gave her perfect liberty to manage all her ecclesiastical affairs, the calling of ministers, their induction into office, free from any interference whatever. Since it is the first church charter in the Middle States, it possesses great interest. We therefore give a brief synopsis.

THE FIRST CHURCH CHARTER IN NEW YORK.

Beginning with the name and title of the King—"William the Third, by the grace of God, King of England, France, and Ireland, Defender of the Faith"—it refers to the petition of the Consistory of the church to Governor Fletcher for a charter, that they might hold securely their recently erected church, as well as their other property. The five separate pieces of property owned by the church are then minutely described: (1) The church lot and cemetery on the north side of Garden Street (now Exchange Place), 184 feet front and 84 feet deep; (2) another lot, partly adjoining, on the northwest; (3) a lot on Beaver Street; (4) the manor of Fordham, north of the Harlem River, and stretching from the Hudson River to the Bronx River; (5) a piece of meadow along the Harlem River, and near said manor. Then the petition asking for a charter is again referred to, and the reasons are given for granting said charter:

"Now know ye, That in consideration thereof, as well as we being willing in particular favor to the pious purposes of our said loving subjects,

and to secure them and their successors in the free exèrcise and enjoyment of all their civil and religious rights appertaining unto them in manner aforesaid as our loving subjects, and to preserve to them and their successors that liberty of worshiping God according to the constitutions and directions of the Reformed Churchs in Holland, approved and established by the National Synod of Dort, have therefore thought fit, and do hereby publish, grant, ordain, and declare, That our royal will and pleasure is, that no person in communion of the said Reformed Protestant Dutch Church within our said city of New York, at any time hereafter, shall be in any ways molested, punished, disquieted, or called in question for any difference in opinion in matters of the Protestant religion, who do not actually disturb the civil peace of our said province; but that all and every person and persons in communion of the said Reformed Protestant Dutch Church, may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of the Protestant religious concernments of the said Reformed Protestant Dutch Church, according to the Constitutions and directions aforesaid, they behaving themselves peaceably and quietly, and not using this liberty to licentiousness and profaneness, nor to the civil injury or outward disturbance of others, any law, statute, usage, or custom of our realm of England, or of this our province to the contrary hereof in any ways notwithstanding."

The church building and adjoining cemetery are then confirmed unto the Consistory and members of the said Dutch Church in the city of New York, and Rev. Henry Selyns, with Nicholas Bayard, Stephen Cortlandt, William Beeckman, Joannes Kerfbyle, elders; and Joannes de Peyster, Jacobus Kipp, Isaac de Forest, and Isaac de Reymer, deacons, are then named as the first incorporators.

"And all such others as now are or hereafter shall be admitted into the communion of the said Reformed Protestant Dutch Church in our said city of New York shall be, from time to time, and at all times forever hereafter, a body politic and corporate in fact and name."

The usual legal rights and responsibilities of corporations are then referred to. The yearly limit of income is fixed at £200. They are to have a seal. There are to be four elders and four deacons, with the minister, in the corporation. The manner of choosing ministers and of their induction into office is then thus given:

"That the patronage, advowson, donation, or presentation of and to the said Church, after the decease of the said first minister, or next avoidance thereof, shall appertain and belong to, and be hereby vested in, the Elders and Deacons of the said Reformed Protestant Dutch Church and their successors forever, provided always that all the succeeding ministers that shall be by them presented, collated, instituted, and inducted" . . .

shall be loyal, etc. Concerning the minister's salary, it declares:

"And that the first minister and all the succeeding ministers shall and

may have, take and enjoy such and the like stipends, contribucons, offerings, Free and voluntary gifts, and other ecclesiastical dutyes, arising or used and accustomed to rise, from the members of the said Church;"

also, the Consistory may demise or lease their property for a term "of fifteen years upon a reasonable improved, yearly rent, without taking any fine for the same." . . . They may also nominate other ministers, lawfully ordained, to be assistants, and may appoint " a Clarke, schoolmaster," and other under officers such as they need. They may also,

"with the consent and advice of the members in full communion of the said church, make rates and assessments upon all and every of the members in communion" . . . for meeting salaries and other expenses.

The name of the church was to be "THE REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK." . . . They could modify their own rules; admit new members to the church, and increase the number of their officers. It was then declared that their right to their property was to be of the most honorable kind: . . .

"To be holden of us, our Heirs and successors in ffree and common soccage as of our Mannour of East Greenwich in our County of Kent, within our Realm of England, paying unto us, etc., on the last day of the annunciation of the blessed Virgin Mary the annual rent of twelve shillings."

"AND LASTLY, WE do for us, our Heirs and Successours ordaine and grant unto the said Minister, Elders, and Deacons of the said reformed protestant Dutch Church, within the city of New Yorke, and their Successours, by these presents, That this our grant shall be firme, good, effectuall, and available in all things in the law, to all intents, construcçons, and purposes whatsoever, according to our true intent and meaning, hereinbefore declared, and shall be construed, reputed, and judged in all cases most favorable on the behalfe, and for the best benefite, and behoofe of the said Minister, Elders, and Deacons of the reformed protestant Dutch Church in the city of New Yorke, and their Successours, although express menҫon of the true yearly value or certainty of the premises or of any of them in these presents is not named, or any statute, act, ordinance, provision, proclamation, or restriçҫon heretofore had, made, enacted, ordained, or provided, or any other matter, clause, or thing whatsoever, to the contrary hereof notwithstanding."

"IN TESTIMONY WHEREOF we have caused the great seal of our said Province to be hereunto annexed. Witness our trusty and well-beloved Benjamin Fletcher, our Captaine Generall and Governour . . . at our ffort in New Yorke, the eleventh day of May, in the eighth year of our reigne. Annoq. Domini 1696."

BEN. FLETCHER.

By his Excells. Command,
DAVID JAMISON,
D. Secr'y.

SEAL.

[Patents 7; p. 25 etc.]

Domine Selyns, in writing to the Classis of Amsterdam (Sept. 30, 1696), after referring to his yearly letters, to which he has received no reply in two or three years, saying that the replies have probably been captured by the French; and having also referred to the arrival of Domines Nucella and Lupardus, says:

"Our number is now full, consisting of five Dutch Reformed ministers: myself at New York, Dellius at Albany, Nucella at Kingston, Lupardus on Long Island, and Bertholf in New Jersey. The Lord grant that this ministry may prove effectual to the conversion of sinners in this far-distant West!

"My Consistory and I have for a long time labored and taken much pains to obtain certain privileges for our Reformed Church here. These we have now obtained by a favorable document, confirmed with the King's Seal, entitled, 'The Charter of the Reformed Protestant Dutch Church in the City of New York,' granted A. D. 1696. Its contents are in respect to the power of calling one or more ministers, of choosing elders, deacons, chorister, sexton, etc., and of erecting Dutch schools, all in conformity to the Church Order of the Synod of Dort; also, the right of possessing a parsonage and other Church property, and to hold them in a corporate capacity, without alienation. Also of receiving legacies and donations for the benefit of the Church, etc., etc. This is a circumstance which promises much advantage to God's Church, and quiets the formerly existing uneasiness." . . .

"In the country places here, there are many English preachers, mostly from New England. They were ordained there, having been in a large measure supplied by the University of Cambridge. In July last there were ten graduated in philosophy and eight in higher studies. In the two English churches built, or in course of building (since the building of our new church), there are two Episcopal ministers. They temporarily preach in our church, and with them we live in most friendly relations. Domine Daillé, recently a French minister here, has been called to Boston, and ministers in the French church there. Domine Perrot [Peiret], a man of great learning, formerly a minister in France, serves the church of God here, and Domine Morpe [?] in the adjoining places in the country. Domine Brodet [Bondet], who was formerly professor at Saumur, and who lived among the Indians and preached to them for eight years, is at New Rochelle, twenty miles from here, and is very useful by his ministerial gifts and holy life." . . .

After referring to the corruption of morals caused by the war, and the attempted invasion of the French from Canada, he continues:

"Our city is extending; large houses are erected, and the shores are docked in. Since my last coming here [1660-64], the city, houses, and inhabitants have increased fully two thirds."

The first result, therefore, of "the Ministry Act" was the charter of the Dutch Church of New York City, virtually annulling that act, as far as

said church was concerned. Other Dutch churches also continued to demand charters, and obtained them, while this right was denied to all other denominations, except the Episcopalian.

Nearly three months after the Dutch had obtained their charter (July 23, 1696) a committee of the Dutch Church reported as follows: That the Governor has been

"very favorably disposed toward our church, to incorporate us under the Great Seal, endowing us with much profit and especial privileges; . . . The Consistory therefore resolved, after consideration, to give thanks to his Excellency, in recognition of all this, and besides, in place of the usual fee, to make him a present of silver plate, to the value of seventy-five or eighty pounds' currency of this province. . . . Messrs. Jacobus van Cortlandt and Brandt Schuyler are herewith requested to tender this compliment to his Excellency."

But since the Dutch had now a church edifice outside the fort and in the heart of the city, the Episcopalians were no longer satisfied with going to the fort to worship with the troops, although the chapel therein had been repaired. Accordingly, they also, March 19, 1696, a few weeks before the Dutch Church charter was secured, petitioned to be allowed to purchase a piece of ground "lying without the North Gate of the city, betwixt the King's Garden and the burying place." This was signed by eight Episcopalians,[2] only three of whom, Evetts, Morris, and Wilson, were members of the city vestry; and this was the beginning of a body distinctively ecclesiastical, and separate from the city vestry, to manage Episcopal affairs. A few months later we find the "Managers of the Affairs of the Church of England" (July 23, 1696), petitioning Governor Fletcher to be allowed to collect funds to build a church. This request was also granted. They solicited not only from the Dutch and the French, but even from the Jews; for a better feeling was now existing, after the concessions demanded by the Dutch Church had been granted. And now the city vestry, having received certificates from Rev. Samuel Myles and others, of Boston, of the ability and character of Mr. William Vesey, "and of his often being a Communicant in ye Receiving ye most Holy Sacrament in ye said Church" of Boston, actually called him, on Nov. 8, 1696, "to officiate and have the care of Souls in this City of New York." Mr. Vesey had promised to go to England to be ordained by the Bishop of London; and the city vestry now appropriated ninety pounds for this purpose. He was ordained by the Bishop of London Aug. 2, 1697.

Immediately after this call of Mr. Vesey, new "Managers of the Church of England" were chosen (Nov. 2, 1696) to take charge of all the affairs of that church. These must not be confounded with the city vestry, elected by the freeholders. The names of these "Managers" were Caleb Heathcote, Wm. Merritt, John Tuder, Jas. Emott, Henry Wilson, Thos. Meaham, Jas. Evetts, John Crooke, Robt. Lurten, Saml. Burtt, Wm. Morris, and Nath. Marston. And this body presented a petition on May 6, 1697, for a charter for Trinity Church.[3] They first refer to the Ministry Act of 1693, which directed the calling of "a good, sufficient, Protestant minister," and

that £100 should be assessed upon the city for his salary. They then assert that "there was noe Publick Church or building for the said Minister to officiate his said duty in the Publique Worship and Service of God, According to the practice of the Church of England Established by Law" [?]; they further state that they had built a church and covered the same, "but still need your Excell. countenance;" they then ask that the Governor would grant the said charter to the petitioners "in trust, for all those that now are or hereafter may be in the Communion of the Church of England as now established by law [?]; . . . to be one body Politick in deed, fact, and Name, and under the name of the members in communion of the Church of England Established by Law" [?]; and that they and their successors may possess all advantages, etc., usually held by churches of the Church of England within his Majesty's realm; and that the maintenance of £100, referred to in the Ministry Act, be granted to said church; and also, such adjoining land as might be thought fit.

This petition was at once granted. "Ordered that a warrant issue for the drawing of their charter of incorporation, the quitrent to be one pepper corn as desired." (*Council Minutes.*)

But the charter was already drawn and on hand. It was signed on the same day as the date of the above petition, viz., May 6, 1696. It is said to be founded on the Ministry Act of 1693, which, it declares, established the Church of England. But it will be observed that this act was not signed by the King until May 11, 1696, five days after the date of Trinity's charter, and nearly four years after the act was passed. Did William III. delay his signature so long until the Dutch Church had secured its charter? And was the Ministry Act valid, before the King had actually signed it; and did his signature, after the date of Trinity's charter, invalidate that charter? The wisdom of the Dutch in withstanding the Governor until he had given them a church charter is evident.

SECOND CHURCH CHARTER IN NEW YORK, MAY 6, 1697.

This second church charter first declares that the Ministry Act of 1693 *establishes the Church of England;* and this statement is repeated no less than twelve times in this instrument. It declares that at the time of the passage of the Ministry Act there was no church "whereunto such a good, sufficient Protestant minister might have been inducted for his officiating of his duty in the public worship and service of God, according to the rights and ceremonies of our Protestant Church of England *established by our laws.*" It refers to the contributions of Fletcher and others for the erection of a church, "that the public worship . . . of God . . . might be more orderly and reverendly performed." It asks that the church in course of erection, and the churchyard, 310 feet on the Broadway, and 395 feet along the Hudson River, might be confirmed unto them; and that the £100 which the Ministry Act provides for might be appropriated to said church, and that the adjacent land might be given in trust to the same. The charter then declares that the said church and ground shall be the parish church. The Bishop of London [Dr. Henry Compton] is made the first rector, and

his successors are to be the rectors of said church; and the said rector, "with the Inhabitants in communion of the Church of England *as now established by our laws,*" are made a body corporate and politic. "The patronage, advowson, donation, or presentation of or to the said rectory and parish, after the decease of the said first rector, or the next avoidance thereof, shall . . . belong . . . to the churchwardens and vestrymen; . . . and all succeeding rectors . . . shall be presented, collated, instituted, and inducted as other rectors . . . are accustomed to be." The rector, with the advice of the vestrymen and churchwardens, shall from time to time "nominate one able Protestant minister, *in priests' orders,* to reside in said parish, to be preacher and assistant to the said rector and his successors." The churchwardens and vestrymen are authorized to "tax, rate, and assess the yearly sum of £30 upon the inhabitants of the said parish, in communion as aforesaid, for the payment of the preacher's assistant and other expenses." The said church is declared to be the only parish church of our city of New York; and "the said rector of the said parish is a good, sufficient Protestant minister, *according to the true intent and meaning of the said Act of Assembly*" of 1693; and the yearly maintenance of £100 authorized by said act must be paid to him, under the penalties therein contained. If the said vestrymen and churchwardens fail or refuse to raise said money, they may be prosecuted by the said rector therefor. "And we further declare it to be our royal will and pleasure that nothing herein contained, nor any clause or article herein above mentioned, shall be construed or taken to abridge or take away any right, privilege, benefit, liberty, or license that we have heretofore granted unto any church in communion of our Protestant faith, within our said province of New York, anything contained herein to the contrary hereof in any ways notwithstanding. 6 May, 1697." (Patents 7, p. 82, etc.)

Says Bishop Perry:[4] "It is even now a matter of surprise that this act, . . . *establishing the church* in the city of New York, against the evident intent and will of the Assembly, should have been carried through without eliciting a protest. . . . By the tacit consent of the Governor, and evidently without questioning on the part of those concerned, the churchwardens and vestrymen to be elected by the freeholders of the city, in accordance with the act of the Assembly of 1693, were superseded by, and found their powers vested in, the churchwardens and vestrymen of Trinity Church, elected by those in communion with the Church of England alone." But this is not exactly correct.

The city vestry continued to be elected as before, and was the only body that could assess and collect moneys; and this church vestry were dependent on their action. For example, the city vestry refused to pay Mr. Vesey's salary in 1714, when he was in England and away from his charge. The Dutch, having obtained their own charter, simply allowed the second charter to pass. But could they have failed to see the invalidity of this charter, professing, as it did, to be founded on the Ministry Act, which, the charter said, established the Church of England? The Dutch Assembly well knew that this was not a fact.

The adjacent land asked for in the above charter was the "King's farm,"

which was leased by the Governor on Aug. 17, 1697, to Trinity Church for seven years.[5] This plot lay between Fulton and Chambers Streets, Broadway and the North River.

Originally it had been known as the "West India Company's farm," which was tilled for the benefit of the company's servants. Upon the English conquest it became the property of the Duke of York, and was known as the "Duke's farm." North of this, and extending to Christopher Street, was the domine's bouwerie or farm. This was originally conveyed by Governor van Twiller to Roeloff Jansen, and is the celebrated Anneke Jans property. It was confirmed to her (then the widow of Domine Bogardus) in 1654 by Peter Stuyvesant. Subsequently, by purchase of the heirs of Anneke Jans, or otherwise, the "Duke's farm" was extended over the domine's bouwerie. In 1685 all this property became known as the "King's farm," when the Duke became King. With the accession of Queen Anne (1702) it was called the "Queen's farm." The Governors enjoyed the benefit of it. But Fletcher's lease of this property to Trinity Church was one of the complaints[6] which was subsequently urged against him. It was said that this lease deprived future Governors of many conveniences. Fletcher defends himself[7] by saying that a lease of twenty years granted by Andros (1677-97) had just expired, under a nominal rent of sixty bushels of wheat; that he was offered £200 for a lease of it, but refused. "But inasmuch as a church was then building for the English part of the Colony, and of which it was destitute before my time; I did, for incouragement of that worke, grant a lease thereof to the Church Wardens; it was without fine, at the old reserved rent, and only for seaven years. But if building churches be a crime, I shall take warning how I build any more. I will only add that as I never took one acre of land for myself or children, so had I never any reward for any that was granted."

On Jan. 8, 1698 (1699), Weaver, the agent of the Government, writes:[8]

"The King's farm was leased out by Colonel Fletcher even when my Lord Bellomont was known to be on his voyage to New Yorke, as most of the other great grants were after the Earl's designation to the government. Colonel Fletcher assumes the glory of building churches, which never was imputed to him as a crime, if it was true; but the Church of New York was not built by him, but by a contribution of several even of the French and Dutch churches, as well as English, and an allowance of £100 per annum given to an English minister by an act of the country, which is levied, the greater part of it, on Dutch and French inhabitants. Therefore, there was no necessity to lease the King's farm to the Church-Wardens (which Fletcher did just before Bellomont arrived), nor to call this lease a building of churches, and make that the pretense of hindering a succeeding Governor from the beneficial use of the farm for the conveniency of his family."

The last sentence of Trinity's charter undoubtedly refers to the special rights granted to the Dutch Church in the preceding year, as there was no other body to which it could apply. But the charter of Trinity Church practically failed to accomplish the objects attempted, and much subsequent legislation was necessary to give legal existence to the corporation.

But during all this time a spirit of Christian courtesy prevailed between the Dutch and English clergymen. The Rev. Mr. Vesey, the first minister of Trinity Church, was inducted into office on Christmas Day (1697) in the Dutch Church in Garden Street. On that occasion Rev. Mr. Selyns, the pastor, and Rev. Mr. Nucella, of Kingston, says the historian, Brodhead, bore a principal part in the services. Mr. Vesey subsequently officiated in the Dutch Church, alternately with the Dutch clergyman, until March 13, 1698, when the building of Trinity Church was completed. This courtesy was returned during the Revolutionary War. The Middle Dutch Church was then desecrated by British soldiery, and the vestry of Trinity passed the following resolution in 1779: "It being represented that the old Dutch Church is now used as a hospital for his Majesty's troops, this corporation, impressed with a grateful remembrance of the former kindness of the members of that ancient church, do offer the use of St. George's Church to that congregation for celebrating divine worship." The offer was accepted.[9] [LYDEKKER, GARRET.]

Many charges were made against Fletcher, especially respecting large land grants, and he was therefore recalled in 1697. He left New York in the spring of 1698. Almost all historians of his times give him an unenviable character. Dr. Dix, in his history of Trinity Church, tries to vindicate him.

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[1]Op 't blote water stelt geen hoop,
'Twas beter nooyt geboren;
Maar ziet icts meerder in de Doop
(Zoo gaet men noyt verloren):
Hoc Christus met syn dierbaer Bloedt,
My reynigt van myn Zonden,
En door syn Geest my leven doet,
En wast myn Vuyle Wonden.

Not on mere water fix your sight,
Ne'er to 've been born were better;
But look for more in Baptism's rite,
Than that which kills—the letter.
For, with His precious blood Christ knows
How from my sins to cleanse me;
And by His Spirit life bestows,
Washing the wound that stains me.

[2]Thos. Clarke, Robt. Lurting, Jer. Tothill, Caleb Heathcote, Jas. Evetts, Wm. Morris, Eben Wilson, Wm. Merrett, Jas. Emott, R. Ashfield. Doc. Hist., iii, 247.
[3]Doc. Hist. N. Y., Vol. iii, pp. 248-9, 4to ed.
[4]Bishop Perry's "Hist of the Am. Epis. Ch.," Vol. i, p. 162; Vol. ii, p. 474.
[5]Council "Journal," pp. 235, 240.
[6]Col. Docs., Vol. iv, p. 434.
[7]Ibid., Vol. iv., p. 448.
[8]Col. Docs., Vol. iv, pp. 462, 463, 490; Vol. v, pp. 23, 390, etc.
[9]Brodhead's "New York," Vol. i, p. 119; Collegiate Ch. Year Book, 1891, p. 74.

CHAPTER VII.

THE CHURCH DURING THE REIGN OF WILLIAM III. CONTINUED (1698-1702) AND QUEEN ANNE (1702-08).

GOVERNORS BELLOMONT AND CORNBURY.

Lord Bellomont succeeded Governor Fletcher. He arrived April 2, 1698. His Instructions, as well as those given to later Governors, did not vary materially from those given to Fletcher, and they need not be repeated. But the efforts to force the Church of England upon the people need to be told. Bellomont disapproved of Fletcher's scheme for "settling a ministry." Writing to the Lords of Trade on June 22, 1698, he says:[1]

"The late Governor made advantage to divide the people by supposing a Dutch and English interest to be different here, and therefore, under the notion of a Church of England, to be put in opposition to the Dutch and French churches established here, he supported a few rascally English who are a scandall to their nation and the Protestant religion, and who joined with him in the worst methods of gaine and severely used the Dutch, except some few Merchants, whose trade he favored, who ought to have an equal benefit of the English Govern^t, who are most hearty for his present Maj^ty, and are a sober, industrious people, and obedient to Govern^t."

But Bellomont was also opposed to the charter of the Dutch Church. Again writing to the Lords of Trade[2] (Nov. 1, 1898), he says:

"There goes with this a copy of a charter granted by Colonel Fletcher to the Dutch Church here, which I think very extraordinary, for it is setting up a petty jurisdiction to fly in the face of the government, as I have found in my own experience; for being told that Colonel Fletcher had a bribe[3] for passing this charter, I sent to the Church-Masters (so called by the Dutch), which I suppose are equivalent to our Church-Wardens, for a sight of their Church Book, wherein I was told I should find an entry made of the said bribe. The Church-Masters told me they could not consent to my seeing the book till they had spoke to the minister, Mr. Selynus; then I sent them to Mr. Selynus to desire he would let me have a sight of it; to which he returned answer he could not do it, till he had called a Consistory. This behaviour of theirs I confesse provoked me, and I did resolve to have a sight of the booke, tho' I should send a Constable with my warrant to bring it by force; but I thought it best to

try fair means, and I sent to speak with Mr. Selynus, and by speaking him fair, I did prevail to see the Church Book, out of which I have copied the entry of the said present. The charter goes (No. 8) and the extract out of the Church-Book is (No. 9)."

In April, 1699, the civil and military officers of Queens County presented a petition to the Assembly respecting the support of a dissenting ministry. A favorable report on the petition was made, and a bill was accordingly prepared. An amendment was proposed:[4]

"That this Act nor any clause therein contained, shall extend to ye hindrance of ye Dutch and French churches establisht in this Province, nor constrain ye Citty of New York, ye Citty of Albany, ye County of Ulster or Kings County to call any other ministers unless at their pleasure."

The council suggested its rejection because of the nature of the King's Instructions to Bellomont relating to the settlement of religion. But the council proposed to join with the Assembly in an address to the King to allow an assessment for the support of the Presbyterian and Independent ministers "until some better order can be in this province had for the settlement of a more orthodox Ministry."

Bellomont himself writes on July 22, 1699, to the Lords of Trade on this matter:[5]

"The House of Representatives sent up a Bill to me and the Councill for settling a Dissenting Ministry in that Province, but it being contrary to his Majesty's instructions, and besides having been credibly informed that some of those ministers do hold strange erronious opinions in matters of Faith and Doctrine, I would not give the Assent to that Bill, but rejected it."

This was a great disappointment to that people. Bellomont was, however, more liberal than most of the Governors. Yet the great discrepancy in numbers between the non-Episcopal churches and the Church of England is seen from the following table of the churches in New York for the year 1700:

PRESBYTERIAN.		
Reformed Dutch	29	
Reformed French	4	
Reformed German	1	
Presbyterian	9	
		43
MISCELLANEOUS.		
Independents	4	
Lutheran	2	
Episcopalian	1	
		7
		50

MINISTRY OF DELLIUS.

Rev. Godfrey Dellius had been called to the Dutch Church of Albany in 1683 as an assistant of Schaats in his declining days. For the first half-dozen years he quietly performed his ministerial duties, but during the subsequent decade he was much entangled in civil affairs. He, in common with all the Reformed clergy, took part against Leisler's administration (1689-91). He was an earnest teacher of the Mohawk Indians. After the Leisler troubles he was on the point of embarking for Europe, but Governor Sloughter urged him to remain. He complied, especially, as he said, for the sake of continuing his labors among the poor Indians, who expressed their gratitude to the Governor for his effort to retain him. The Government allowed him £60 per year for teaching them. He, like Domine Megapolensis before him, greatly restrained their ferocities toward their French prisoners. Father Milet, when a prisoner among the Oneidas, was saved much suffering through Dellius' influence. Milet, while a captive, wrote him several letters. Father Dablon, another Jesuit missionary in Canada, warmly thanked him for his services, and offered to secure him pecuniary compensation for his kindness from any port of France which he might name. Dellius also corresponded with Governor Fletcher about the French and English difficulties. Each nation sought to monopolize the fur trade with the Indians of central New York. He was often, also, a civil agent to the Indians, and had a remarkable power over them. With the conclusion of peace in Europe between the English and French, Dellius and Peter Schuyler were sent as agents to Canada, to Count de Frontenac (April, 1698), to announce the peace and bring to an end provincial hostilities. They took with them nineteen French prisoners, and secured the delivery of those held by the French. This was done under the authority of Governor Bellomont.

We cannot enter minutely into the complicated land-grant questions in which he now became involved. [DELLIUS.] Governor Bellomont made charges against him to the Classis of Amsterdam; but Rev. Mr. Vesey prayed for him by name, in Trinity Church, that God would deliver him from his enemies. Seven hundred pounds were raised by his friends to send him to England to defeat certain legislation concerning the grants of lands in question. The Classis of Amsterdam sent a formal complaint to the Bishop of London concerning Governor Bellomont's treatment of Dellius. He also carried with him numerous certificates vindicating the propriety of his conduct, the two French Reformed clergymen and the Rev. Mr. Vesey giving theirs among the rest. He made an elaborate answer (Oct. 21, 1700) to Bellomont's charges before the Classis of Amsterdam and the Classis completely exonerated Dellius.[6] Their reply to Bellomont (Dec. 29, 1700) is unique. They thank him heartily for his general zeal for religion, and then add:

"My lord, even as we on the one hand, are sure that these things were written by your Excellency with a hearty sorrow over such evil conduct, so unbecoming a minister of the Gospel, and the cause of so great scandal

among papists and heathen; so, on the other hand, we trust that nothing can be more pleasant to your Excellency than further information concerning these matters. And as we mourned with your Excellency, as we read and pondered your Excellency's letter and the things therein contained against the Rev. Dellius; so may your Excellency from the heart, again rejoice with us, upon hearing from the defence of the Rev. Dellius, that the Romanists have no need to defame the Protestants on account of the conduct of Rev. Dellius, nor have the heathen any reason to blaspheme the name of God on his account."

The charges are then taken up separately, and answered. In conclusion the Classis says:

"We hope that your Excellency will be satisfied with this answer, and will endeavor, at every opportunity to ward off such charges from the Gospel ministry, by enlightening those who have no proper knowledge of the facts."

Bellomont died March 5, 1701, about nine weeks after this letter of the Classis was written. Did he ever see it? The Bishop of London expressed his regret that so useful a man as Dellius had been interrupted in his ministry by Bellomont.

ROMAN CATHOLICS (1700).

The early efforts of the French Canadian Jesuits to win the Indians of central New York have already been referred to. When New Netherland was conquered by the English in 1664 the Middle Colonies came under Romish rulers; for Charles II. and James were Catholics. Lieutenant-Governors Brockholls (1674) and Baxter (1682) were Catholics. Governor Dongan (1683) was a Catholic. He was accompanied by the Jesuit father, Thomas Harvey. Subsequently Fathers Henry Harrison and Charles Gage arrived, accompanied by two lay brothers. A Catholic chapel was opened in the fort. We have before seen that the complete toleration given to all sects by James had the ulterior object of securing a sure lodgment for Romanism in New York.

But with the accession of William all these efforts came to a sudden end. The Jesuit fathers barely escaped capture by Leisler, who raised a great cry against Popery. The Romish mission in New York, although an attempt to revive it was made, was finally abandoned in 1696, when Fletcher reported only nine Catholics. The result of all these efforts was a law excluding all Catholic priests. From 1700 until the American Revolution Romanism was virtually extinct in the Middle Colonies. However unjust such action now appears to us, yet it was caused by the policy of James. As the law is not generally accessible, and is of considerable interest, we give its text:

THE SEVENTH ASSEMBLY.

Second Session.

12. William III. Richard, Earl of Bellomont, Governor.

AN ACT AGAINST JESUITS AND POPISH PRIESTS.

(Passed Aug. 9, 1700.)

"Whereas divers Jesuits preists and popish missionaries have of late come, and for Some time have had their residence in the remote parts of this Province, and other his ma'tys adjacent Colonies; who by their wicked and Subtle Insinuations Industriously Labour to Debauch Seduce and w'thdraw the Indians from their due obedience unto his most Sacred ma'ty, and to Excite and Stir them up to Sedition Rebellion and open Hostility against his ma'tys Goverm't;

"For prevention whereof, Bee it Enacted by his Excel. the Gov'r., Council and Representatives Convened in Generall Assembly, and it is hereby Enacted by the Authority of the Same, That all and every Jesuit and Seminary Preist, missionary or other Spirituall or Ecclesiasticall person, made or ordained by any Authority power or jurisdiction derived, Challenged or p'tended from the Pope or See of Rome, now resideing w'th in this province or any part thereof, shall depart from and out of the Same at or before the first day of November next in this present year Seaventeen hundred.

"And be it further Enacted by the authority aforesaid, That all and every Jesuit, Seminary Preist, Missionary or other Spirituall or Ecclesiasticall person, made or Ordained by any Authority power or Jurisdiction derived, Challenged or p'tended from the pope or See of Rome, or that shall profess himself, or otherwise appear to be Such, by preaching & teaching of others to Say any popish prayers, by Celebrating masses, granting of absolutions, or using any other of the Romish Ceremonies & Rites of worship, by what name title or degree So ever such a person shall be called or known, who shall Continue, abide, remaine or come into this province, or any part thereof, after ye first day of November aforesaid, shall be deemed and Accounted an incendiary and disturber of the publick peace and Safety and an Enemy to the true Christian Religion, and shalll be adjudged to Suffer perpetuall Imprisonm't; and if any person, being So Sentenced and actually Imprisoned, shall break prison and make his Escape and be afterwards retaken he shall Suffer such paines of Death penalties and forfeitures as in Cases of ffelony.

"And it is further Enacted by the authority aforesaid: That every person that shall wittingly and willingly receive, harbour, Conceale, aid, Succour and releive any Jesuit preist, missionary or other Ecclesiastical person of the Romish Clergy, knowing him to be Such, and be thereof lawfully Convicted before any of his ma'tys Courts of Records w'th in this Province, w'ch Courts are hereby Impowered and Authorized to hear, try and Deter-

mine the Same, he shall forfeit the Sum of two hundred pounds Currant mony of this Province, one-half to his Maty. for and towards the Support of the Goverm't, and the other half to the Informer who shall sue for ye Same in any Court of Record w'thin this province, wherein no Essoyn, protection or wager of Law shall be allowed; and Such person shall be further punished by being Set in ye pillory on three Severall dayes and also be bound to the good behaviour at the discretion of the Court.

"And be it further Enacted by the Authority aforesaid: That it shall and may be Lawfull to and for every Justice of the peace, to cause any person or persons Suspected of being a Jesuit, Seminary Preist, or of the Romish Clergy, to be apprehended & Convented before himself & Some other of his ma'tys Justices, and if Such person do not give Sattisfactory acco't of himself he shall be Committed to prison in order to a Tryall; also it shall and may be Lawful to and for any person or persons to app'rehend, w'thout a warrant, any Jesuit Seminary preist or other of the Romish Clergy, as aforesaid, and to Convent him before ye Gov'r, or any two of the Council, to be Examined and Imprisoned in order to a Tryall, unless he give a Sattisfactory acco't of himself; and as it will be Esteemed and accepted as a good Service don for ye King by the person who shall Seiz & apprehend any Jesuit Preist, missionary, or Romish Ecclesiactick, as aforesaid, So the Gov'r of this province for ye time being w'th ye advice & Consent of the Council may Suitably reward him as they think fitt.

"Provided this act shall not Extend, or be Construed to Extend unto any of the Romish Clergy, who shall happen to be Shipwrackt, or thro' other adversity shall be cast on shoure or driven into this province, So as he Continue or abide no Longer w'thin ye Same than untill he may have opportunity of passage for his Departure; So also as Such person Immediately upon his arrivall shall forthw'th attend ye Gov'r, if near to ye place of his Residence, or otherwise on one or more of ye Council or next Justices of the peace, & acquaint y'm w'th his Circumstances & observe ye Direccons w'ch they shall give him during his stay in ye province." *See Council Journal*, pp. 146-7. *Confirmed by Queen Anne, May* 20, 1708.

PRESBYTERIANS.

Up to the year 1700 there had been, in all, about twenty-five Presbyterian ministers in service in the Middle Colonies. At that date there were not more than eight or ten actually laboring on that territory. There had been also about twenty-two Presbyterian churches established within the same limits, before 1700. It is not always easy, however, to distinguish between the Presbyterian and Congregational churches. Eleven of these churches were on Long Island; four in New Jersey; three in Westchester; one in Philadelphia; and two in Delaware; in connection with which may be mentioned the Church of Snow Hill in Maryland.[1] In 1705 the Presbytery of Philadelphia was formed, and Presbyterianism rapidly developed from that time. The first Presbyterian church in New York City was not established until 1717.

EPISCOPALIANS.

In the year 1700 there were only four Episcopal churches in the Middle Colonies, and only seven Episcopal ministers had officiated within those bounds before 1700, exclusive of the chaplains of the troops. The Society for Propagating the Gospel in Foreign Parts had been chartered in 1701.[8] This society helped in the support of many Episcopal ministers in America, and provided to some extent for missionary work among the Indians and Negroes.

Bellomont was a democrat at heart. While not without great faults, he found many wrongs in New York, and these, in a way somewhat rough, he endeavored to righten. He understood the fallacy of the pretended establishment of the Church of England by the Act of 1693. Indeed, no one could be mistaken about the real design of that act, however earnestly interested parties asserted the contrary, and however frequently such assertions were subsequently incorporated in legal instruments. Bellomont tried to be fair to all religious bodies, although he was judged severely for this by Episcopalians. While far from a model saint, and somewhat foolish in his zeal against land grants, and believing all sorts of rumors far too easily, he was a Governor fairer to all sides than his predecessors or successor.

Cornbury arrived on May 3, 1702. He wrote an elaborate letter to Colonel Hedges in 1705 reviewing the entire history of the province.[9] He touched upon all the English Governors, and says that Trinity Church was the first English church built in the province. Referring to Bellomont, he says:

"That noble lord, thought fit to encourage the Dutch people here, much more than the English, by which means the Dutch were got into all sorts of imployments, and noe English men in (any) place . . . where Dutch could be found to supply them."

This shows at least his impartiality. He suggested that the Queen should restrain the power of the Assemblies, or they will be claiming some new right every day. Most of the English, especially those on Long Island, are dissenters. They are in no wise fond of monarchy and desire to encroach on the prerogative. He says that the English and Scotch are numerous in New Jersey, that the Quakers had for a time all the power in their hands, and had used it very arbitrarily. He refers to the recently organized church at Burlington, N. J., which he had named St. Ann's.

But, as might have been expected, the Ministry Act of 1693 could not be worked very successfully to accomplish what it was never intended to accomplish. Successive supplementary acts were passed, but even with these additions but small results were secured for the Church of England. For example, in 1703, Cornbury laid before the Council a bill entitled "An Act for the Better Establishment of the Maintenance for the Minister of the City of New York."[10] And it was actually passed by the

Assembly on May 19, probably *nemine contradicente*. Very little, if anything, had been collected under the provisions of the Ministry Act during the nine years since its passage.[11] This bill stated that the £100 provided for in that act were not enough; that the minister (of the Church of England) had to be supported largely by voluntary gifts; that £160 should henceforth be assessed and collected for his support; that the city vestry must assess and collect that amount under the penalty of various fines which were enumerated, if the work was not done. Justices, constables, the city vestry, and individuals, were all to be fined for any refusal to obey this law. But this supplementary act, again, was founded on assertions about the Ministry Act which had no existence in fact.

A year later, therefore, another act was necessary, and this was to *re-incorporate* Trinity Church. It is entitled: "An Act for Granting Sundry Privileges and Powers to the Rector and Inhabitants of the City of New York, of the Communion of the Church of England, *as by Law established*."[12] Passed June 27, 1704.—After referring to their different pieces of property, it was declared that the "Rector and inhabitants of New York city should be incorporated that they might lawfully hold and enjoy their property hitherto acquired *in as firm and ample a manner, in the Law, as if the said Rector and Inhabitants had been legally incorporated*," etc. Reference is then made to the Act of Toleration, as if applying also to America.

Cornbury thus refers to this act:

"The reason for my ascenting to the first of these Acts is because the Rector and Vestry of Trinity Church have a charter from Coll. Fletcher, when he was Gov^r here, and they have been told that charter is defective; so they applyed to me for one that might be more sufficient. I told them that I did not perceive by my Commission I have any power to grant Charters of incorporation, and that I would not venture to do it without such a power; some time afterward they came to me again, and desired I would give them leave to offer a Bill to the General Assembly to be passed into an Act for settling the Church; I told them I did consent to it, because by that means the Queen would have the matter fairly before her, and I most humbly intreat Your Lord^pps favorable representation of that Act to her Majesty that it may be confirmed."

In the same year (1704) Mr. Vesey gives an interesting and general account of the progress and hopes of Episcopacy in the province of New York. Concerning the particular act above alluded to, implying the invalidity of their Charter of 1697, he thus speaks:[13]

"His Excellency hath also by a law (1704) incorporated the Rector and all the Inhabitants of this City of New York that are in communion with the Church of England, *as by law established (!)*, by which they and their successours are vested with sundry rights and privileges; particularly the said law hath enacted, that the patronage and advowson of the said Church, and rights of presentation, after the death of the present Incumbent, or upon the next avoidance, shall forever thereafter belong and

appertain to the church-wardens and Vestrymen of the said church, in communion with the Church of England, which before was in the Vestry chosen by all the Inhabitants of the said city. This privilege establishes the church upon a sure and lasting foundation."

In this letter of Mr. Vesey's, he refers to the religious privileges of the different sections of the country. He speaks of the four Dutch churches in Kings County, and thinks that an Episcopal minister might have some success among them. He tells of the efforts to establish Episcopacy in the towns of Queens County; that Suffolk County is wholly possessed by the Independents; and of the efforts of his church in Westchester and Richmond Counties. Concerning Ulster County, he refers to the recent departure of Rev. Mr. Nucella to Europe, leaving the people of Kingston

"destitute of any person to officiate among them; which his Excellency was pleased to take into consideration, and has appointed Rev. Mr. Hepburn to preach and to read Divine Service to them, whereby the English, who had never a minister among them, have the benefit of public worship, and are in good hopes of bringing the Dutch to a conformity. The Rev. Mr. Hepburn has at present small encouragement from the people, but chiefly, under God, depends on the kindness and bounty of his Excellency, the governor of this province."[14]

Secretary Clarke writes to the gentlemen at Esopus as follows:

"Mr. Haburne, who is a minister of ye Establisht Church of England, and sent by his Excell. to administer ye Gospell to you, in this Vacancy, ought I think att Least, to be provided for as well as a Dessenting Minister to yt Church; who is only tolerated to exercise ye unestablisht religion he professes; but it seems you have not been of that Opinion, or if you have, you have not paid yt Obedience to his Excellcy's Commands, and that regard to this gentleman's Character, as was due; and this appears plainly by ye mean accomodaçons you provided before. I am therefore by his Excells. Command to lett you know that you are immediately without delays in misconstruing any part of this, to provide a good and Convenient house in your town of Kingstowne, with necessarys thereto belonging (suitable to the character of Mr. Heburn) for him, and if there be no other house to be Gotten, you are immediately to put him in possession of ye house late of Boudy Windewitt which was sometime since Escheated for her Matie, and make a speedy return of what you shall have done herein."[15]

But, again, this effort to foist a minister of the Church of England on a Dutch church met with failure.

The feeling of the Dutch portion of the community concerning not only the Ministry Act, but any interference of the Governor in their church affairs, is seen in the expression of the people on Long Island. Newtown, as early as Jan. 5, 1695, petitioned the Assembly for a special act, exempting their towns from the Ministry Act, and when in 1705 Bernardus Freeman attempted to take charge of the churches on Long Island by a license from Governor Cornbury, he was stoutly resisted by the people, and his acts de-

clared null and void. In endeavoring to reconcile difficulties which had arisen, they say:[16]

"3dly, That all parties do consent, that no such lycence, or the other orders which the Lord Cornbury has granted to Mr. Freeman whereby the Effects of the said Churches at his pleasure were to be delivered up to Mr. Freeman, never were nor yet are of any force or validity in the Dutch Churches of this Province, but Tended to the ruin of the liberty of the said Churches in this Country; That they do allso reject this Position, That all the Ecclesiasticall Jurisdicçon of the Dutch Churches in this Province is wholly in the Power of the Govr according to his will and pleasure. That yet nevertheless all parties do firmly own that the Dutch Churches in this Province are accountable to the Govt for their peaceable and good behaviour in their Doctrin, Disciplin and Church Government; that is to say, as farr as it does consist with the Rules and Constituçons of their own nationall Church alwyes enjoyed at New York, as well as they have the right and Priviledge to be protected by the Civill Govt in the free exercise of their Religion according to their own Constitution."

It was found the next year that still further legislation was needed. Governor Cornbury laments the situation (June 9, 1705) as follows:[17]

"The difficulties which some very worthy ministers of the Church of England have met with in getting the maintenance settled upon them by the Act of 1693, moves me to propose to you the passing of an Act Explanatory of the forementioned Act, that those worthy good men, who have ventured to come so far for the service of God in his church, and the good and edification of the people to the salvation of their souls, may not for the future be vexed, as some of them have been, but may enjoy in quiet that maintenance which was by law provided for them. I further recommend to you the passing an Act to provide for the maintenance of some ministers in some of the towns at the east end of Long Island, where I do not find any provision has been yet made for the propagating (of) religion."

An act was accordingly passed on Aug. 4, 1705.[18] After recapitulating the Act of 1693, we read: "And whereas in putting in Execution the said Act, many disputes, Difficulties and Questions have arisen; for the preventing and avoiding of which" it was enacted. that if the justices and vestrymen of the four counties specified did not, within ten days after their election, lay the said tax on the said places, for the maintenance of the (Episcopal) ministry, then at least two justices should act, under a penalty of five pounds. The ministers must also be paid in money and not in country produce. The justices must prosecute delinquent officials and appoint others in their places, who must also be prosecuted if they failed to do their duty. Also (Episcopal), ministers must be appointed within a year after the publication of this act, or after the death of an incumbent in the parishes of the counties mentioned. But here again the Act of Toleration was mentioned. Nothing was to take away the liberty of conscience granted to other Protestants.

Colonel Caleb Heathcote in 1705 wrote an elaborate letter to the Society for Propagating the Gospel[19] in which he speaks of the many difficulties with which the Church of England has to contend. He also refers to the unfortunate circumstances at Jamaica, where the Presbyterian Church was taken, by orders of Cornbury, for the use of the Church of England. He mentions most of the Episcopalian ministers and churches by name. He tells of the lamentable condition of Connecticut, with its 2,400 people and 40 ministers, Presbyterian or Congregational, because they have no ministrations of the Church of England. They had actually built a college there besides the old one they had at Boston. The people there thought that the light of the Gospel shone nowhere more brightly in the world than in Connecticut. "But," adds Mr. Heathcote, "I dare aver that there is not much greater necessity of having the Christian Religion, in its true light, preached anywhere, than among them; many, if not the greatest number of them, being a little better than in a state of heathenism!"

Better circumstances for the Church of England were finally brought about by Queen Anne's gift to Trinity Church of the so-called "Queen's farm." In 1699 the Assembly had vacated the lease of this farm to Trinity Church, given by Fletcher a short time before. Cornbury now urged the complete transfer of the same to said church by royal patent, and this was done, under date of Nov. 23, 1705.

The patent first recapitulates the new Act of Incorporation of Trinity Church in 1704, and the powers involved therein. It then refers to the petition of the rector and members of Trinity Church to Cornbury. They

"have humbly prayed that wee would grant and confirm unto them and their Successours, for the use of the said Church, all those our several closes, pieces and parcells of land, meadows and pastures, formerly called the Duke's farme, and the King's farme, and now known by the name of the Queen's farme . . . situate, lying and being on the Island Manhattans, in the City of New York aforesaid, and bounded on the east, partly by Broadway, partly by the Common (City Hall Park), and partly by the Swamp, and on the west by Hudson's River; and also that, our piece or parcell of ground, situate and being on the south side of the churchyard of Trinity Church aforesaid, commonly called and known by the name of the 'Queen's Garden,' fronting to the said Broadway on the east, and extending to low water marke upon Hudson River on the West; all which said premises are now lett at the yearly rent of thirty pounds."

This land was now confirmed unto Trinity Church. The ownership was to be of the most honorable kind:

"To be holden of us . . . in free and common socage, as of our Manor of East Greenwich, in our County of Kent, within our Kingdom of England . . . at the yearly rent of three shillings, to be paid"

on the feast of the Nativity of our blessed Saviour. It is added, that if the Governor ever failed to pay out of the revenues of the state the £26 allowed for the house rent of the rector, it should be paid from the income of this property. *Book of Patents, No. 7, pp. 338,* etc.

With the possession of this valuable property the necessity of further amending the Ministry Act largely, if not altogether, ceased. We will not rehearse the insulting conduct of Governor Cornbury to the Dutch ministers generally, and especially to Beys and Antonides upon their arrival, and even toward Domine Gualterus du Bois.[20] Suffice it to say that members of the Governor's Council gave their legal opinions in opposition to his tyrannical acts, and compelled him somewhat to alter his course. On May 24, 1706, a paper was drawn up, reviewing the history of the Dutch churches and the freedom of action which they had always enjoyed until Cornbury's time; the harmony which had existed between the Dutch and English churches, and the recent acts of tyranny. They requested that the Bishop of London might be notified of such ecclesiastical intolerance. Nine hundred guilders were also sent to Holland, to prosecute the case before the legal authorities in England. Cornbury's administration soon after closed in disgrace. When recalled, in 1708, his creditors threw him in prison for debt, and he was not released until his father died and his debts were paid. After this there was no important collision with the English Governors, although all the way down to the Revolution (1776) they generally took the same false view of the Ministry Act; namely, that it established the Church of England. The "Journal" of the Governor and his Council shows that there were frequent attempts made in the Assembly to repeal the Ministry Act because of its perversion. These efforts continued down to 1776.[21] But these bills were either vetoed or smothered by the Governor and Council. Committees of the Assembly were repeatedly sent to the Governor to inquire what had become of these bills. References are too numerous to give.[22]

In the resistance to the collection of the tithe and the many lawsuits which followed, it finally came to be understood that the ecclesiastical statutes of Great Britain had no relation to the colony of New York.[23] Even English dissenters were under no necessity of justifying themselves by the Act of Toleration of 1689, as Rev. Francis McKemie, the first Presbyterian minister in New York City, had done in 1706. It was America and New York in which they lived, and legally, if the laws were honestly interpreted, there was perfect parity among all Protestant bodies. Hence the Presbyterians at Jamaica, in 1731, recovered by a lawsuit their church property, which had been wrested from them in 1705 by Governor Cornbury[24] for the use of Episcopalians. The Ministry Act, emasculated as it was in its passage by the Dutch Assembly, was not so directly detrimental to the Dutch Church as has been generally supposed; nevertheless the patronage of the Government and English social influences led many to unite with the Church of England. On the other hand, the oppressions of Cornbury led many to emigrate to the valleys of the Raritan and Millstone in New Jersey. The milder and more republican form of government in New Jersey was very attractive to the older colonists in both New York and New England; hence that important nucleus of churches in Middlesex, Somerset, and Hunterdon Counties, which on account of their spiritual prosperity have long been known as the Garden of the Dutch Church. Here, too, were finally located the college and the theological seminary of

the denomination. Partly for the same reasons did Bergen County, in its former original extent, including Hudson and Passaic Counties, and Monmouth County, receive considerable increase to their population; although before this Monmouth had received some original Dutch settlers and Bergen had received many employees of the West India Company in reward for services. The Demarests and others had also bought large tracts near Hackensack, N. J., between 1677 and 1700.

The Dutch Church had passed through a great struggle to preserve its existence. After its victory in securing a charter for one of its churches, there was comparative peace. Other Dutch churches secured charters, and this greatly embarrassed the collection of the church-rates in the four counties referred to in the act for the so-called Established Church. The English Society for the Propagation of the Gospel in Foreign Parts were deceived concerning the true design of the act. Hence they often complained that the clergymen whom they sent over were not supported. But the perverted application of the act could not make it legally efficient.

At the end of this prolonged struggle against a church establishment of the minority, the thirteen churches of 1664, without immigration, have increased to thirty-four. Twenty-three new ministers have officiated, making thirty-eight in all from the first settlement. Several of them had acquired considerable facility in preaching to the Indians. Twelve were in service in 1705. Like their ancestors in Holland, they throve by persecution and extracted victory from defeat.

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[1]Col. Docs., vol. iv., p. 325.
[2]Col. Docs., vol. iv., pp. 427, 463.
[3]Council "Journal" (1703), p. 206, the queen forbids any presents to be given to the governors.
[4]Council "Journal," pp. 138, 139.
[5]Col. Docs., vol. iv., p. 536.
[6]Brodhead brought over the first third of this answer in 1843. It was translated in 1875, and found to be but a fragment. The writer found the remaining two-thirds in Amsterdam in 1898, and we now have the defense complete.
[7]See Briggs' "American Presbyterianism" for names and dates of ministers and churches.
[8]Charter in Hawkins' "Missions," 415-421. Its origin, Hawkins, pp. 1-16. Classified Digest of its Minutes, 1894. See also Doc. Hist. N. Y., iii., 591, 598, 698. Anderson's "Colonial Church," ii., 751. Am. Ch. Hist. Series, viii., 126. Regents' "Bulletin," 1893, p. 216.
[9]Doc. Hist. N. Y., vol. iv., pp. 1150-1156.
[10]Col. Docs. N. Y., vol. iv., p. 1064; vol. vi., p. 2; Council "Journal," pp. 199, 204, 213.
[11]Col. Docs. N. Y., vol. v., p. 328.
[12]Col. Laws N. Y., vol. I., 154-159. Chapter 141. Col. Docs., vol. iv., 1064, 1114, 1115, 1167-8; vol. v., 2. Council "Journal," 213, 220. Am. Ch. Hist. Series, vol. viii., 121, 124. Dix, "Hist. Trinity Church," vol. i., 467.
[13]Doc. Hist. N. Y., vol. iii., pp. 74-77.
[14]In the records at Amsterdam there is a Stephen Gracheric who was appointed (Aug. 10, 1704) "to read the service of the Low-Dutch Church at Kingstowne" and to keep school there. This was signed by Cornbury and also translated into Dutch.
[15]Doc. Hist. N. Y., vol. iii., 584. This is dated in the Doc. History, Aug. 30, 1701. But there was no vacancy at Kingston in 1701, and all the facts point to 1704 as the true date.
[16]Amsterdam Correspondence.
[17]Council "Journal," pp. 225, 226, 231.

[18]Col. Docs. N. Y., vol. iv., pp. 1114. Laws of N. Y., chap. 146. See also Col. Docs., iv., pp. 1167, 1168; vi., p. 2.

[19]Doc. Hist. N. Y., vol. iii., 77-79.

[20]See Beys's "Journal," 1706, and the correspondence of the period, which is very full.

[21]Col. Docs., vol. vii., p. 944.

[22]The "Journal" of the Assembly, as well as that of the council (1691-1776), contains much interesting matter on this subject. See, for example, Council "Journal," Jan. 7, 1771. A bill had been passed to allow any congregation in the county of Albany to hold real estate. But this bill was smothered by the governor and council.

[23]Smith's "New York," p. 295, Councilor West's opinion; see also pp. 181, 182. Cornbury's opinion, of course, was of a different kind. Col. Docs., vol. iv., p. 1187.

[24]Doc. Hist. N. Y., vol. iii., pp. 118-206, contains an elaborate account, though not complete, of the contest about the tithe laws in Queens County, N. Y. See also Col. Docs., vol. v., pp. 311-345, 943, 972; vol. vi., pp. 1, 8; vol. vii., p. 497.

THIRD PERIOD.

STRUGGLE FOR ECCLESIASTICAL INDEPENDENCE[1] (1708-1792).

CHAPTER VIII.

REVIVAL, AND BEGINNINGS OF ORGANIZATION.

THE GENERATION PRECEDING THE CŒTUS (1708-47).

This was the most quiet and peaceful period in the history of the church at large. There were local troubles, which had been fomented by Cornbury, and which continued for a time after his recall, but which were sooner or later healed.[2] But the privilege of securing charters was a substantial triumph. Opportunity was now allowed for reflection on the past and the devising of plans for the future. The true position of the church began to be understood. Most of the congregations could have services only two or three times a year. As early as 1694 Rev. Guilliam Bertholf, who had come to America several years before as catechist, *voorleser,* and schoolmaster, and who had become a leader in the devotions of the people at Hackensack, was sent to Holland for ordination. This was the first example of this custom, if we except the case of Samuel Megapolensis (1658), who was sent over privately by his father. In 1709 Rev. Joseph Morgan, having come from the Congregationalists, gave three-fourths of his time to the Dutch Church in Monmouth County, N. J., and the remainder to a Presbyterian church, he being a member of the Presbytery of Philadelphia. The scarcity of ministers, and the expense, trouble, delay, and danger of procuring them from Holland, enabled a few unworthy men to get into the ministry. For example, John van Driessen, with a letter from Patroon van Rensselaer, went to Yale College for ordination (1727). But Mr. Boehme was ordained by the ministers at New York (1729) by special permission of the Classis of Amsterdam. The same necessity compelled the Classis to grant permission (1736) to Domines Haeghoort and Erickzon to ordain John Schuyler to the ministry. But these circumstances, with the necessary discussion excited thereby and the absolute necessity of preachers, paved the way for the preliminary request of the church for semi-ecclesiastical powers and partial independence.

It was also in this period that a spirit of revival began to show itself. The "Great Awakening" changed the character of the whole American church.[3] This was a principal reason of the desire for greater facilities to

meet the spiritual wants of the people. These necessities led to some justifiable ecclesiastical irregularities. It was also in this period (1720) that Rev. Theodore J. Frelinghuysen came to America, destined as he was, in himself and in his family, to exert a molding influence upon the history of the Dutch Church. Fighting with formality and the dead orthodoxy which he found prevailing in his locality, caused by a lack of Gospel privileges, misunderstood and persecuted by the people, he persevered in preaching the truth until his opponents were converted.[4] Large accessions to the church crowned his labors. Several extensive revivals were the result of his ministry. Whitefield and Jonathan Edwards refer with commendation to his zeal and success. He was also the first pastor in the Reformed Church who began to train up young men for the ministry, and was, perhaps, the first minister in favor of the independence of the church in America. Although he helped to initiate, he did not live to take part in the assemblies of the Cœtus; but it was largely owing to his zeal, his foresight, and his persecutions, with their happy results, which finally brought about the entire reorganization of the Dutch Church. He probably first suggested a college for the denomination in which to train up young men for the ministry.

During this period took place, also, a large settlement of Germans.[5] In 1709, under the auspices of Queen Anne, four thousand Palatines, driven out by persecution, embarked for New York. Many settled on the Livingston Manor, in Schoharie County, and in the valley of the Mohawk. Not a few Swiss were among these emigrants. About 1730 the Classis of Amsterdam took charge of them, as well as of the thousands of Germans who settled in Pennsylvania and New Jersey; and this oversight, either by said Classis or by the Synod of South Holland, continued until 1793, when the German Reformed Church became ecclesiastically independent. The early Germans in New York State fell into the fold of the Dutch Church. In Hunterdon and neighboring counties in New Jersey, the Germans and the Dutch touched each other. As early as 1705 Germans from Pennsylvania settled in German Valley, and soon after Lebanon and Amwell were settled by them. Frelinghuysen in New Jersey and Dorsius in Pennsylvania were intimate friends, and correspondence and visitations were not altogether wanting between the Dutch and German ministers of New York and Philadelphia.

We can only mention the names of Van Santvoord, Bartholf, Antonides, Erickzon, Weiss, Curtenius, and Mancius, ministers who adorned this period; as well as the excellent Gualterus du Bois, with his ministry of fifty-two years in New York City (1699-1751). His influence was ever exerted to conciliate and heal. He was so universally honored that, by virtue of accorded merit, he was, says the historian Smith, more like a bishop among the Dutch churches than the pastor of a single congregation.

During the generation preceding the request for a Cœtus, the church, considering its circumstances, made remarkable progress. No less than thirty-six new congregations (1701-37) were organized, making now sixty-five in all. Twenty-seven new ministers also began their labors during this period, of whom nineteen were in service at its close.

THE REQUEST FOR A CŒTUS, AND THE DELAY[6] (1737-47).

The reflection and quiet growth of the church during the preceding period, and the necessity of more ministers than could be obtained from Europe, pressed the subject of association and American ordination upon the attention of all. There were more than three times as many churches as pastors. Of the sixty ministers who had labored in the church up to this time, all but seven had come directly from Europe. Three-quarters of a century had passed since the English conquest, and the tie which bound the people to Holland was becoming weakened. Only a few octogenarians remained among the laity who had seen the Fatherland. The people were American. The church in general began to feel that they must take their business more entirely into their own hands, and ordain young men for the ministry.

Owing to the importance of the city of Amsterdam, and the fact that most of the business of the West India Company had, in early times, been transacted at that port, and in accordance with the action of the Synod of North Holland in 1624, the American churches had become subordinate to that Classis. This subordination was very generally acquiesced in. And while the fathers of Revolutionary times almost universally assert the jealous prerogative of the Classis, yet at times, owing, perhaps, to the presence of more liberal-minded men, a better sentiment prevailed; for, when certain ministers were sent to serve the German people who had settled on the Hudson River, at the Camp (1710), they had an order in their commissions (*in mandatis*) to hold a Classis there, although we have discovered no record of their obedience. But it was the Classis of Amsterdam which stimulated Domines Haeghoort and Peter van Driessen (1736) to propose a Cœtus.[7] These brethren accordingly wrote to the Consistory of New York (March 15, 1737) "a statement of reasons for the necessity of a Cœtus," or Association. The matter was carefully discussed in that Consistory, and resulted finally in a circular call to all the ministers and churches, inviting them to meet in New York (Sept. 5, 1737) for the consideration of this matter. Besides Haeghoort's statement of reasons which accompanied these letters, Domine du Bois, who wrote the circular, referred to the nature of the proposed body, the need of it to give information abroad and to settle disputes at home. At the time appointed seven ministers—viz., Du Bois, Haeghoort, Freeman, Van Santvoord, Curtenius, Muzelius, and Mancius—met together and drew up a plan for the proposed Association. Mancius and Muzelius argued that they were bound, not only personally, but *mutually*, for the general edification of the church; that the Classical *Acta* say that the provincial ministers are to exercise not only the pastoral office, but ecclesiastical government in every respect; that all the congregations except two were in favor of the plan; that they intended to seek the approbation of the Classis, having already the approbation of individual members of it; that Van Driessen and Haeghoort had been encouraged by the Classis to bring about such organization; and the commission of the ministers to the Camp had actually directed them to hold a Classis. A provisional plan was adopted which

need not be here detailed, and another circular was sent out by Domine du Bois arguing their right to seek association; that it was needed to heal divisions and doctrinal errors, to give effective counsels, to promote unity, and to attract ministers to America.

The following spring (April, 1738) the same ministers, with the exception of Muzelius and Mancius, together with Frelinghuysen, Erickzon, Boehme, and Schuyler, and eleven elders, met in New York and received the answers of the churches, and after amending their plan sent it to Holland for approval. A speedy and happy consummation was surely expected.

But now the Classis did seem jealous of their prerogatives, for they wrote the following year (1739) to some disaffected parties that they would allow a Cœtus "under the express condition that care was taken not to have a word uttered against the doctrine, and to have no preparatory or final examinations for candidates or ministers; these being matters which were, by the Synod of Dort, restricted to the respective Classes, and which, therefore, were reserved by us in forming a Cœtus some years since in the colony of Surinam."

Subsequently the Classis sought to effect a union of the Dutch with the Presbyterian and the German Churches, but without success. There was also a party in New York which strenuously opposed a Cœtus.[8] Nine years elapsed before there was granted a favorable reply. The Presbyterians had been fully organized for more than a generation, and Dorsius was preparing students for the ministry of the German churches in Pennsylvania. In 1741 Dorsius and Frelinghuysen ordained Goetschius on their individual responsibility. At length the Classis was morally compelled to grant a Cœtus to the German churches (1747), after which it could no longer withhold it from the Dutch. The organization of the College of New Jersey during the preceding year (1746) may also have stimulated them.

Although Frelinghuysen had acted irregularly in ordaining Goetschius, he soon after sent his sons, Theodore and John, to Holland for education and ordination. During this interim of delay eight new ministers began their labors; five had come from Holland; two American youths had returned from Holland, whither they had gone for ordination, viz., Fryenmoet and Theodore Frelinghuysen, afterward of Albany; and Goetschius had been privately ordained here. Twenty-three ministers remained in the country. Two new churches had been organized. Among the newcomers from Holland was Domine John Ritzema (1744), who was destined to play so important a part in the future destinies of the church.

THE CŒTUS (1747-54)—THE BEGINNING OF INDEPENDENCE.

The plan of the Cœtus, as finally adopted by the delegates in this country and ratified in Holland, provided for delegates, both ministers and elders, from every church; the transaction of only ecclesiastical business; the acknowledgement of subordination to the Classis of Amsterdam; yet, for the greater advantage of the congregations, *Circles* were to be established, to which the questions of congregations were first to be taken, and ulti-

mately, if necessary, to the Cœtus. It was also stipulated that all ministers hereafter arriving should belong to the Cœtus.

But within a year after the formation of this body (1748) they were exhorted by the Classis not to ask permission to examine and ordain students. But three had applied at their first session; viz., Vanderlinde, John Leydt, and Verbryck. The Cœtus had previously gained permission to examine and ordain the first two of these; but in behalf of Verbryck they fairly had to plead for permission, which was at length reluctantly granted. Frelinghuysen, of Albany, was at first opposed to American ordination, but finally became its most zealous advocate. The body was obliged to send one young man away because of the reluctance of the Classis, and others were prevented, therefore, from applying. Their inability to do anything decisive in the troubles of Arondeus, on Long Island, and of Muzelius, at Tappan, made them feel their subordination and their helplessness most keenly. Some also refused to recognize the shadow of authority which they thought they possessed. Their only privilege seemed to be to send a joint letter once a year to Holland. Their desire to assist the church more conveniently and rapidly to a ministry adequate to its necessities was completely balked. Two young men whom they had sent to Holland for ordination had thereby lost their lives, viz., Ferdinand and Jacobus Frelinghuysen, having died of smallpox at sea.

The friends of the church, therefore, soon became convinced of the necessity of having a more efficient judicatory. This growing feeling induced them to propose a Classis (1753). It gave rise, naturally, to considerable discussion, and Haeghoort at first protested against the change. A year later, some amendments having been made, a draft of the general features of the proposed Classis was adopted (Sept. 19, 1754), *nemine contradicente*, by eleven ministers and eleven elders. De Ronde was not present; but Ritzema, Haeghoort, Curtenius, and Vanderlinde, all of whom a year later had seceded, were present, and appeared to be in favor of it. The draft states that they were "constrained in conscience to seek to become changed into a Classis, in view of the defective, fruitless, and disagreeable nature of the present organization." It further stated that "the Cœtus could give no satisfactory reason from the Church Order for its present constitution," being neither a Consistory, a Classis, nor a Synod; that it could give no decisive judgment; it could not ordain to the ministry; that the delay of sending all matters to Holland was very great; that the expense and danger of sending young men across the ocean was likewise great; that candidates would seek ordination from other bodies, an example of which had already occurred; that as a Classis they would be in a condition to attend to all matters promptly as they arose; that they could furnish congregations with ministers; and therefore they requested the aid of the Classis of Amsterdam, and of the Synod of North Holland, to reach the desired consummation.

The plan was sent to the churches for their action upon it. The answers were to be sent to Ritzema, Schuyler, and Verbryck, as a committee, who were to send the draft and the answers of the churches of the Classis and Synod in Holland. Little did they imagine the events which were speedily to follow.

During the period of the Cœtus proper (1748-54) fifteen were added to the Reformed Church, but only four of these by authority of that body. Six students had passed by them and gone to Holland for ordination, and five Europeans had emigrated to America. Four new churches had been organized, and twenty-nine ministers were in service.

THE DISRUPTION OF THE CHURCH (1754).

There was at this time a general desire to improve the educational facilities in New York. But the heterogeneousness of the population, and fear of the English Church in its schemes for an Episcopal college, put great difficulties in the way. Harvard and Yale existed in New England, the College of Nassau (Princeton) in New Jersey, and the University of Pennsylvania in Philadelphia. Moneys had been raised by the New York Assembly by lottery, as early as 1746, for a college. In 1751 the amount had reached £3,443. Trustees were appointed to take charge of these funds, seven of whom were Episcopalian, two Dutch Reformed, and one Presbyterian. The latter was that eminent jurist, William Livingston, but he never qualified as trustee. In 1752 he started a small weekly paper called the "Independent Reflector," in which he thoroughly reviewed the plans proposed for establishing a college in New York. He insisted that it should not be by royal charter, but by act of the Assembly, and that it should be unsectarian. It was to be supported by general taxation, and nine-tenths of the population, Mr. Livingston declares, were non-Episcopal. His articles are very trenchant. Answers were attempted in the columns of the New York "Mercury." In a year and a half Mr. Livingston's paper was suppressed by exciting fears in the printer (1753).

In May, 1754, Trinity Church came to the rescue of the languishing scheme by offering part of the "King's farm" as land for a college. This land was a block west of the City Hall Park, between West Broadway and Church Street. It was given on condition that the president should always be an Episcopalian, and that the Book of Common Prayer should be used. The trustees now again petitioned the Governor to incorporate the institution. So strong was their expectation of success that college exercises were begun in the vestry-room of Trinity Church with seven pupils, in June, 1754. Mr. Livingston now protested against the incorporation with "Twenty Unanswerable Reasons." Petitions were also sent in by the people[10] against the scheme, until the Assembly should have settled its mode of government. But the two Dutch trustees had already deserted Livingston and sided with the Episcopalians. The trustees published "A Brief Vindication of their Proceedings relating to the College, containing a Sufficient Answer to the late Famous Protest, with its Twenty Unanswerable Reasons."

Now it was just at this juncture that five members of the Cœtus—viz., Haeghoort, Curtenius, Ritzema, De Ronde, and Vanderlinde—seceded from that body. They seem to have become suddenly enamored with the project of the college as proposed. Were they deceived by specious promises?

The last meeting of the Cœtus before the disruption took place on Sept. 19, 1754. The proposition for a Classis, with a plan of the same, was

sent down to the churches for their determination. Most of the churches were favorable to the proposition. The church of New York, however, opposed it. They took formal action on Oct. 1, 1754. They said that if a Cœtus were of no advantage, a Classis would be of still less; they released Domine de Ronde from the stipulations of his call to support the Cœtus; they appointed a committee, consisting of Domines Ritzema and de Ronde, to write to the Classis of Amsterdam and oppose the creation of a Classis. And finally:

"5. It was resolved to present a petition to the Assembly, requesting liberty to have a Professor of Divinity in the Low Dutch Church, who shall, according to the institution of the same, instruct therein freely and without hindrance. Domines Ritzema and de Ronde, and Elders Cyler and Richard, were made a committee to prepare the draft."

PETITION OF THE COLLEGIATE CHURCH OF NEW YORK CITY TO THE ASSEMBLY FOR A PROFESSORSHIP OF DIVINITY IN KING'S COLLEGE (1754).

"A petition of the Ministers, Elders, and Deacons of the Reformed Protestant Dutch Church, in the city of New York, was presented to the House and read, setting forth that as the establishing of a College within this Colony for the instruction of youth in the liberal arts and sciences has given rise to various debates, and is of the utmost importance to their civil, and more especially their religious, liberties; they conceive it highly necessary, as guardians of the ecclesiastical interests of the Dutch congregations of this city in particular, and the other Dutch churches in this province in general, [that they] should . . . endeavor to add to the privileges and liberties they have heretofore enjoyed under the auspicious smiles of the British Government; that a College for the instruction of youth in sound literature will be very advantageous in general; but unless provision be made for a Professor of Divinity for the benefit of the Dutch churches in this country, they will lose a main advantage thereby (and which they prefer to every other benefit expected from a public Seminary of learning), as the youth intended for the ministry will without that privilege, at a vast expense to the parents, be obliged to reside several years in Holland, or other foreign Protestant countries; that institution of such a Professor would make the intended College more numerous and flourishing, as their youths would thereby be encouraged to the study of Divinity; that as the Dutch are the greatest number of any single denomination of Christians in this Province, it may reasonably be expected that in all Provincial contributions they will be the greatest benefactors to the intended College; and, therefore, humbly praying that the Honorable House will be favorably pleased, whenever the matter of the said College comes under consideration, they may, by the Act for incorporating and establishing the same, be entitled to a Divinity Professor, with a reasonable salary, to be nominated by the Ministers, Elders and Deacons of the Dutch Reformed Protestant Church in this City! and that the said Professor may freely and without control teach the doctrines of faith maintained by their

churches, as established and approved of by the National Synod of Dort, 1618, 1619."

"Ordered, that the said petition be taken into consideration when the House proceeds on the consideration of establishing a College for the education of youth within this Colony."

Mr. Livingston writes to Rev. Noah Welles (October 18, 1754) upon this subject, as follows: "The Dutch Church has preferred a petition to the Assembly (now sitting), praying for a Professor of Divinity in the college, to be chosen and appointed by them; which petition, for the reasons set forth in the same, I doubt not will be granted, and will not fail of having a good effect, even should it be rejected. If it meets with success, it will secure to the Dutch a Calvinistic professor, and diminish that badge of distinction to which the Episcopalians are so zealously aspiring. Should it be rejected, as it will meet with opposition from the sticklers for a party college, that will animate the Dutch against them, and convince them that all their pretenses to sisterhood and identity were fallacious and hypocritical."

This petition was favorably received by the Assembly, and the New York church confidently expected the full accomplishment of their desires; but while this matter was pending they wrote[11] to the Classis of Amsterdam (Oct. 17, 1754), expatiating upon the uselessness of the Cœtus, the importance of a learned ministry, that American-made ministers would bring about a total separation of the church from Holland, that partisanship ruled the Cœtus, and "for these and the like reasons we are bold to renew our old relations and remain in entire correspondence with you, to communicate our affairs, and expect counsel and direction; and we hope that you will in no respect withdraw from us, but continue to be our counselors for the good of our church, and we desire that the undertaking of the petitioners [i. e., the expected request of the Cœtus for a Classis] may not prosper." This was signed by the whole Consistory.

We cannot but wonder that this letter does not mention their petition to the Assembly for a professorship in King's College. One week later (Oct. 31, 1754) the Governor, although not without reluctance, granted a charter for King's (now Columbia) College, without including the divinity professorship for the Dutch. On the same day William Livingston published the first of fifty-two articles called "The Watch-Tower" in the New York "Mercury," to whose columns he had now gained access. His articles enlightened the public mind. He proposed a bill for an unsectarian college in November, 1755. This was not afterward pressed to a passage, but it had its effect on the public.[12]

The governors of the college named in the charter were to be certain civil functionaries, *ex officio,* and twenty-four other gentlemen (of whom Mr. Livingston was one), the rector of Trinity Church, the senior minister of the Dutch church, the ministers of the ancient Lutheran church, of the French church, and of the Presbyterian *congregation* in the city of New York. Mr. Livingston never qualified as a trustee by taking the required oath, but Domine Ritzema did. In the last number of "The Watch-Tower"

Livingston addressed the newly arrived governor, Hardy (November 17, 1755), reviewing the whole history of the charter, holding up the real objects of the respective parties, claiming that, notwithstanding the charter, he had gained the people. This fact appeared from the difficulties which now arose about the transfer of the funds from the original temporary trustees to the governors named in the charter. Were they not the people's funds, and not those of a single and small religious body? After a year of debate one-half of them was diverted to the corporation of the city, wherewith to build a new jail and pest-house. The college, also, founded on a basis contrary to the general wishes of the majority, never throve until after the Revolution. Livingston's opinion of his victory is expressed in the following note to De Ronde at this time:

"Amicus noster invictusque pro republica pugnator, 'The Watch-Tower,' in ipso ætatis ac victoriarum flore, septimane superiore diem clausit extremum. Nec alienis hostilibusque viribus interfectus est, sed lubens et more triumphantium, memorque patriæ atque pristimæ dignitatis suæ, pugnans victorque a prœlio decessit. Hanc ob causam plus nobis olim est otii."

Although the scheme of a professor for the Dutch in King's College had thus far failed, the church at large was greatly displeased with the attempt. Rev. Theodore Frelinghuysen, pastor at Albany, started on January 1, 1755, visiting all the principal churches, and securing signatures for a university for the Dutch alone. He also ascertained the opinion in reference to the American Classis.[13]

Meanwhile, as the time drew near when the committee should have been convoked (April 1-10, 1755) to hear the reports of the churches in the matter of the Classis, Ritzema and his friends must have painfully felt the awkwardness of their situation. While he had abandoned the Cœtus, his Episcopal friends had not stood by him. The subject had been thoroughly ventilated during the winter, and the friends of the college, while they saw they had acted unhandsomely, were likewise somewhat alarmed. If Frelinghuysen's university succeeded they would have a poor support for their college, as the Dutch population was yet overwhelmingly in the majority. Shall not they and the Dutch friends in New York again strike hands, which would both relieve the charter of its partisan character and relieve certain Dutch ministers from their predicament? It would be mutually advantageous. Yet, owing to the strong popular feeling against the college, would it be wise to carry the subject before the public? Mr. Ritzema, as one of the qualified governors of the college, had peculiar opportunities to try again to secure the professorship in the college.

Accordingly we read:

"At the first meeting of the Board of Governors (May 7, 1755), after their acceptance of the charter, and the speech of the lieutenant-governor, and the reply of Mr. Chambers, Rev. Mr. Ritzema, senior minister of the Dutch church, among other things addressed by him to the lieutenant-governor, remarked that he was sorry to have observed the differences and animosities in the province touching several restrictions in the charter. He

expressed his hope that some means might be fallen upon to heal them, and his belief that it would conduce greatly to that end if his Honor would be pleased to grant, either by addition to the charter or in such other manner as should be thought most proper, that there should be established in the college a professor of divinity, for the education of such of the youth of their church as might be intended for the ministry, with a suitable allowance of salary, and to be chosen by the Consistory of that church for the time being. The lieutenant-governor, in reply, expressed his approval of Mr. Ritzema's suggestion, and his willingness to grant any application in accordance with it that the governors might address to him. The governors at once *unanimously* adopted Mr. Ritzema's proposal, and appointed a committee to prepare their petition accordingly; which being reported at their next meeting, and approved, the same committee was directed to present it, and at the meeting after, on the 3d of June, Mr. Banyar, deputy secretary of the province, delivered to the governors his Majesty's additional charter, making provision for the establishment of a professor in divinity, according to the doctrine, discipline, and worship established by the National Synod of Dort."[14]

The success of this second attempt, with the preceding circumstances in general, was the immediate cause of the disruption of the Dutch Church.

THE ACTION OF THE CŒTUS—THEIR ASSUMPTION OF INDEPENDENCE.

The committee not having met in the early part of April, and Ritzema having finally succeeded in his plans in the early part of May (1755), the Rev. Theodore Frelinghuysen assumed the responsibility of calling an extra meeting of the Cœtus for May 30th. Its design was to take official action in the matter of an American Classis, and also to consider the subject of a university distinctively for the Dutch Church. Ritzema, of course, was not present, although the meeting was held in New York. Three years later he sought to vindicate the conduct of himself and his friends by saying that they "were driven off by the imperious conduct of Rev. Theodore Frelinghuysen, who took it upon himself, without the order of any one, to put the congregations under a Classis, and to erect an academy, the professor of which he had already named, and the support of which he intended to draw from Holland." Ritzema, as the last president of the Cœtus, held the Book of Minutes, which the Cœtus party never recovered. Thenceforth the anti-Cœtus men, as if they were the representatives of the church, although a minority, recorded their own letters, and subsequently (1764), when they found it expedient to organize themselves formally, they recorded their own proceedings, in the Cœtus volume. But it was several years before they could obtain any official recognition from Holland. We have, therefore, the subsequent proceedings of the Cœtus (or American Classis, which it now became) only in fragments.[15] If they were recorded in a volume it is not impossible that it may yet come to light. Part of their proceedings at this extra meeting was the commissioning of Mr. Frelinghuysen to go to Holland to collect funds for the proposed academy. This document was written in the Latin

language, and signed by the ministerial members present. A copy was made in the Dutch language, somewhat more expanded, and this contains the names of the elders:[19]

OMNIBUS HAS LITERAS LECTURIS, SALUTEM IN DOMINO.

Quia expediens est, ad gloriam Dei summi numinis, salutemque generis humani conducens, in illis Terræ finibus nupere inhabitatis, SEMINARIA VERÆ SOPHIÆ, demum æquæ doctrinæ erigere, ut filiorum hominum sapientia, virtute, infucataque pietate imbuerentur: *Ideo* nos, pastores, et Presbyteri Reformatæ Ecclesiæ utriusque provinciæ, *nempe* Novo Eboraco, et Cæsariensis in America Boreali, pacto internos unitate fœderis, in cœtu congregati concludimus in hisce temporibus criticis summa niti ope, in timore Dei, Academiam, seminariumve plantare ad juventutem studiis destinatam in linguis doctis, artibus liberalibus, scientiisque philosophicis instituendam sitque schola Prophetarum in qua juveniles Levitæ, et Nazarei Dei ad sacrum ministeriali munus in ecclesia Dei obeundum preparentur. Enimvero dum regio nostra ad huc nova est, et non tanto ære prædita est, quantum ad opus præscriptum requiritur, *ideo* magnopere petimus ab omnibus bene dispositis, imploramusque eos velint nobis argenti succurrere manu dando aliquid ad promotionem magni, et maxime necessarii operis suscepti. Et nos delegamus, et auctoritate hisce literis munimus Reverendum Dominum Theodorum Frelinghuysen, Albaniensis ecclesiæ Reformatæ Pastorem fidelissimum, petitionem nostram humillimam, ubicunque, Providentia Dei viam pandet, proferre, rationes ponderosas hujus propositi plenius explicare, dona accipere, et in omnibus sic

"OUR SALUTATION IN THE LORD TO ALL WHO MAY READ THIS LETTER.

"[May, 1755.] Inasmuch as it is expedient for the glory of God, and conducive to the salvation of men, to establish in these recently inhabited ends of the earth SEMINARIES OF TRUE PHILOSOPHY as well as of sound doctrine, that men may be imbued with the principles of human wisdom, virtue, and unostentatious piety: *Therefore* we, pastors and elders of the Reformed Church of both povinces—viz., of New York and New Jersey, in North America—being assembled in a Cœtus, and having established an alliance among ourselves, do resolve in these present critical times to strive with all our energy, and in the fear of God, to plant a university or seminary for young men destined for study in the learned languages and in the liberal arts, and who are to be instructed in the philosophical sciences; also that it may be a school of the prophets in which young Levites and Nazarites of God may be prepared to enter upon the sacred ministerial office in the church of God. Indeed, because our country is yet new, and not possessed of so great wealth as is required for the work prescribed, *therefore* we earnestly beseech all the well disposed, and implore them to be willing to help us with the power of money, by giving something for the promotion of this great and peculiarly necessary work which we have undertaken; and we hereby delegate and do appoint, by our authority and this present instrument, the Rev. Domine Theodore Frelinghuysen, the very faithful pastor of

agere ut illi utile, et necessarium videbitur ad promotionem rei predictæ; daturus fratribus unitate fæderatis de omnibus accuratam rationem. Oramus igitur, velit Deus Omnisufficiens iter suum trans Oceanum felix, et prosperum reddere, animos, et manus bene dispositorum aperrire, et eorum dona nobis collata largiter remunerare in hoc, et in seculo futuro.

Actum in cætuali conventu nostro habito Neo Eboraco, die trigesimo mensis Maii, Anno Domini Nostri Millesimo, Septingentesimo, Quisquagesimo quinto.

Ex nomine, et auctorite totius Cœtus.[16]

the Reformed church at Albany, to present our most humble petition wherever the providence of God may open up a way, and to explain more fully the weighty reasons of this our proposition; to receive donations, and in all circumstances to act as may seem good to him and necessary for the furtherance of the matter above mentioned. He will also give, in behalf of the brethren united in this alliance, an exact account of all things. We therefore pray that the all-sufficient God will give him a pleasant voyage across the ocean and a prosperous return, and will open the hearts and the hands of the well disposed, and bountifully reward them for their gifts contributed to us, both in this world and in the world to come.

"Done in our Cœtus Convention, held in New York on the thirtieth day of May, 1755. In the name and by the authority of the whole Cœtus.

"Reinhardt Erickzon, *p. t. Praeses.*,
Johannes Leydt, *p. t. Scriba.*,
Benjamin Meynema,
Ulpiandis van Sinderin,
Johannes Henricus Goetschius,
J. C. Fryenmoet,
Samuel Verbryck,
David Marinus,
Barent Vrooman,
Johannes Schuneman.
Thomas Romeyn."

The Cœtus had great hopes of success in this matter, on account of the peculiar success of Mr. Schlatter in 1751, when he visited Europe in behalf of the German churches. But the circumstances were not altogether similar. Mr. Frelinghuysen did not start on his mission until four and a half years later (October, 1759).

At this same meeting, without waiting further, all the powers of a Classis were assumed, according to the constitution of the church (May 30, 1755).[17] Correspondence had been had with Holland during the previous winter, but with not very satisfactory results. It seemed necessary to take this independent course in order to forestall the plans of the professorship in King's College, which had been consummated without authority from Hol-

land, and, after its first failure, without authority from the church of New York or the church at large. The Cœtus at once proceeded to license Henry Frelinghuysen, whose case had been pending for some time; and from year to year they licensed others without consulting the wishes of the European Classis. They also at this first meeting censured the opponents of Domine Goetschius at Hackensack, as well as his colleague, Curtenius, and Domine Haeghoort, who defended him. These parties, in turn, commenced a civil suit against them as disturbers of the peace. When afterward directed to remove these censures by the Classis of Amsterdam, they refused to obey. Subsequently, when Schuyler succeeded Curtenius at Hackensack, they censured him for doing this without their permission.[15]

When Domine Ritzema's amendment to the charter of the college became known to the public, there was much dissatisfaction with it, even in his own church. His Consistory entered a complaint (Aug. 11, 1755) against his course of conduct in this respect, and ordered it to be entered on their records.

COMPLAINT OF THE CHURCH OF NEW YORK AGAINST RITZEMA.

At a meeting of the Consistory of New York one of the members presented a writing, with a request that it should be read to the meeting; which having been done, it was by a majority vote ordered to be recorded in the church book, and for this purpose given to the president. It runs thus:

"A testimony and declaration in writing of the elders, deacons, and church-masters of the Low Dutch Reformed Protestant Congregation in the city of New York.

"After that the Consistory, in the year 1754, had presented a request to the Hon. House of Assembly, in their own name and that of the other Low Dutch congregations in the province of New York, asking certain rights or privileges in the provincial academy or college which they were about to establish among us, and had obtained a favorable reply thereto, it was thought proper to leave the matter to their Honors' prudence and wisdom, not doubting that they, with the consent of the lieutenant-Governor and the high council, would lay the foundation and the principles of the said academy in such a way that the Low Dutch Reformed congregations here, as well as others, would acquiesce therein with joy and satisfaction, and be animated to do their utmost for its upbuilding and advancement, with unity and brotherly love, binding hearts and hands together with all who sought to further the welfare and success of the same;

"And seeing that since that time some persons have obtained a charter for a college for the English Church, whose fundamental articles are opposed to the object of the provincial academy, and which is so strictly limited that almost no privileges or liberties are left to induce other denominations to unite with them, but only a small number of trustees or governors of the college who are not of that church, who can easily be over-

borne in voting by those of the English Church, which has given much offense and dissatisfaction here, especially to those who have at heart their rights and privileges;

"This being so, notwithstanding Domine John Ritzema, as the oldest minister of our congregation at New York, allowed himself to qualify as one of the governors of the said college, and took an oath to seek the prosperity of the same, all without the knowledge, advice, or consent of the Consistory—nay, against their will and purpose—and used all diligence to establish said college, together with a pressure to obtain an addition to the charter providing a Dutch professor for the Low Dutch people; which addition, when obtained, is of no essential advantage, being so limited that the said governors, or the majority of fifteen of them, may, according to their pleasure, under pretense of misconduct, suspend the Dutch professor, or even displace him from his office, without any liberty of appeal; and, under the appearance of liberties allowed to the Low Dutch Church, they seek to move the members of the Hon. House of Assembly, by a request or petition, to bestow the public money on the said English Church college, which request, or petition, was signed by Domine Ritzema, as one of the governors, and thereby he instigated the Assembly to confirm and ratify the said charter;

"And seeing that we, the present ruling Consistory, are, by God's providence, chosen over this congregation to watch for its welfare, and as far as possible hinder any discord of perversity, we cannot with a good conscience omit to have noted in the church book the following testimonies, in order that every one of our congregation, and those who come after us, may know our solemn convictions of the imprudent conduct of Domine John Ritzema, and also because our silence in so weighty a matter might be taken for a consent and approval: Therefore we testify:

"1. That Domine John Ritzema, in allowing himself to be qualified as governor or overseer of said English charter college, did this without our knowledge, and therefore without the advice, counsel, or consent of the Consistory.

"2. That the addition to said charter, which was obtained by means of his reverence, and is said to contain full privileges for our congregation, was prepared incontestably without our knowledge, advice, or counsel, and in no respect answers to our conception of what would be advantageous for the upbuilding of our church, and is dearly bought, since it is so fettered by the jurisdiction of other parties that the liberties and rights therein given to the Low Dutch are nothing but a fair show.

"3. That the aforesaid conduct of his reverence with the gentlemen of the English Church, in a matter of so great importance to our congregation, without the knowledge or counsel of the Consistory, is contrary to our expectation, against the close bonds which ought to exist between Consistory and minister, against the indispensable respect which he ought to show the Consistory, against brotherly love, and against the unity and peace of our congregation.

"4. That the strife and discord which have arisen upon his course, his reverence alone is the cause and author of.

"Set down, according to the resolution of the Consistory, this eleventh of August, 1755. In the name of all.

"Signed,

"LAMBERTUS DE RONDE, *Pres.*"

To this Domine Ritzema made a feeble reply.[19]

On account of these circumstances a sad division took place in the church, which lasted for sixteen years (1755-71). It is known as the Cœtus and Conferentie controversy. The details of the struggle have been given with considerable fullness in the author's "Manual of the Reformed Church in America" (1879), and need not be here repeated. The Conferentie pleaded long for recognition by the Classis of Amsterdam, and it was only partially obtained after several years' effort. This recognition was unfortunate, as they then tried to organize an independent body (1764), which had a brief and sickly existence. Meantime the Cœtus or American Classis continued to exercise independent powers, although in constant correspondence with the Classis of Amsterdam. They examined and ordained young men as opportunity permitted. A pamphlet controversy was carried on for several years by Ritzema, of New York, and Rev. John Leydt, of New Brunswick, N. J., in which the whole question of the right to organize independently to meet the spiritual necessities of the people was discussed. Contests and irregular suspensions took place, with appeals to the civil power. It was during this controversy that it was said that the oath of allegiance to Great Britain was inconsistent with subordination to the foreign state church of Holland, and hence they must be independent. Rev. Hermanus Meyer, a man of a sweet evangelical spirit, was a principal sufferer through irregular disciplinary acts of the Conferentie party. The Classis of Amsterdam vacillated, and threatened to abandon both parties. The whole matter became complicated with the introduction of English preaching in New York in 1763, which resulted in a sad lawsuit. The American Classis in 1766 obtained a charter for Queen's College in New Jersey. Several ineffectual attempts were made to unite the parties, but the Conferentie were unwilling that the majority should rule. Churches and even families were divided, and religion was disgraced. There seemed no way to effect a reconciliation.

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[1]The history of this Period III is treated far more elaborately in the third edition of the "Manual," 1879. Compare Chapters III, IV, V.

[2]Dispute on Long Island between the parties of Freeman and Antonides: Doc. Hist., vol. iii., pp. 89-115; Strong's "History Flatbush." The Consistory of Kings County wrote an elaborate statement of the difficulties there to the Classis on April 26, 1706. The correspondence on the subject is voluminous.

[3]See Tracy's history of "The Great Awakening." Rev. Dr. Messler's "Memorial Sermons and Historical Notes" (1874) give details of the work on the Raritan.

[4]His opponents published a complaint ("Klagte") in 1725 against him, in a volume of 150 pages. Peace was not secured until the fall of 1734. See "Amsterdam Correspondence," which is very full on these matters.

[5]For details, see "Manual," under the names of Goetschey, Boehme, Weiss, Dorsius; also Dr. Dubb's "History of Reformed [German] Church in United States."

[6]See "Amsterdam Correspondence."

[7]In letter of the Classis of January 11, 1735, to the ministers of New York, the Classis already suggest the propriety of an Association.

[8]Letters, under date, in "Amsterdam Correspondence."

[9]These offers printed in "Centennial of New Brunswick Seminary," p. 308.

[10]These petitions and protests all given in "Centennial of New Brunswick Seminary," pp. 309-319. See also "The Independent Reflector," the paper of Hon. Wm. Livingston, 1753. This consists of Weekly Essays on Sundry Important Subjects. The first paper is dated Nov. 30, 1752; the last, Nov. 22, 1753. The writer secured this rare and valuable volume at the sale of Hon. Henry C. Murphy's library, and it is now in the Sage Library at New Brunswick, N. J. It also contains four numbers of "The Occasional Reverberator," Sept. 7, 14, 21, and Oct. 5, 1753. Sedgewick's "Life of Wm. Livingston" throws much light on those times. Livingston's papers will probably be published soon in "New Jersey Archives."

[11]See the entire letter in "Centennial of New Brunswick Seminary," p. 302. We hope all this correspondence will soon be printed by the State of New York.

[12]From the "Journal" of the Assembly (of the province), vol. ii., p. 392, Oct. 25, 1754.

[13]See New Brunswick Centennial, pp. 308-319.

[14]Although this amendment to the charter was passed, it was never recorded in the Book of Patents.

[15]The writer found copies of most of these Cœtus Minutes in his researches in the Archives of the Classis of Amsterdam in 1897-8.

[16]The original copy brought over by Mr. Brodhead in 1843 was in Dr. Thos. de Witt's hands about 1852, together with the Dutch copy, but these originals are not now to be found. The writer's copy, first printed by him in the "Manual" of 1869, was taken from a printed copy in the "Christian Intelligencer" in 1852.

[17]See Smith's "New York," p. 334.

[18]See "Amsterdam Correspondence."

[19]See "Manual," 1879, p. 44.

CHAPTER IX.[1]

REUNION OF THE PARTIES—THE AMERICAN REVOLUTION—THE AMERICAN CHURCH CONSTITUTION (1771-92).

But, while no basis of harmony seemed possible to human wisdom, circumstances were occurring which would result in the union of the two parties. As the pious John Livingston, of Ancrum, Scotland, had been driven to Holland a century before, and had found a welcome reception in the Reformed Church of that land, so now Providence ordered it that a descendant of his should repay the former kindness by becoming a peacemaker to the Reformed Dutch Church in America.

John H. Livingston was graduated from Yale College in 1762. After some hesitation as to his future course, he dedicated himself to the ministry. The question now pressed itself upon his attention whether he should remain in the Dutch Church or join the Presbytery or the Episcopal Church. The condition of the Dutch Church was very uninviting just then, not only on account of the division, but on account of the difficulties connected with the change of language. He did not understand Dutch very well; and, to be useful to all, he would probably be obliged to go to Holland for his theological education and ordination. Nevertheless, he decided to remain in the church of his fathers. The very troubles which would have repelled most men led him to devote himself to the task of reconciling the parties. And he was not mistaken in his mission.

In the summer of 1765 he became acquainted with the devoted Laidlie, and learned all the circumstances of the state of the church. At length he sailed for Holland (May 12, 1766), being the last of the American youths who went thither for education and ordination. It was a fortunate circumstance for the party of independence that they had successively three such able men to represent them in the Fatherland in the decade preceding their success. Theodore Frelinghuysen (1760) had urged the necessity of a university for the church, and of an American Classis; Hardenbergh, an able American ordained minister (1761-63), had exerted a happy influence in enlightening public opinion in reference to the wants of the American churches;[2] and now (1766-70) Livingston was eminently calculated to complete the work. He attended lectures at the University of Utrecht, and by his lovely spirit made many friends. He mastered the Dutch language, and learned to speak in Latin almost as readily as in his native tongue. He developed in piety as in knowledge, and became a winner of souls while abroad.[3]

But his heart was ever seeking to devise plans of peace for the churches in America. He was in constant correspondence with friends at home, especially with an eminent elder, Abram Lott, who had also been treasurer

of the province of New York. When the Cœtus party obtained their charter for a college in New Jersey (November, 1766), he labored diligently to make that plan effective. He secured from liberal friends the promise that they would educate a proper American youth as professor in said institution (1767). He afterward abandoned the plan, lest it should seem to have too partisan a character.

After the visit of Dr. Witherspoon to Holland (1768) a Plan of Union was drawn up similar to that which was afterward adopted, except that the American-Dutch youth studying for the ministry should be educated at Princeton. It was thought that the Dutch Church could hardly sustain an independent theological professor, and the professors in Holland had confidence in Dr. Witherspoon. This plan was laid before the Synod of North Holland and provisionally approved. In the meantime the Classis of Amsterdam wrote to the American churches concerning the matter. But the Cœtus objected to a local union with Princeton, even as they had formerly objected to a professorship in King's College. The Conferentie, with the exception of Rysdyck, were utterly opposed to the plan, and gave a negative answer without even consulting their elders. The Cœtus, however, sent a circular letter to the churches to ascertain their general opinion. A committee of the Cœtus waited upon the New York Consistory (May 4, 1769), representing "their heartfelt inclination for peace, and requested that the Consistory would be pleased to act according to their ability to promote that desirable end." The Consistory answered that they also had "a heartfelt desire for peace; but since this project relates peculiarly to them (the Cœtus) they should state how they regard it: whether they approve it, and, if not, if they have any observations to make thereupon, and, if so, what." It does not appear what reply, if any, the Cœtus made.

An effort was now made by the friends of Ritzema (1769) to put him in the theological chair in King's College; and the Classis of Amsterdam was pleased with the plan, and recommended its adoption, until a college for the Dutch could be erected. But in the state of feeling which existed it was impossible for such a plan to succeed.

This circumstance apparently stimulated the Cœtus party to still greater efforts. They now cut loose from all narrowness of spirit, and launched forth upon a more liberal course. They obtained a charter for Queen's (now Rutgers) College upon a foundation capable of almost indefinite expansion (March 20, 1770).[4] Its preamble states that the people of the Reformed faith and discipline were very numerous, and were desirous of a learned and well-qualified ministry, and therefore desired a college not only for the usual reasons, but especially that young men might prepare for the ministry; that the inconveniences were many and the expenses heavy in procuring ministers from Europe, or sending young men thither for education; that there was a great necessity for an increased number of ministers, and that a charter was necessary for the preservation of collegiate funds.

The charter states that the proposed institution was designed "to promote learning for the benefit of the community, and the advancement of the Protestant religion *of all denominations;* and more especially to remove,

as much as possible, the necessity our said loving subjects have hitherto been under of sending their youth intended for the ministry *to a foreign country for education, and of being subordinate to a foreign ecclesiastical jurisdiction.*"

The trustees were directed to meet first at Hackensack, in May, 1770. The location of the college was not determined by the charter. The president was always to be a member of the Reformed Dutch Church, and could be the professor of Divinity also, if elected thereto. And while the trustees were to appoint such professors or tutors as they thought necessary, they were always to have one professor or teacher *well versed in the English language!*

The location of this college created no little discussion. The body of the church was on the banks of the Hudson River; but should not the college be located at a point as accessible as possible to the German churches in Pennsylvania? Two German ministers—viz., Revs. Philip Wyberg and Jonathan du Bois—had been named in the charter as trustees. The location was finally determined for New Brunswick in preference to Hackensack, as the region of the Raritan subscribed most liberally for its endowment. But the charter was obtained by a party, and it could not at once succeed. If, instead of the "expensive and repressive educational routine" of the Conferentie, which had paralyzed all extension and left vacant about two-thirds of the pulpits of the church, the plans of the Cœtus had been earlier adopted, how much better it would have been for the denomination! And if the claims of this college had been more quickly recognized, how much more rapid would have been the progress of the church! As in every good cause, however, patience was still needed, and the ways of Providence would ultimately vindicate themselves.

With the completion of the Fulton Street Church, and the necessity of another English preacher, the New York Consistory determined to call Dr. Livingston (May 30, 1769) to become the colleague of Laidlie, Ritzema, and De Ronde. He arrived in New York on Sept. 3, 1770. His piety was of the highest character; his education abroad placed him above reproach: while his learning commanded the respect of all. The present neutral position of his church gave him peculiar advantages. His reputation soon gained for him an extensive acquaintance with the ministers of both parties. The church was weary and ashamed of strife, and was praying for peace. He had obtained from the Synod of North Holland the reference of this whole subject of union to the Classis of Amsterdam, with power. This simplified matters. He brought over a plan provisionally indorsed by the Classis, similar to the former plan, but omitting any proposition to unite with Princeton or King's College. This plan was discussed privately and by correspondence for a year. At length, when all things seemed to be ready, he proposed to his Consistory to invite a general convention of the churches to consider plans of union. This was heartily agreed to. The following is the invitation:

"REVEREND: The mournful circumstances of the Low Dutch Reformed churches in this land are too well known to all to render it necessary to

FAC-SIMILE OF METALLIC PLATE, FULTON STREET CHURCH, NEW YORK.

When the Fulton Street Church was taken down in 1875 this interesting relic was brought to light.

Under one of the pillars which supported the gallery, near the pulpit, was found a metallic plate, twelve inches square, a fac-simile of which is given below; upon this is stamped, letter by letter, a brief history of the Church and its projectors, concluding with two verses taken from the fifth stanza of Watts' version, in common metre, of Psalm CXXII. Mr. Garret Abeel, who prepared the plate, was one of the Deacons and a member of the Committee appointed to erect the building. He says in his notes on the erection of this Church: "I was one of the Commissioners for the building of this Church, and before the most northerly pillar was erected, I put under the same a pewter plate, well secured against moisture, with the following inscription:

THIS CHURCH WAS *BUILT* BY THE CONGREGATION
OF THE REFORMED PROTESTANT DUTCH CHURCH IN
THE CITY OF NEW YORK FOR ENGLISH SERVICE UNDER THE
INSPECTION OF A COMMITTE OF

ELDERS
PETER MARSCHALK
PETER LOTT
CORN^{S} BOGERT
THEODORUS VAN WYCK

DEACONS
ISAAC ROSEVELT
ADRIAN BANCKER
ANDREW MARSCHALK
GARRET ABEEL

ANDREW BREESTED IU^{R} CARPENTER AND PROIECTOR
IOHN STAGG MASTER MASON AND ALEX BATES
THE FIRST STONE WAS LAID IULY 2 1767 BY
M^{R} IACOBUS ROSEVELT SEN ELDER
THE WALLS BUILT TO RECEIVE THE ROOF IUNE 17 1768
THESE PILLARS REARED IUNE 21 1768
THE FIRST ENGLISH MINISTER FOR THE DUTCH
CONGREGATION THE REV^{D} ARCHIBALD LAIDLIE 1764
PEACE BE WITHEN THIS SACRED PLACE
AND HOLY GIFTS AND HEAVENLY GRACE
TOBIAS VAN ZANDT CLERK GABEEL FECIT

relate the same to you, who are so well acquainted with the discords existing, and are so ready to heal the breach of Joseph. We hope that the long-delayed desire, which has made so many hearts sick, is now at last come to pass. May it be as a tree of life! We know that letters have come from the brethren of the Rev. Classis of Amsterdam to the Conferentie, and also to those of the Cœtus; and they have likewise written to us, approving our efforts to join the hands of the brethren, and, if possible, promote the happiness and prosperity of the church. We are greatly inclined to this, and think that a general meeting should be held this autumn. We leave it to your better judgment, and desire not to dictate; but since it necessarily comes before us, and we are conscious that your inclination is for union, we offer our services to help in any way for the attainment of that great end. Since this city is the most suitable place for meeting, and the middle of October the best time, in view of the season of the year, we fraternally request you, each with an elder, to come to New York on the third Tuesday of October next, being the 15th of the month, in order then, if it please the Lord, to establish a firm and enduring church constitution. With invocation of all health and blessing upon your persons and the congregations committed to you, we have the honor to remain, Rev. and Honored Brethren,

"Your affect. Servants and Brethren in the Lord,

"J. H. Livingston, *Prest. p. t.*

"N. Y., in our Consistory meeting, Sept. 4, 1771."

THE UNION CONVENTION (1771).

The wished-for day (Oct. 15, 1771) at length arrived. Everything was propitious. Dr. Livingston had been appointed by his Consistory to welcome the delegates. De Ronde, formerly one of the most strenuous of the Conferentie, was appointed to preach a sermon. This he did on Ephesians vi, 23: "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ." It was an elegant and impressive discourse, before a vast assembly, and in which he thanked the brethren for their willingness to convene for the purpose of peace and unity, and urged them to the same. He expressed his heartiest wishes for success in their endeavors. This was a most happy beginning. Dr. Livingston was elected president, while the learned Rysdyck and the universally respected and polished Westerlo were chosen clerks. Out of the thirty-four ministers and the more than one hundred churches now composing the denomination, twenty-two ministers and twenty-five elders, representing in all thirty-four churches, were present. Of the whole ministry of the church at this time (1771) fifteen were European, eight of whom were in this convention: eleven had been ordained in America, nine of whom were present; while there were eight ministers remaining of those who had gone to Holland for ordination, of whom five were present. As to the parties into which the church was divided, while several on either side had died, there were now eleven ministers recognized as belonging to the Conferentie, of whom seven were in this convention; there were thirteen acknowledged Cœtus

men, of whom ten were present; and there were ten accounted more or less neutral, of whom five were present. Westerlo was accounted a neutral in the convention, although his name appears the year before in the charter of Queen's College, which was secured by the Cœtus party. It is also remarkable that he did not finally sign the Articles of Union, but no doubt because his congregation yet stood aloof.

A committee of twelve was appointed, representing equally the three sections of the convention, and composed equally of ministers and elders. The Conferentie was represented by De Ronde and Rysdyck, with Elders van Zandt and Snediker. De Ronde had passed through a bitter experience, and came to the work of reconciliation with a chastened spirit. His almost involuntary lead of the "Dutch party" for several years previously, and their utter discomfiture in the lawsuit against English preaching, and the great pecuniary expense, with the rich spiritual success of Laidlie's preaching in English, softened his heart, and qualified him to utter the opening sermon on peace and love; while Rysdyck, who alone of his party was willing to indorse the previous Plan of Union with Princeton, had thereby manifested his pacific disposition.

The Cœtus was represented by Hardenbergh and Verbryeq, with the elders Fisher and Zabriskie. All of these had been named a year and a half before among the original trustees of Queen's College. It must have required no little grace in such enterprising men to ignore all reference to their new charter in the Plan of Union; or did these far-sighted men understand that though their college must for the moment be ignored, circumstances would surely, in time, make its necessity felt?

The neutral brethren were represented by Livingston and Westerlo, with the elders Roosevelt and Gansevoort. Westerlo, for eleven years, had preserved the confidence and respect of both parties, while he had formally united with neither. Dr. Livingston was, of course, the principal agent in the whole transaction.

The plan brought from Holland, and already indorsed provisionally, was now presented.[5] It was admirably adapted to conciliate all parties. Only slight amendments were made, when it was unanimously adopted in the committee. The Assembly likewise adopted it without a dissenting voice. It was to have no force until finally approved by the Classis of Amsterdam. This satisfied the Conferentie, while the substantial independence gained satisfied the Cœtus.

The preamble acknowledged a bond of union with the church in Holland, but stated that certain misunderstandings had grown up respecting it; and to prevent these misunderstandings in the future, and in accordance with the advice of the Classis, they now united and pledged themselves to regulate their ecclesiastical government and union with the mother-church in Holland in the following manner:

They would abide by the doctrines of the Netherland Reformed Church and its polity as established in the Synod of Dort. One general body and five particular bodies were to be organized, which were to meet annually. This general body was to assume the long-desired privilege of licensing and ordaining men to the ministry; but the names of all such, together with

the names of all newly called ministers, and of such as changed their places of settlement, were to be transmitted to Holland for *registration*, together with a copy of their acts from year to year. Appeals *might* also be carried to Holland. One or more professors were to be chosen from the Netherlands with the advice of the Classis, but they were to have no connection with *any English academies*. This plainly refers to King's College and to Princeton. Does it also necessarily include New Brunswick? But inasmuch as this professorship could not become available for a considerable time, those students who had studied under different ministers were to be provisionally examined at the meeting of the next General Body.

Certain articles were added respecting the healing of disputes and the recognition of ministers whom the Cœtus had ordained without permission. This whole plan was to be ratified by the Classis of Amsterdam before it was of any binding authority. Upon its indorsement by the convention, "each member shall provisionally give the other the hand of fellowship, in hope that the reverend Classis, as well as our congregations, will approve this plan."

A letter from the convention to the Classis[6] accompanied the plan, and another from the New York Consistory.[7] Answers of congratulation were received. In their reply to the New York Consistory (Jan. 14, 1772) the Classis says: "Concerning the professorate, we can determine nothing—that must be left to the general meeting of the brethren; meanwhile it occurs that, possibly, in the pressing necessity there is for a professor of theology, the brethren might find in their own body a suitable person, who, though not born in the Netherlands, has studied and received his ordination there."

A second convention was now called, according to arrangement (June 16, 1772). Twenty-six ministers were present and forty-three elders. The Classical letter to the convention (Jan. 14, 1771), approving the Plan of Union, was read, to the general joy of all. It is as follows:

THE LETTER OF THE CLASSIS OF AMSTERDAM.

"To the Convention of United Brethren, Ministers, and Elders of the Reformed Dutch Churches in New York and New Jersey:

"Reverend and Much-respected Brethren: We received your friendly letter, with the accompanying documents, dated October 18th, just previous to the close of the year, and in season to present them at the first Classical meeting in the new year, that they might take them into consideration, and communicate the result of their deliberations as speedily as practicable. We have learned from the documents you have sent to us, with great joy, that the God of peace has inclined the hearts of the brethren, long divided by unhappy contention, to seek delightful peace and reunion in brotherly love; so that, by the friendly invitation of the Consistory of the church in New York, most of them assembled in that city, and, after a session of four days, were reconciled and united to each other. We also learn that the absent brethren, mostly prevented by circumstances of a domestic nature, have given the assured hope that they will be satisfied with the

Plan of Union. We have not in a long time been so much rejoiced by gratifying intelligence from our churches in foreign lands as by that now received from you, which is 'good tidings from a far country,' like water, refreshing to our souls, weary and thirsty by reason of our former correspondence in relation to existing difficulties. Well may we, in the congregation of God's people, offer up our joyful songs of praise to the God of peace. We desire with our whole hearts, and in pure, disinterested love to the brethren of the church, that this peace and union may be universal and prove perpetual. The pious zeal of the Consistory of New York, the willingness and readiness of the brethren to respond to their invitation to assemble in convention, the pious and edifying character of their deliberations during their session of four days, and the declared assent of most of their absent brethren, conspire to warrant the well-grounded hope that such will be the result.

"In order speedily to confirm and bring to conclusion this sacred work of peace, and to allow no languor or delay, we have in our Classical meeting attentively read and maturely considered the proposed articles adopted by the brethren present as a basis of union. These articles essentially correspond with the plan heretofore proposed by us, and appear to be wisely adapted to the peculiar circumstances and condition of the churches of New York and New Jersey. The Classis, cordially desirous to see peace and harmony restored and established among their brethren in the common faith in America, wish it to be extensively published that they have heartily and unanimously approved the Plan of Union, without proposing any alteration or addition; and they express their ardent hope that the brethren not present at the convention lately held in New York may be animated with the same zeal for the attainment of peace and harmony, and adopt the Plan of Union without suggesting any material alteration.

"We trust that our full approbation will tend to promote this most desirable end in your entire unanimity. Still, the general convention of the united brethren and churches not only claims the freedom, but (according to the import of the articles now approved by us) feels itself bound further to make such stipulations and additions as the interests and welfare of the churches may require. We therefore request the brethren who have signed the articles of the Plan of Union (having entire confidence in their love of and devotion to the cause of peace) to employ all their efforts for the accomplishment of the proposed object, and especially to seek the reconciliation of the church at Kingston with their minister, Rev. H. Meyer. We are rejoiced to hear that he yielded, with the other brethren, his full approbation to the Articles of Union, and hope that the reconciliation between him and the church may soon be effected, through the kind mediation of the brethren, unto mutual satisfaction and rejoicing. We cheer ourselves with the hope which you have expressed to us, that when our ready and full approbation of the Articles of Union shall be sent to those particular churches which have not signed them, it will exert such a strong influence as to lead to their acquiescence and approbation. Thus a speedy adoption of the articles as conditions of peace will, before long, bring to an end all divisions and dissensions, cause them to be ever forgotten, and

unite the hearts of the brethren so closely that they shall continually remain a well-cemented body, abiding in one spirit, and with one accord striving for the faith of the Gospel. Thus shall the mother-church of the Netherlands remain in close connection with her daughter dwelling in a distant country, in the unity of faith and love, and built on one common constitution.

"Thus, also, the churches of New York and New Jersey may successfully appeal to the civil authorities, with good hope of success, for the maintenance of their ecclesiastical freedom and privileges, preserving fully the character of Reformed Dutch churches, as originally organized. Thus may our Reformed Church in your land, in the midst of so many denominations as surround her, exhibit the beautiful and attractive appearance of the Lamb's bridal church, 'fair as the moon, clear as the sun, and terrible as an army with banners.' Over your peaceful church, animated by truth and love, inseparable, united, God will command his 'blessing, even life forevermore,' even as 'on a habitation of righteousness and a mountain of holiness,' the fragrance of which shall spread all around, and attract many to her communion, as members of the 'one body in Christ.' Nothing can prove more delightful to us who have, with a disinterested spirit, strongly exhorted the brethren to a reconciliation and union, and, at the same time, to a close correspondence with the Reformed Church of Holland, and continued attachment to her faith and order, than henceforth to see the churches of New York and New Jersey *a true Philadelphia*, where the Lord loves to dwell.

"For this end we entreat, in behalf of the brethren and churches, the direction of the 'wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of good fruits, without partiality, and without hypocrisy.' May the hearts of all flow together into one, and be bound together in love, which is the bond of perfectness. Thus 'the fruit of righteousness shall be sown in peace of them that make peace;' yea, the God of peace shall impart the earnest of salvation to those on whom He pronounces the blessedness of the peacemaker, and furnish therein the evidence of their heavenly sonship. Commending you to God's manifold and best blessing for this and continued years, yourselves, your families, your churches and ecclesiastical assemblies,

"We remain, reverend and respected brethren, with true brotherly love and regard, your fellow-servants and brethren in Christ,

"N. TETTERODE,

"V. D. M. Amst. et Deputatorum Classis ad res exteras, h. t. Praeses.

"JOHANNIS ARN. ECK,

"V. D. M. Amst. et Dep. Classis ad res exteras, h. t. p. Scriba.

"AMSTERDAM: done in Classical Session, Jan. 14, 1772."[3]

The Plan of Union was now subscribed by almost all the delegates present, and arrangements were made for the subscription of those congregations not represented, by inserting the plan in the minutes of the new

Classes which were about to be organized. During the sixteen years of division the Cœtus had ordained nine men, and the Conferentie but a single one. Thirteen ministers had come from Holland during the same period to serve the churches, which were now (1772) about one hundred in number. Twenty-seven of these had been organized during the period of strife, not from strife in general, but from necessity. A half-dozen or more of the whole number had originally been French Reformed, and about twenty German Reformed (all in the province of New Netherland), most of which were gradually Hollandized, and ultimately Anglicized, as to language. In these one hundred churches during the century and a half of colonial dependence, one hundred and twelve ministers had officiated, of whom thirty-four were living at the union of the two parties.

THE TRANSITORIAL PERIOD (1771-92).

The church was now substantially independent, but twenty-one years more were required before it dared to assert unequivocally its majority by a new constitution. The Articles of Union betray the extreme delicacy of the situation: "We organize . . . such ecclesiastical bodies as are consistent with the government and constitution of the Church of the Netherlands, and *our relation to the same,* and under such titles *as shall hereafter be determined.* They shall *provisionally* be called a General Body and Particular Bodies." These bodies correspond in every respect to a Synod and Classes, except that the Particular Bodies were not yet allowed to license and ordain men for the ministry. They could approve of calls made on ordained ministers, but not of calls made on candidates. Even this was yet jealously reserved to the General Body. It had once been claimed that the Cœtus, according to church order, was an anomalous body. There does not appear any reference to the fact that the present arrangement was equally anomalous. A few ministers and churches continued to stand aloof from this union for several years, but in the main harmony was restored, and the two parties cordially co-operated; for it was not policy now which chiefly bound them together, but CHRISTIAN LOVE.

The time of the new General Body, until the opening of the American Revolution, was occupied with efforts to conciliate the few outstanding congregations, to establish peace and harmony in certain districts where strife had reigned, in discussing the best manner of initiating a ministerial Widows' Fund, and especially in considering that great and most important subject of all, the PROFESSORATE, as it was called. Each of the Particular Bodies likewise deliberated upon this topic from year to year.

Negotiations were begun, within a year and a half after the consummation of the union (October, 1773), between the trustees of Queen's College and the Church. The trustees had raised, within two years after their charter was granted, funds from New Jersey alone, for the endowment of the college, to the amount of $20,000. They now wrote[9] to the Classis of Amsterdam and to the theological faculty of the University of Utrecht, asking them to recommend a proper person to be both president of their college and professor of divinity therein, believing that such an arrange-

ment would also recommend their institution to the approval of the Church. They urged upon the Church that New Brunswick was the most proper place for the professor's residence. The college was already located there, and they would call the professor elected by the Church as the president of their institution, thus lightening the burden of expense for each. The General Body was pleased with the plan, but the recent division was yet too fresh to make it practicable.

But the colonial period was about to end. A dark war-cloud was beginning to loom up ominously on the horizon. The "Sons of Liberty" were busily at work. Two months before the battle of Bunker Hill the Church appointed a day of humiliation and prayer in behalf of the evils which seemed to be threatening the land. During the mighty struggle the Reformed Dutch Church was in hearty sympathy with the cause of freedom. Her pulpits "rang with stirring appeals which roused the patriotic ardor and inspired the martial courage of the people." The scene of the war was chiefly on the territory of the Dutch Church, and not a few of her church-buildings were destroyed, and her ministers were often driven from their homes. The church memorialized the Legislature of New York in 1780, speaking of the present JUST AND NECESSARY WAR. At its close, Domine Rubel was deposed for certain immoralities and for his *Toryism.* The mere mention of the names of Schuneman, Hardenbergh, Foering, Romeyn, Livingston, Westerlo, Du Bois, Leydt, and many others in the ministry, at once suggests the stories of their patriotism.[10]

As soon as independence was gained it was resolved to drop the awkward names of General Body and Particular Bodies, and to assume the names of Synod and Classes.[11] In the same year the Synod elected Dr. John H. Livingston as their professor of theology, and Dr. Hermanus Meyer as instructor in the *inspired* languages. In 1788 a committee was appointed to translate and publish the doctrinal symbols of the Church and the Articles of Church Government. In reference to the latter some modifications were found to be necessary to adapt them to the American Church. Hence, while preserving the eighty-four Articles of Dort on Church Order, there were added to these seventy-three Explanatory Articles, showing how the former were to be applied to the American Dutch Church.[12]

The Explanatory Articles particularly enlarged on the subject of candidates, their qualifications, the manner of their entering the ministry, and the privileges which belonged to them as such; a formula which licentiates must subscribe was also incorporated, as well as a formula for the subscriptions of ministers before ordination. These were not in the Articles of the Synod of Dort, but came from some other source. Article VIII. of Dort permitted dispensations from the full course of studies by permission of the Synod. No remarks were made upon this. The subject of *ministers emeriti* was somewhat enlarged upon, as well as the parity of ministers, styling them all BISHOPS. The brief Article XVIII. of Dort, relating to professors of theology, was elaborated into seven Explanatory Articles. The particular duties of elders and deacons were explained more fully, as well as the desirability of calling a Great Consistory in all important matters. An article was added on *Church-masters* (Ex. Art. XXX.). These

were a committee on repairs of churches, parsonages, and school buildings, and were to execute the orders of the Consistory. The brief Article XXXVII. of Dort on Consistories was elaborated into five Explanatory Articles, referring to discipline and the matter of ministerial calls. Our present form of call was now for the first prepared and inserted. It was composed by Domine Westerlo. Before this calls were not uniform. The particular powers and duties of the Classes were more fully defined in some particulars. The power of examining students was now given to the Classes, although a student or licentiate could yet be examined by the Particular Synod if he so preferred. The deputies of the Synod were always to be present at examinations by the Classes, and to report to the Synod.

The Article XLI. of Dort, directing the president of the Classis to inquire of the respective members "whether church discipline be exercised; whether the poor and the schools be properly taken care of; and whether they stand in need of the advice and assistance of the Classis in anything respecting the regulation of their churches;" and Article XLIV., directing each Classis to appoint *visitors,* "whose business it shall be to inquire whether the ministers, Consistories, and schoolmasters do faithfully discharge their offices; whether they adhere to sound doctrine; whether they observe in all things the received discipline," etc., were expounded in Explanatory Article XLIV.: "Once every year the Classis shall direct what shall be deemed necessary and practicable with regard to the visitation of the churches within their respective jurisdictions, and report the same to the Synod. For the more uniform and proper execution of this important duty, such particular questions and inquiries as shall be agreed upon in any General Synod for that purpose shall be inserted in the book of records of every Classis, and by the visitors be faithfully proposed to the minister, elders, and deacons of every congregation in their respective visitations."

The particular powers and duties of the General Synod and of Particular Synods were more fully defined. The latter were to be representative bodies, consisting of two ministers and two elders from each Classis. They might yet examine and license students, and this privilege continued down to the Revision of the Constitution in 1832. They were "to exchange every year a copy of their acts with the Synod of North Holland, and express in their letters the desire of the Reformed Church in America to preserve a connection and cultivate a correspondence which they highly esteem and have found to be beneficial." (Ex. Art. L.)

It had been found impracticable in Holland to hold a triennial General Synod (notwithstanding Article L. of Dort so directed), owing chiefly to certain civil complications. Hence the several Particular Synods in Holland exercised, each, the powers of a General Synod within their respective local jurisdictions, and adopted a mutual correspondence with one another. The General Synod in Holland, according to the above article, was to consist of two ministers and two elders from every Particular Synod, both of the Dutch and Walloon Churches. But in America it was determined that the General Synod should at first be conventional, consisting of all the ministers in the church and an elder from each *congregation.* It was to meet

triennially. The General Synod, however, was given the privilege of changing its conventional character to a representative character by resolution.

Explanatory Article LIX. is also worthy of special mention, as showing the position of the Church at that time on slavery: "In the Church there is no difference between bond and free, but all are one in Christ. Whenever, therefore, slaves or black people shall be baptized, or become members in full communion of the church, they shall be admitted to equal privileges with all other members of the same standing; and their infant children shall be entitled to baptism, and in every respect be treated with the same attention that the children of white or free parents are in the church. Any minister who, upon any pretense, shall refuse to admit slaves or their children to the privileges to which they are entitled, shall, upon complaint being exhibited and proved, be severely reprimanded by the Classis to which he belongs."

The subject of godparents or sponsors was declared to be a matter of little importance. The subject of catechizing children was emphasized, as well as that of pastoral visitations. The subject of holy days was referred to, advising ministers, at their discretion, to preach on those days, so as to turn people from idleness unto edifying themes.

The Synod reviewed this whole work *seriatim* in 1792, and formally adopted it. The General Synod was organized on June 3, 1794, and the old Synod became a Particular Synod. For a decade preceding, the terms General and Particular had been applied indiscriminately to the old "General Body." During this transitional period no ministers came from Holland. The General Body or Synod licensed and ordained thirty-seven men for the ministry, and directed the Classis of Hackensack to license and ordain one *in their name*—viz., Isaac Blauvelt—in 1780. This was done because sickness had twice prevented him from meeting with the Synod. Eleven of these men had entered the ministry before the appointment of the professor, and twenty-seven had subsequently produced the professor's certificate. William Linn had come from the Presbyterians in 1787, and Winslow Paige from the Congregationalists in 1792; Peter van Vlierden had come from the West Indies in the same year. There were forty-one accessions to the ministry, and thirty churches organized, during this period.

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[1]See Chapters VI and VII of "Manual of 1879" for a more elaborate account.

[2]The account of his interview with the Classis of Amsterdam was obtained in 1897 and may soon be printed in the "Amsterdam Correspondence."

[3]See his Life by Rev. Alexander Gunn, 1829; second edition, 1856.

[4]It is printed in several pamphlets relating to the college, and in "Minutes of General Synod," vol. viii., 1850, with supplementary acts, 1799, 1825.

[5]Several translations of this have been made. The one in "Minutes of General Synod," vol. i., pp. 1-20, was made by Rev. William Demarest, about 1856. Dr. Schoonmaker's translation is found as an Appendix to "Minutes of General Synod of 1815."

[6]Letter dated Oct. 18, 1771. This was printed in the "Christian Intelligencer," Aug. 19, 1852, and will be found now in the general collection of the "Amsterdam Correspondence" to be published by the State of New York.

[7]This letter is dated Oct. 30, 1771.

[8]This letter, yet preserved, is in a regular envelope like those of modern times; and the envelope is sealed with wax, showing distinctly the seal adopted by the Classis in 1638, referred to in Chapter I.

[9]Letters of Dec. 30, 1772; Oct. 6 and 8, 1773.

[10]See Dr. J. A. Todd's "Centennial Discourse," 1876; and Dr. A. G. Vermilye's "Address on the Patriot Clergy of the Revolution," 1895.

[11]The letter of Dr. Livingston to the Classis of Amsterdam, telling that body in a delicate yet positive way of the absolute independence which the Church now assumed for herself, is a model of its kind. The Classis never alluded to its contents in the few subsequent letters received.

[12]These original Articles of Dort and the Explanatory Articles need to be placed in parallel columns to show their relation to each other. The writer prepared such an arrangement for his proposed Digest of Synodical Legislation.

FOURTH PERIOD.

CIVIL AND ECCLESIASTICAL FREEDOM.

CHAPTER X.

THE GENERAL PROGRESS OF THE CHURCH SINCE 1792.

During the whole preceding period of one hundred and sixty-four years (1628-1792) the Reformed Dutch Church had only been passing through the successive stages which were necessary to bring her into her ecclesiastical freedom and fit her for her future work.

1. The migration of Holland's sons to America during a half century (1614-1664) was merely the planting of the seed.

2. The struggle against the establishment of a church representing a very small minority of the population (1664-1708) proved to be the undesigned cause of charters for the Dutch churches which secured to them perfect independence in all ecclesiastical matters, as well as security from the acts of arbitrary governors; and these charters the Dutch alone enjoyed of all non-Episcopal bodies.

3. The imperfect piety resulting from such contests and from infrequent services was followed by gracious revivals, not without opposition, which excited many holy aspirations after larger usefulness. (1708-1747.)

4. In order to gratify these desires came the period of association of the scattered ministers and churches (1747-1754). Views were compared and efforts were made to meet more fully the necessities of the people; but there was a failure to appreciate the importance of a gradual change of language from Dutch to English. And when the earlier plans of association were found to be impracticable better plans were devised and an attempt was made, somewhat irregularly on account of an irregular opposition, to carry them into execution (1754). But a peculiar combination of circumstances, in which some leaders in the church were allured into a false position, produced an unhappy strife, which was unduly prolonged (1755-1771) and delayed the consummation.

5. But Christian love finally prevailed and secured a union of the two parties (1771). Hardly, however, had they begun their new work in peace when the American Revolution (1776-1783), prevailing especially on the territory of the Dutch Church, scattered the ministers and destroyed not a few of the churches.

6. But with the success of civil liberty (1783) came to all denominations ecclesiastical autonomy with all that is involved therein—independent organizations (1792); a new sense of responsibility, literary and theological institutions, with benevolent boards for the increase of Christ's Kingdom at home and its dissemination to the ends of the earth.

I. HISTORY OF THE CONSTITUTION.

The constitution of the church consists of its standards of doctrine, its liturgy and its rules of church order or government.

1. The standards of doctrine have remained unaltered and consist of the Belgic Confession, the Heidelberg Catechism, with the Compendium of the same, and the Canons of the Synod of Dort.

2. The original liturgy consisted of sacramental forms, forms of ordination of ministers, of elders and deacons, with certain forms of discipline, marriage, consolation of the sick and various forms of prayer. The Nicene Creed and the Creed of Athanasius are appended, not to the standards of doctrine, but to the liturgy. Several attempts have been made to revise the liturgy, but none of the proposed changes have been successful, although some of the older forms have fallen into desuetude. A few new forms have been added, such as a form for the ordination of missionaries, for the dedication of a church, for the reception of those into full communion who have been baptized in infancy, etc. But all forms except the sacramental are optional as to use.

3. The Articles of Church Government, as adopted at Dort in 1619, with the Explanatory Articles adopted in 1792, continued unchanged, except a few minor amendments, until 1832, when these two sets of articles were thoroughly fused into one new expression of church government. There was no change in the general spirit of the instrument, but it was simplified by its being unified, and such modifications were made as the experience of forty years suggested. The system of Classical visitors, a remnant of the old superintendency, was abolished, and the series of constitutional questions to be asked of ministers and elders once a year was now formulated in its place. The limit of time for explaining the system of doctrine contained in the Heidelberg Catechism was now extended from one year to four. The privilege of granting *dispensations* from the usual course of studies required of those preparing for the ministry was abolished. The church was also then just entering on its more systematized aggressive work through more fully organized boards.

In 1872, forty years having again elapsed, a third revision was undertaken, which was finally adopted in 1874. The principal changes were an elaboration of the articles relating to discipline; the right of a Classis, by a two-thirds vote, to dissolve the pastoral relation, one of the parties being unwilling; and the excision of the requirement of the attendance of *Deputati Synodi* at examinations. The privilege of granting dispensations from the regular course of study was restored.

The church had been known previously to 1867 as the Reformed Dutch Church or the Reformed Protestant Dutch Church. It had been incorporated in 1819 under the latter name. In 1867 the name was changed.

after a somewhat heated discussion, to THE REFORMED CHURCH IN AMERICA.[1]

II. ECCLESIASTICAL BODIES.

1. *Churches.*—The churches now existing (1901) number six hundred and fifty-four. For details and bibliography, see a subsequent part of this work.

2. *Classes.*—Immediately after permission was granted to hold a Cœtus that body divided the church into *Circles.* These were three in number, viz., New York, 1747; Jersey, 1747; Albany, 1747. The Circle of Orange was formed in 1750. In 1755 an independent American Classis was formed, while an opposition Conference of a few ministers, without elders, was also held. In 1764 these ministers, with their elders, organized a body styled "An Assembly Subordinate to the Classis of Amsterdam." In 1771, by the healing of the division, provisional organizations were formed by the Articles of Union, under which five Particular Bodies, or Classes, were formed; namely, Albany, Hackensack, Kingston, New Brunswick and New York. In all forty-three Classes have been organized. These have been modified by consolidation and rearrangement, so that at present there are thirty-five, as may be seen by the following table, the extinct names being italicized:

New York, N. Y.	1772	Illinois	1841
Albany, N. Y.	"	Michigan	"
New Brunswick, N. J.	"	North Classis of Long Island.	1843
Kingston, N. Y.	1772-1800	South Classis of Long Island.	"
Hackensack, N. J.	" "	Hudson	1845
Bergen, N. J.	1800	*Watervliet*	1845-1857
Montgomery, N. Y.	1800	Holland	1851
Paramus	"	*Geneva*	1852-1887
Poughkeepsie	"	Westchester	1852
Rensselaer	"	Arcot (India)	1854
Ulster	"	Monmouth	"
Long Island	1813-1843	Wisconsin	1855
Philadelphia	1814	Kingston	1856
Washington	1818-1857	Saratoga	1857
Cayuga	1826-1889	Raritan	1859
Schenectady	1826	Grand River	1870
Schoharie	"	Newark	1872
South Classis of New York,	1828-1876	South Classis of Bergen	1873
Orange	1832	Iowa	1885
Greene	1834	Rochester	1887
Passaic	1839	Dakota	1888
		Pleasant Prairie	1892

3. *Synods.*—When the two parties came together in 1771 they called themselves "A Reverend Meeting of Ministers and Elders," and only dared to talk of a General and certain Particular ecclesiastical Bodies. But immediately after the Revolution they gathered boldness and resolved to

apply the names of Synod and Classes to these respective bodies. This original Synod was a mere transitional body (1771-92) between the period of infantile dependence on a foreign church and that of complete independence. It called a convention in 1792, and a General Synod,[2] conventional in character and entirely independent of the Church in Holland,[3] was organized in 1794, upon an Americanized constitution. The old provisional Synod, which had formerly been conventional, was henceforth to consist of two ministers and two elders from each Classis, and this now took the character of a Particular Synod. It continued to examine students equally with the Classes, upon whom the power was also now bestowed, although the Classes could not do this without deputies from the Synod being present. In 1800 this Particular Synod was dissolved, and the two Particular Synods of New York and Albany constituted. After 1800 the Particular Synods ceased to examine, although their right to do so continued until 1832. They met yearly, while the General Synod met triennially until 1812. In 1800 it was resolved that a delegation of eight ministers and eight elders from each Particular Synod shall constitute the General Synod, but not more than two ministers and two elders were to be taken from the same Classis. In 1809 a new organization was deemed expedient. A delegation of three ministers and three elders from each Classis, to be nominated by the Classis, subject to the confirmation of the Particular Synod, was agreed to. In 1812, also, it was determined to hold annual sessions. In the revised constitution of 1874 all Classes having more than fifteen churches are allowed one additional minister and elder for each additional five churches. In 1856 the Particular Synod of Chicago was constituted, and in 1869 the Particular Synod of New Brunswick.

The following is a list of these more general bodies:

1. The Cœtus (1747-54). In 1754 the Cœtus became a Classis for the whole church (1754-71).
2. The Reverend Meeting of Ministers and Elders, or the provisional Synod (1771-92). In 1793 this body became a Particular Synod for the whole church (1793-1800).
3. The General Synod (1794).
4. The Particular Synod of New York (1800).
5. " " " Albany (1800).
6. " " " Chicago (1856).
7. " " " New Brunswick (1869).

[The first volume of the Minutes of the General Synod was edited and published in 1859, without a very accurate understanding of the relation of the early ecclesiastical bodies to one another. The arrangement in the volume should have been as follows:

1. The Minutes of the Cœtus, 1737, 1747-1754. (The Minute Book of this body was carried off in 1754 by the opposite party. The remaining Minutes of the Cœtus, 1755-1771, were probably kept in another book, but this has not been found. They sent copies of these Minutes to Holland and most of these were recovered by me in 1897-8.)
2. The letters of a few ministers, without elders. (These styled them-

selves a Conference—*Conferentie*—1755-1764. They attempted to organize, with elders, and held a few meetings, 1764-1767. Some of the letters and the Minutes of this Conference (1755-1767) were recorded in the Minute Book of the Cœtus. Many additional letters of this body were recovered by me in Amsterdam in 1897-8.)

3. The Minutes of the General Body, 1771-1793. (After 1784 this body was styled a Synod, a Particular Synod, and sometimes even a General Synod, the proper name not being yet definitized. After 1893 this body became definitely the one, so-called, Particular Synod of the whole Church during a transitional period, 1794-1799. In 1800 it was divided into the Particular Synods of New York and Albany. The Minutes of the last session of this old Particular Synod, October, 1799, were not recorded in the Minute Book, and hence the editor in 1859 failed to print them. They have since that time been found. They are in journalistic form and not classified in *lemmata.*).

4. The Minutes of the General Synod, proper, 1794-1812. (These should have been extended to 1816, as volume ii begins with 1817.) The Minutes of 1797 were for a long time lost, but Extracts had been published in 1797. Only these Extracts are printed in this volume i. But the original Minutes of 1797 have since been found and are now in the Archives, but only in journalistic form.]

III. EDUCATIONAL INSTITUTIONS.

Queens College, at New Brunswick, N. J., whose first charter had been obtained in 1766 and a second charter in 1770, passed through many vicissitudes in its earlier years before it reached its present strength and independence. Its name was changed to Rutgers in 1825. Among its graduates about six hundred have entered the ministry of the Reformed Church and not a few the ministry of other bodies. (RUTGERS COLLEGE.)

Union College was also founded chiefly by the efforts of the Dutch Church in the North in 1795. It is located at Schenectady, N. Y. Many of its graduates have entered the ministry of the Reformed Church. (UNION COLLEGE.)

Hope College, at Holland, Mich., was organized in 1863, and incorporated in 1866. The recent large immigration of Hollanders seemed to demand an institution especially for them. About one hundred have already entered the ministry from this institution. (HOPE COLLEGE.)

The Theological Seminary is perhaps the oldest in the country. Dr. Livingston was appointed Professor in 1784. Ninety-one students entered the ministry from under his tuition before the seminary became permanently located at New Brunswick, N. J. In all nearly eleven hundred have been graduated from this institution. (THEOLOGICAL SEMINARY at New Brunswick.)

There is also a Western Theological Seminary at Holland, Mich. Elementary theological instruction was given in Hope College from its foundation and was provisionally continued until 1879, when it was temporarily suspended. In 1884 the Western Seminary was revived and has now a

Faculty of three professors and has sent more than a hundred men into the ministry. (Western Theological Seminary.)

IV. THE MISSIONARY BOARDS.

(1.) The Work at Home.

One of the first acts of the newly organized and completely independent General Synod (1794) was to appoint a committee to seek a union with the other branch of the Reformed Church, the German. But no report from this committee appears. The work of church extension had already been inaugurated, but the impoverished condition of the country greatly embarrassed operations. The first voluntary collections now began to be taken. Applications for preachers came from Central New York, Canada, the Delaware and Susquehanna regions, Virginia and even Kentucky. The first church organized through these efforts was at Chenango (near Binghamton), N. Y., in 1794.

These operations of the church passed through several systems of experiment until our present Board of Domestic Missions was organized, in 1832. In the meantime, however, by the preceding efforts chiefly, about one hundred and seventy-five churches had been organized, mostly in the outskirts of the old settlements and in Central New York. A number of these, however, did not long survive, from lack of ministers to supply them and members to sustain them. Yet in this same period (1786-1832) no less than two hundred and fifty ministers had begun to labor in the denomination. Since then nearly five hundred churches have been organized, an especially large number in the single decade, 1850-60. This was owing to the settlement of a large body of Hollanders in the West about 1846-50. Since 1832 about fourteen hundred ministers have labored in the Reformed Church in America. (Domestic Missions.)

In 1822, five ministers and seven churches seceded on account of alleged "Hopkinsian errors of doctrine and looseness of discipline." Four of these ministers, however, were under suspension at this time. They styled themselves "*The True Reformed Dutch Church.*" A number of the recent immigrant churches from Holland and the remnant of this Seceder Body have united and style themselves The Christian Reformed Church. The original seceders were Froeligh, S., Brokaw, A., Wyckoff, H. V., Palmer and Toll. There were perhaps in all about forty ministers and forty churches in connection with the old secession.

On account of the large accessions to the church by the emigration of many Hollanders, as above said, a special paper has been prepared on this subject.

THE RECENT IMMIGRANT CHURCHES.[4]

Since 1846 there has been a constant stream of new emigrants from Holland. Their principal point of destination was Michigan, whence they have scattered to many new localities. They were colonists rather than emigrants; for organized congregations with their pastors often came in a body. Hence the Dutch names of so many localities in our Western States.

These Hollanders were generally members of the "Free Church" of the Netherlands, which was a secession from the old State Church.

In the eighteenth century there was a marked decay of evangelical faith in Europe; yet there was a remnant of true believers; but even these were in danger of sinking into formalism. The church greatly suffered during the Napoleonic wars. William I signalized his return to power (1816) by largely destroying the old Presbyterian polity of the church. The church government became bureaucratic rather than Presbyterian. A General Synod was convened in 1816 (the first since the great Synod of Dort in 1618-19) and a slight, yet important, change of expression in the Subscription Form for candidates gave occasion for a great controversy. The question arose whether the standards of doctrine were authoritative *because* they agreed with the Word of God, or *so far as* they agreed therewith. The Synod of 1835 gave the right to every candidate to decide this question for himself. This gave liberty for all manner of error as well as for its propagation. Royal mandates also interfered with the internal affairs of the church. The new Regulations of 1816 and the *Kerk-Besturen,* or Executive Committee, controlled everything. The Seceders subsequently declared that they separated not from the church, but from this Committee.

Many true friends of evangelical truth at first quietly submitted and subsequently gradually withdrew from the public ministrations, hoping and praying for the restoration of purer doctrines. Many of these desired to maintain the existence of the old historic church and advocated the cause of truth by the press. But a crisis was reached in 1834 with the deposition of Rev. Henry de Cock, because he would not conform in certain matters which were contrary to his conscience. This brought him into conflict with the authorities. But De Cock's church stood by him, and this was the beginning of the Secession. They stood by the old Reformed Confessions and cheerfully accepted of the act of deposition with all its practical results. About the same time there were several young men preparing for the ministry who entered the State Church and who were thoroughly evangelical themselves. These were Scholte, Brummelkamp and Van Velson; but Van Raalte was refused admission. Sympathy began to be expressed for De Cock, so that trials and suspensions, even among laymen, became the order of the day. Large numbers now throughout the whole country voluntarily forsook the State Church.

In 1836 they held their first Synodical meeting. Van Raalte, who had tried various ways to enter the ministry, but without success, was now ordained by this body. Revivals followed the preaching of these Seceders and new churches were established. But they suffered severe opposition and persecution. Fines and imprisonments were imposed upon them. Soldiers were quartered in their houses and their meetings were disturbed. But all efforts to crush the movement only made it thrive the more. There was a lack of ministers and these people were generally poor and could not build churches. Laymen were, therefore, trained to do ministerial service. There were also some differences of opinion on doctrine and polity already among these Seceders and these differences were subsequently emphasized in America, especially after 1857.

At length emigration was determined on, partly on account of their persecutions, although these publicly ceased after the abdication of William I; partly in order to enjoy perfect liberty of conscience and partly to relieve their excessive poverty. Rev. A. C. van Raalte and Rev. H. O. Scholte were the first to lead colonies to America; the first to Michigan and the second to Iowa. Van Raalte's colony soon joined the old Dutch Church. Scholte's colony at first maintained an independent position.

Van Raalte arrived at New York in November, 1846, and soon became acquainted with Rev. Dr. Thos. de Witt, of New York, and Rev. Dr. Isaac N. Wyckoff, of Albany. A series of articles in the Christian Intelligencer soon excited sympathy and aid in their behalf.

The emigration from Zeeland, Friesland and Overyssel was largely by churches with their pastors. Thus Zeeland, Mich., was founded by a colony of about four hundred with their pastor, Rev. Cornelius Vandermeulen. The town and church of Vriesland, Mich., was also thus founded by a company from Friesland led by their pastor, Rev. M. A. Ypma. Graafschap and Drenthe were similarly colonized, but without pastors. In 1848 Rev. S. Bolks and congregation founded Overyssel, Mich.

The colony at Pella, Iowa, came by the way of New Orleans, under the leadership of Scholte and did not at once come in contact with the old Dutch Church; but ultimately, through the influence of the Classes of Illinois and Holland, the Iowa churches united with the Reformed Church. Some Hollanders, as Rev. P. Zonne and company, located at Milwaukee and later at Cedar Grove (or Holland) and connected themselves with the Presbyterian Church; Rev. Baai came to Alto and settled as a Presbyterian Church; but most of the emigrants sooner or later joined the Reformed Church in America.

In April, 1848, all the pastors and Consistories of these new Dutch churches in Michigan, except Drenthe and Vriesland, met in convention in Zeeland for consultation. The churches represented were Zeeland, Holland, Vriesland and Graafschap, then known as Allegan. They organized themselves into a "Reformed Dutch Church," with the usual standards of Doctrine and Polity.

At the fall session of this body (1848) Rev. Cornelius Vandermeulen read an invitation extended to them to attend the Synodical meetings of the old American Reformed Dutch Church. This was gratifying, but the colonies were new and poor and the distance great. In July, 1849, Rev. Dr. Isaac N. Wyckoff, who could speak Dutch fluently and who was in hearty sympathy with them, visited them as the representative of the Board of Domestic Missions, as well as at the suggestion of the General Synod, to inquire into their views, their condition and their necessities; also whether they would like to unite with the Reformed Dutch Church. On this interview was based his report in 1850 to the Particular Synod, of Albany. Their formal reply, now styling themselves "The Classis of Holland," was also presented to the same Synod at the same time. These papers prepared the way for the union.

The Classis of Holland appointed Rev. A. C. van Raalte their commis-

sioner to the Particular Synod of Albany and he carried the following letter:

"The elders of the Church of Jesus Christ of the Classis of Holland in Ottawa County, Mich., desire the brethren who are elders of the Church of our Lord under the name of the "Dutch Reformed Church," gathered in the State of New York, to consider the welfare of this part of Christ's flock.

"Grace and peace from God the Father in the Lord Jesus Christ, through the Holy Ghost:

"Considering the precious and blessed unity of the Church of God and the plainly expressed will of our Saviour that all should be one, and also the need which the separate parts have of one another, and especially remembering how small and weak we ourselves are, therefore, our hearts have longed for intercourse with the precious Zion of God ever since our feet first pressed the shores of this New World. Our hearts were also strengthened and we were encouraged in meeting with some of God's people. Indeed, all God's children, of whatever denomination, are dear to us; but in the management and care of our own religious affairs we feel more at home where we find our own standards of faith and principles of church government. It was, therefore, very gratifying to us to find, on your side, no narrow exclusiveness, but open, hearty, brotherly love. This has awakened in us a very positive desire to exhibit our own feeling of fellowship and to ask the hand of fellowship from you.

"We have, therefore, resolved to send one of our brethren, Rev. A. C. van Raalte, a minister of the Church of God, as a delegate to your Church Judicatory, which is soon about to meet in Albany or vicinity. We authorize him in our name to give and to ask all necessary information which can facilitate the desired union.

"For him and for you we pray for the Spirit in rich abundance from Christ, our glorified Head. He sitteth on the throne of God and is possessed of rich, blood-bought gifts. He sends the Comforter to communicate these gifts to His flock. They come from the fulness of the Ever-Living One to enable us to glorify the Triune God.

"In the name of the Classis of Holland, convened in the year of our Lord, 1850, in April. S. Bolks, President."

Such was the official request of the Classis of Holland to the Particular Synod of Albany to be received into the communion of the Reformed Dutch Church in America.

There was some discussion as to the proper mode of procedure, whether they should be received as a Classis or as individual churches. The matter was referred to General Synod. That body appointed a special Committee to report on this subject. They reported that the Classis of Holland comprised nine organized churches averaging one hundred members each and enjoyed the services of six ministers. Reference was then made to the circumstances in the Netherlands which led to their emigration; to their industrious habits and Christian character; to their descent from the same church as ourselves; to the cordial reception everywhere accorded

them; and to the duty of welcoming them as strangers to ecclesiastical fellowship and assistance. The following resolutions were then adopted:

"*Resolved*, That the Classis of Holland be received under the care of the General Synod and be joined to the Particular Synod of Albany.

"*Resolved*, That the religious condition and necessities of the Holland Emigrants, wherever they are dispersed throughout our country, be commended to the particular attention of the Board of Domestic Missions." *Mints. Gen. Syn.*, 1850, p. 69.

Other Holland churches from time to time came as organized bodies from Holland or were organized here and most of them naturally fell into the fold of the old Dutch Church.

The Classis of Holland was the first central rallying point of all these new Dutch colonies. It took charge of the new settlements at Kalamazoo, Grand Haven, Grand Rapids, and at several places in Wisconsin and Illinois, and, indeed, watched over all the religious interests of the incoming Hollanders from Pella to Buffalo, as the minutes of that Classis show. Plans for educational development were also at once proposed.

Nevertheless, as these emigrants came from different provinces in the Netherlands, different views on minor points and different tendencies soon began to show themselves. Also, from their very circumstances, a spirit of independence existed in many of these new communities. We merely refer to the case of Rev. K. S. van der Schuur and the church of Graafschap; to the case of Rev. R. Smit and the church of Drenthe. Mr. G. Haan also became very active in opposition to the Reformed Church in America. There was a pamphlet issued about this time in defence of the secession by Froeligh in 1822 in New Jersey. Fault was found with the use of hymns, in addition to the Psalms, by the old Dutch Church; with the publication of Sunday school literature jointly with other denominations; with the admission of members of other denominations to the Lord's Supper. In the fall of 1856, therefore, a secession movement was begun by Mr. Haan. In the spring of 1857 the churches of Graafschap, Noordeloos, and Polkton seceded, together with Revs. K. van der Bosch and H. G. Klein. The latter, however, soon returned. They called themselves THE CHRISTIAN REFORMED CHURCH, which was the name of the secesion church in Holland. The small remnant of Froeligh's secession in New Jersey in 1822 subsequently joined this body.

Until 1870 the growth of this secession movement was slow. Their more rapid growth in later years has been due partly to the rapid Americanization of the older Holland churches in the West, which naturally diverted many of the later Holland emigrants to the Christian Reformed Church, and partly to the Masonic agitation in 1880-2, which led to some defections from the Reformed Church in America. Masonry was not mentioned in the secession of 1857, yet it became the chief cause of the secession of a large part of the first church of Grand Rapids; of the churches of Drenthe, Fynaart, and Graafschap. The churches of Zeeland, Vriesland, and Beaver Dam also suffered considerably.

Secret oath-bound societies were never in favor with the Dutch. An ex-Mason had held a series of meetings in Holland, Mich. This stirred up

the people, and led to memorials to General Synod against Masonry as early as 1868 and 1869. The action of the Synod in 1870 temporarily quieted matters. But from 1880-83 memorials were again sent to the General Synod by several Classes. But, notwithstanding these memorials, the vast majority of the people were loyal to the Reformed Church. The Synod adhered to its custom never to legislate on abstract questions, but referred the matter to the decision of the particular Consistory in each case. Perhaps about three hundred families and a thousand members in all were lost to the Reformed Church in America by this agitation.

In 1852, when the first Classical report was received by General Synod from this Classis of Holland, the number of organized churches was only thirteen. In the last fifty years their progress has been very great. The change of language has been made as rapidly as circumstances permitted. Besides the Classes of Illinois and Michigan, which date back to 1841, there have been organized, for these Hollanders, the Classis of Holland (1848) (in Reformed Church, 1851), Wisconsin (1855), Grand River (1870), Iowa (1885), Dakota (1888), and Pleasant Prairie (German, 1892). They constitute now nearly one-third of the Reformed Church in America. For the sake of Christian unity and greater influence the Christian Reformed Church, identical in doctrine and polity, ought to unite with the Reformed Church in America, for the best interests of the Kingdom of Christ in our land and the world.

(2.) The Work Abroad.

In the work of Foreign Misions also there has been constant progress. In 1816 the General Synod united with the Associate Reformed and Presbyterian Churches in organizing "The United Foreign Missionary Society," which, in 1826, merged in the American Board. Dr. John Scudder was the pioneer missionary of the denomination (1819), going to Ceylon. Rev. David Abeel was our pioneer missionary to Farther India and China (1829). In 1832 the Board of Foreign Missions was established, in union with the American Board. Borneo, India, China, Japan, and Arabia have been the fields of missionary operations. In 1857 an amicable separation was effected from the American Board. The receipts in 1850 were only about $12,000. The receipts at the present time are about $170,000. More than two hundred missionaries, including men and women, have been sent to these mission fields. The Arcot Theological Seminary, India, has sent out between thirty and forty men into the ministry. On that field they have twenty-four churches and stations, a number of them served by native pastors. On account of union work on the other fields it is difficult to state just how many churches and communicants are the result of the labors of our own missionaries; but probably it would not be far out of the way to say that in all from forty to fifty organized churches and five thousand communicants, now living, represent the work of our own missionaries; not to speak of the work at out-stations, in hospitals, schools, and in higher education. United Seminaries of the Reformed and Presbyterian Churches also exist in China and Japan. Probably from fifty to sixty native pastors in all have been ordained to the ministry as the result of the labors of our own mis-

sionaries. In 1875 a Woman's Board of Foreign Missions was organized. (Foreign Missions.)

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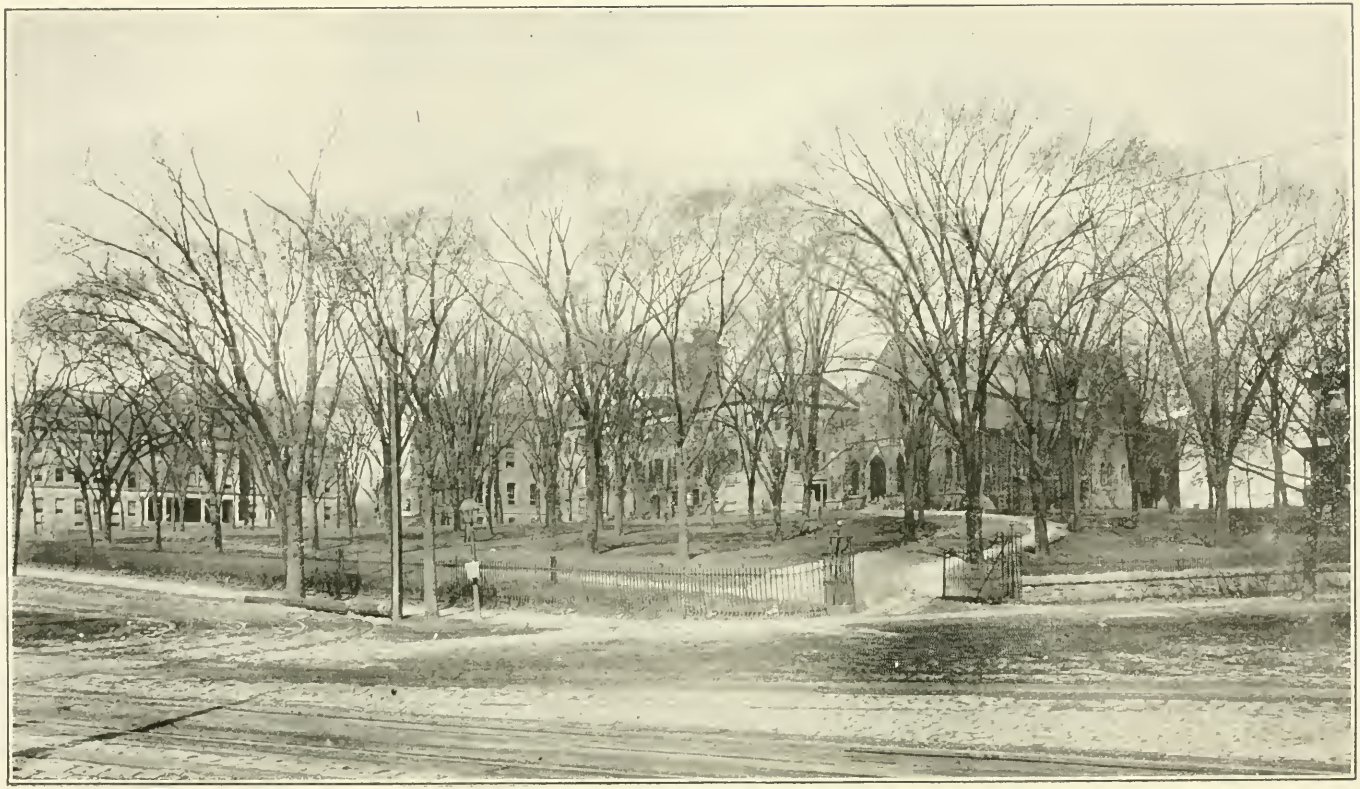
[1]See the able article on the history of the name in the Appendix to "Minutes of General Synod," 1867.

[2]The General Synod was incorporated in 1819, and administers much of the business of the church through a Board of Corporation. More recently the several benevolent boards have also been incorporated.

[3]The church in Holland, according to the Minutes of the Classis of Amsterdam, never seemed to fully realize the absolute independence of the American church. The lemma, or article of business, "New York and New Jersey," was kept on its minutes down to 1810. For several years there was entered in a sort of lamenting tone, "Geen Bericht van Nieuw York en Jersey"—"no news from New York and New Jersey." After 1810, on account of the revolution in state and church by the Napoleonic wars, this lemma was dropped.

[4]The writer is indebted to Rev. Gerhard De Jonge for the facts in this paper.



RUTGERS COLLEGE.

CHAPTER XI.

RUTGERS COLLEGE.[1]

THE Hollanders who settled in the province of New Netherland, comprising the territory between the Connecticut and Delaware rivers, brought with them the love of religion and learning that characterized their mother country. The memory of the great universities of Leyden and Utrecht, then the most renowned institutions in the world, was a part of their peculiar treasure and glory. It never occurred to them that the care of their churches could be committed to any but men thoroughly educated, not only in general knowledge, but also and especially in the Constitution and Doctrines adopted for the Reformed Faith by the National Synod of Dort (1618-19).

During the entire period of the Dutch supremacy, and for more than a century after the surrender of New Netherland to the English in 1664, it was their custom to call clergymen from Holland, or to send candidates thither for education and ordination. This arrangement did not, however, supply more than one-third the number of ministers for sixty churches. And, moreover, while it sometimes failed to secure good men, it was always attended with delay and expense. Several prominent ministers, therefore, hoping to effect a gradual change for the better, met in the city of New York (1737) and drew up a plan for a yearly assembly or "Cœtus," which should be composed of delegates, lay and clerical, from every church, and which, under the permission of the Classis of Amsterdam, should have power in special cases to ordain ministers as well as to exercise limited jurisdiction over the churches represented. After a delay of nine years the Classis of Amsterdam finally gave its consent to the official organization of the Cœtus; but the majority of its members, growing restive under their restricted privileges, and feeling sorely the need of a more efficient system of providing the Gospel for their brethren in this New World, began to aim at the formation of an independent Classis, and at founding a college or seminary for the education of candidates for the pulpit. In 1755 they boldly proceeded to cut loose from the Classis of Amsterdam by organizing an American Classis, and by commissioning Rev. Theodorus Frelinghuysen, of Albany, to visit Holland to solicit funds from those in sympathy with the American movement for the establishment of an academy. The conservative wing of the Cœtus, believing it would be impossible for the Dutch people alone to provide means for training up a learned ministry in this country, and regarding the above proceedings as radical and destructive, withdrew, and formed an opposition party under the name of "Conferentie,"—the Dutch equivalent for Cœtus, and meaning an assembly. The warfare between these two parties (both of which, while differing as to methods,

were yet animated by the same motive, namely, the desire to secure a learned ministry) was bitter and violent in the extreme, dividing congregations and often families into hostile and abusive factions.

Mr. Frelinghuysen did not, however, sail for Holland until 1759. He was not cordially received in Holland on this particular business. He finally returned to this country as far as Sandy Hook and was there accidentally drowned. The Conferentie party had made efforts to establish a Divinity Professorship in Kings College (1754-55), but without success. A charter for Queens College in New Jersey was, however, granted by Governor William Franklin on Nov. 10, 1766. This charter was not placed on public record nor did the college go into active operation under it. There are several allusions to this charter in the Amsterdam Correspondence; and the New York Mercury in three successive issues (April 20, 27, and May 4, 1767)[2] published a call for a meeting of the trustees to be held on the second Tuesday of May "at or near the county house of New Barbadoes or Hackensack Town, in Bergen County." At this meeting the trustees were "to be properly and duly qualified by any one of the justices of the Supreme Court, or judges of the Inferior Court of Common Pleas, of the colony of New Jersey, before they proceed to any business."

The names of the trustees are contained in this call, thirty-seven in number, with four trustees *ex officio*. It is to be regretted that neither the minutes of this meeting nor of any meeting of the trustees held under this first charter have come down to us.

We know that one meeting was held, and that its chief act was the adoption of a petition for an amended charter.

At a state council, held at Burlington, Nov. 24, 1769, over which Governor Franklin presided—

"A petition was received from Hendrick Fisher, esq., president of the trustees of Queen's College, in this province, praying that an alteration may be made in the charter granted to the said trustees. The Council advised his excellency to grant the prayer of the said petition, so far as relates to the distinction of residents and non-residents in the said charter mentioned."

In accordance with this the second and amended charter was granted by Governor Franklin March 20, 1770. Under this charter the college has performed its work until the present time.

Fortunately, a copy of the draft of the petition of the trustees alluded to has been found. In it they earnestly plead for an amendment of the charter because of serious defects. They strongly emphasize the distinction made in it between residents and non-residents of New Jersey, to the advantage of the former. What was the nature of this obnoxious distinction we are not informed, but the petitioners declare that it prevented many of the trustees from qualifying for their office, that it prevented others from attending the meetings, and that it was certain to prevent the college obtaining friends or moneys outside of New Jersey. The council advised the removal of that provision and said nothing about other changes. It is fair to presume that the new charter agreed with the old in all re-

spects except in this one particular. The same persons were named as trustees, with two or three exceptions, owing doubtless to vacancies caused by death or resignation.

It has been frequently stated that under the first charter the Dutch language was to be exclusively used in the college, and that that was one of the difficulties for the removal of which the trustees asked when they petitioned for an amended charter, and that this was removed and the following new provision inserted:

"*Provided always,* and it is hereby declared and expressly enjoined, That there shall always be residing at or near such college at least one professor or teacher well versed in the English language, elected, nominated, maintained, and supported by the said corporation from time to time to instruct the students of the said college in the knowledge of the English language.

"*Provided also,* That all minutes of the meetings and transactions of the trustees, and all rules, orders, and regulations relating to the government of the said college, and all accounts relating to the receipts and payments of moneys shall be in the English language and no other."

We have not found satisfactory authority for this statement. It is difficult to think that the able and far-sighted men who were the leaders in this movement could have been so blind as not to see at once that with such a provision the college could never succeed. The Dutch language had already for a century been banished from courts of justice, halls of legislation, and all public business, and was fast being crowded out of its remaining strongholds—the school, the pulpit, and the household.

Besides, the trustees in their petition to the council do not mention this as a feature in the charter that ought to be removed, while they dwell chiefly and emphatically on the fatal distinction made between residents and non-residents of New Jersey. The advice given by the council to the Governor was that the petition should be granted "so far as relates to the distinction of residents and non-residents in the said charter mentioned." This justifies the inference that no change, certainly no important one, in the charter was made, except the elimination of the unfortunate clause concerning residents and non-residents, and also that the provision about the English language was contained in the first charter as well as in the second.

The reasons urged for the founding of this college are fully stated in the charter as follows:

"George the Third, by the grace of God, of Great Britain, France, and Ireland, King, defender of the faith, etc. To all whom these presents shall come, greeting:

"Whereas our loving subjects being of the Protestant reformed religion, according to the constitution of the reformed churches in the United Provinces, and using the discipline of the said churches, as approved and instituted by the national synod of Dort in the year 1618-19, are in this and the neighboring provinces very numerous, consisting of many churches and

religious assemblies, the ministers and elders of which having taken into serious consideration the manner in which the said churches might be properly supplied with an able, learned, and well-qualified ministry, and thinking it necessary, and being very desirous, that a college might be erected for that purpose within this our province of New Jersey, in which the learned languages and other branches of useful knowledge may be taught and degrees conferred, and especially that young men of suitable abilities may be instructed in divinity, preparing them for the ministry and supplying the necessity of the churches, for themselves and in behalf of their churches, presented a petition to our trusty and well-beloved William Franklin, esq., governor and commander in chief in and over our province of New Jersey in America, setting forth that inconveniences are manifold and the expenses heavy, in either being supplied with ministers of the gospel from foreign parts or sending young men abroad for education; that the present and increasing necessity for a considerable number to be employed in the ministry is great; that a preservation of a fund for the necessary uses of instruction very much depends upon a charter;

"And therefore humbly entreat that some persons might be incorporated in a body politic for the purposes aforesaid; and we, being willing to grant the reasonable request and prayer of said petitioners, and to promote learning for the benefit of the community and advancement of the Protestant religion of all denominations, and more especially to remove as much as possible the necessity our said loving subjects have hitherto been under of sending their youth intended for the ministry to a foreign country for education and of being subordinate to a foreign ecclesiastical jurisdiction; know ye, therefore, etc."

Its principal provision declared that the college was founded "for the education of youth in the learned languages, liberal and useful arts and sciences, and especially in divinity, preparing them for the ministry and other good offices."

Forty trustees were appointed by the charter, including, *ex officio,* the Governor or Commander-in-Chief of the colony of New Jersey, the Chief Justice of the colony of New Jersey, and the Attorney General of the colony of New Jersey.

The seal was to bear the motto: *Sol justitiæ et occidentem illustra.*

On May 7, 1771, at a meeting of the trustees held at Hackensack, the location of the college, which was desired both at Hackensack and New Brunswick, was fixed at the latter place, because its citizens, through the influence of Dr. J. R. Hardenbergh and Hendrick Fischer, had come forward with a great amount of subscriptions, and perhaps also because New Brunswick, being larger and situated on the line of travel between New York and Philadelphia, gave higher promise of prosperity for the institution. Other considerations possibly had weight. It has been said that one of these was the fact that New Brunswick was nearer than Hackensack to the German Reformed churches in Pennsylvania, which were under the care of the Classis of Amsterdam, as were the Dutch churches.

The reconciliation of the Cœtus and the Conferentie parties was effected

in October, 1771. In that year a "plan of union" was brought from Holland by Dr. John H. Livingston, who had just completed his studies in the University of Utrecht and been ordained as a pastor of the Collegiate Dutch Church in New York. This plan had been informally approved beforehand by the Classis of Amsterdam. It was adopted by a convention of ministers and elders, embracing both parties, held in New York City in October, 1771, the year after the second charter of Queens College had been obtained. One of the requirements of this "plan of union" was that one or more divines of the Netherlands should be chosen to be professors on recommendation of the Classis of Amsterdam,

"provided, however, that such professor or professors shall have no connection with any English academies, but shall deliver lectures on theology in their own houses to such students only as can by suitable testimonials make it appear that they have carefully exercised themselves in the preparatory branches for two or three years at a college or academy under the supervision of competent teachers in the languages, philosophy, etc."

This disposed of all plans for the establishment of professorships of divinity in Kings and Princeton colleges, and possibly in Queens also, although its charter contained a provision for such professorship. The embittered feelings of the members of the Conferentie party against those who had procured the charter could not, perhaps, be allayed at once, and they could not consent that the teachers of divinity for the whole church should be placed under the direction and control of the trustees of Queens College.

The precise date of the opening of the college, owing to the loss of the first book of minutes, cannot now be ascertained. "It must have been," says Mr. Bradley in his Centennial oration, "prior to 1775, and was probably as early as 1772." The trustees of the college were among the most able, active, and loyal ministers and members of the Reformed Dutch Church, and by their wisdom, moderation, and conciliatory spirit seem speedily to have won the confidence of the churches generally. This is shown by the fact that as early as 1773 they sent to the "General meeting of ministers and elders" a respectful address representing, among other things,

"that they had written to the reverend Classis of Amsterdam and the reverend theological faculty of Utrecht requesting those reverend bodies to recommend a person whom they judged qualified to be called as president of the forementioned college, who should at the same time instruct those youths who chose to place themselves under his oversight in sacred theology, and who would consequently, agreeable to the received articles of union, be a member of the particular and general ecclesiastical bodies, and commending the forementioned college to the kind regard of this reverend body."

In this communication of the trustees we have the germ of the plan, subsequently carried into effect, for the friendly co-operation of the trustees

and Synod, whereby the same person was to act as president of the college and professor of theology, the trustees accepting the conditions of the articles of union.

The general body responded to this overture in the same spirit, agreeing that for the professor's place of residence "Brunswick is the most suitable on account of his relation to Queens College there situated, as well as for the students in regard to livelihood and other circumstances;" that one should be chosen to the twofold office who had been recommended by the Classis of Amsterdam; that the professor of theology will at the same time be and remain president of the college; and also that the reverend body would make efforts to increase the fund for the support of their professor, for which the trustees had already raised the sum of £4,000.

But the times were not favorable for carrying this plan into effect. The country was not only poor, but it was in a state of alarm, for the Revolutionary war was at hand. The Classis of Amsterdam and the University of Utrecht, in answer to the applications of the convention and of the trustees, nominated Dr. John H. Livingston for the professorship of theology, as better fitted for that office than any divine from the Netherlands could be. The nomination reached the general convention in April, 1775, only a few days after the battle of Lexington had been fought. The convention hastily adjourned, to meet again in October of the same year to consider the whole subject of the professorate. At that meeting nothing was done in the matter. The minutes say: "By reason of the pitiful condition of our land, the consideration of the subject of the professorate is deferred." It was deferred for nine years, until the close of the war.

The actual instruction and management of the institution were for many years performed by tutors of the college and teachers of the grammar school. Since the name of Dr. Jacob Rutsen Hardenbergh, who had been exceedingly active and influential in obtaining the charter, appears as President on the diploma of Simeon de Witt under date of Oct. 5, 1776, it is inferred that he had been filling, possibly from the outset and certainly on some occasions, the office of President *pro tempore,* although he continued to discharge his duties as pastor at Raritan. And not only did this brave and self-sacrificing spirit give instruction in the languages, moral philosophy, and other branches, but in company with Rev. John Leydt he went from door to door through New Brunswick begging money for an endowment. He was a man of great energy and sound judgment and is entitled to the praise of being the chief founder of the college. His wife was the widow of John Frelinghuysen and grandmother of Theodore Frelinghuysen, the subsequent president. Her keen intellect, deep and fervent piety, and helpful sympathy in behalf of the young college have made her name honored and cherished among all the families of the Reformed faith.

In the fall of 1776, the British troops having taken possession of New Brunswick, and burned, it is believed, the original college building, teachers and students were scattered. After a brief suspension of literary exercises the college began a new but migratory existence. In consequence of the irregularities likely to be caused by the presence of soldiers, its sessions were held now at Millstone and now at North Branch (Readington), while

the commencement of 1778 was held at New Brunswick. At this time and for some years subsequently the future of the institution was dark enough. The General Synod would only recognize it as a preparatory school, and the value of its promised care over it was much diminished by the appointment of a committee to establish a similar school at Schenectady.

Unfortunately, the minutes of subsequent meetings of the trustees down to 1782 are missing, and consequently we are dependent for the meager information we have about the work of the college during that period to a few notices in the newspapers and to tradition. It is certain that the college was without a president during that period and until 1786. A faculty was constituted of a committee of trustees, who attended quarterly examinations of the college and grammar schools. The first tutor was Frederick Frelinghuysen, son of the Rev. John Frelinghuysen, of Raritan, afterward General Frelinghuysen, of Revolutionary fame. It was the day of small things for the college, and the troubled condition of the country before and during the Revolutionary war made a favorable beginning impossible.

Official notices appeared in the New Jersey Gazette, published at Trenton, as follows:

RARITAN, *January* 4, 1779.

"The faculty of Queen's College take this method to inform the public that the business of the said college is still carried on at the North Branch of Raritan, in the county of Somerset, where good accommodations for young gentlemen may be had in respectable families at as moderate prices as in any part of the State. This neighborhood is so far distant from headquarters that not any of the troops are stationed here, neither does the Army in the least interfere with the business of the college. The faculty also take the liberty to remind the public that the representatives of this State have enacted a law by which students at college are exempted from military duty.

HILLSBOROUGH, *May* 25, 1780.

"The vacation of Queen's College, at Hillsborough (Millstone), in the county of Somerset, and of the grammar school in the city of New Brunswick, is expired, and the business of each is again commenced. Good lodgings may be procured in both places at as low a rate as in any part of the State.

"By order of the faculty:

"JOHN TAYLOR, *Clerk Pro Tem.*"

At what time Col. John Taylor became tutor is not known, but he probably succeeded Frelinghuysen. It is certain that he occupied this position in 1779, and that, with one or two short intervals, he continued in it until 1796, when he became a professor in Union College at its inception. He was the principal teacher during this period. Colonel Taylor, like most of those connected with the college, was devoted to the cause of American liberty. He drilled the students as a military company, and subsequently took part in the battles at Princeton, Germantown, and elsewhere. He wrote text-books in natural philosophy, and rendered efficient service to

education in various ways. Under these faithful men, whose hope and courage are always deserving of grateful mention, thirteen students were graduated before 1776. Among these was Hon. Simeon de Witt, who became Surveyor General of the United States and afterward of the State of New York, and by whom the present plan of laying out the lands of our Western domain was devised.

The record of events during this period is of the most meagre character. The country was painfully emerging from the prostration of the Revolutionary struggle. The currency was in a deplorable condition. The citizens of New Brunswick had suffered more than the rest of New Jersey. Their property had been devastated, their business broken up, their churches burned or dismantled, their securities depreciated. The insignificant funds of the college had been invested in bonds and mortgages, on which poor people could pay neither principal nor interest. It may well be conceived, therefore, that it cost the trustees a struggle to rebuild and equip their burnt college. This they accomplished in 1790, locating it on the present site of the Second Presbyterian Church in New Brunswick, where, according to tradition, their former building had stood..

This earliest college building of which any thing is definitely known was a two-story frame white house, fronting the north, and with its gable end turned in true Dutch style toward George street. It was without cupola or belfry, and was as plain and unpretending in its architecture as the simple taste of the day demanded. This building continued to be occupied by the grammar school and college until 1811.

Meanwhile the trustees of the college embraced an opportunity that presented itself for obtaining a president. By the death of the Rev. John Leydt, in 1783, the churches of New Brunswick and Six Mile Run had become vacant, and the trustees, being unable to give a president an independent support, agreed with the Consistories of these churches to elect to the presidency the minister whom they should call to be their pastor. They, however, signified their preference for Dr. Jacob R. Hardenbergh. The Consistories preferred Dr. Dirck Romeyn, of Hackensack, and called him, and he was accordingly elected president of the college. He declined these calls and soon after removed to Schenectady, where he became the founder of Union College.

In 1784, the Synod—for the convention had now assumed this title—elected Dr. John H. Livingston professor of theology. The trustees now hoped that the proposed plan of 1773 might be carried into effect, and signified their readiness to fulfill their part, and to elect Dr. Livingston president of the college. But the Synod declined to enter into the arrangement. It resolved that their professor should remain in New York, the Consistory there seeing to his support, as he was to continue to be their pastor. At the same time it was resolved to render assistance to Queen's College, and also to the proposed college at Schenectady, which would be "at a proper distance from Queen's College." Dr. Livingston consequently taught students of divinity in his own house in New York, and for a short time at Flatbush, Long Island, until his removal to New Brunswick in 1810.

The trustees, feeling that it was imperatively necessary that the college should have a president, promptly took measures to procure one. They agreed with the church of New Brunswick, which had separated from that of Six Mile Run, to make a joint call on Dr. Hardenbergh. This was accepted by him Feb. 9, 1786. He was pastor of the church in New Brunswick and first president of the college until the time of his death in 1790.

The college now remained without a president during twenty years. Immediately after the death of President Hardenbergh an effort was made to obtain Dr. Livingston to succeed him as pastor and president, but it failed, when an effort was made to obtain Dr. Romeyn, which also failed. Rev. Dr. Linn, one of the trustees, presided at two or three commencements. The Synod was appealed to in vain to carry out the plan of 1773, when a union with Princeton College was discussed by the trustees and decided unfavorably. Instruction was given by tutors. In 1794 Dr. Ira Condict, pastor of the church at New Brunswick, was appointed professor of moral philosophy and superintendent, with authority to employ tutors. The next year (1795) the college was closed and so remained until 1807.

"Although this first period of Queen's College was troublous, yet it had accomplished good work. There were graduated from it over sixty young men, of whom ten were subsequently licensed by the Dutch Reformed Church, while several others became celebrated leaders in politics and science."

The trustees felt the importance of the grammar school. They aimed to secure good teachers for it, and they kept it in operation when the college was closed. Andrew Kirkpatrick, afterward the able chief justice of New Jersey, had charge of it for several years. In 1786 he was succeeded by the Rev. Mr. Lindsley, who was followed by Mr. Ogilvie, and after him by Mr. Stevenson. The Rev. John Croes, rector of Christ Church (Episcopal), New Brunswick, afterward bishop of the Episcopal Church in New Jersey, conducted the school from 1801 to 1808. He was deeply interested in the college and rendered valuable service in reviving it.

To Rev. Dr. Ira Condict belongs the credit of originating a new movement in 1807 for the revival of the college. He was a man of untiring energy, public spirited, and always ready to make any sacrifice in order to secure a noble object. An agreement was entered into by the Synod and trustees, known as the covenant of 1807,[1]

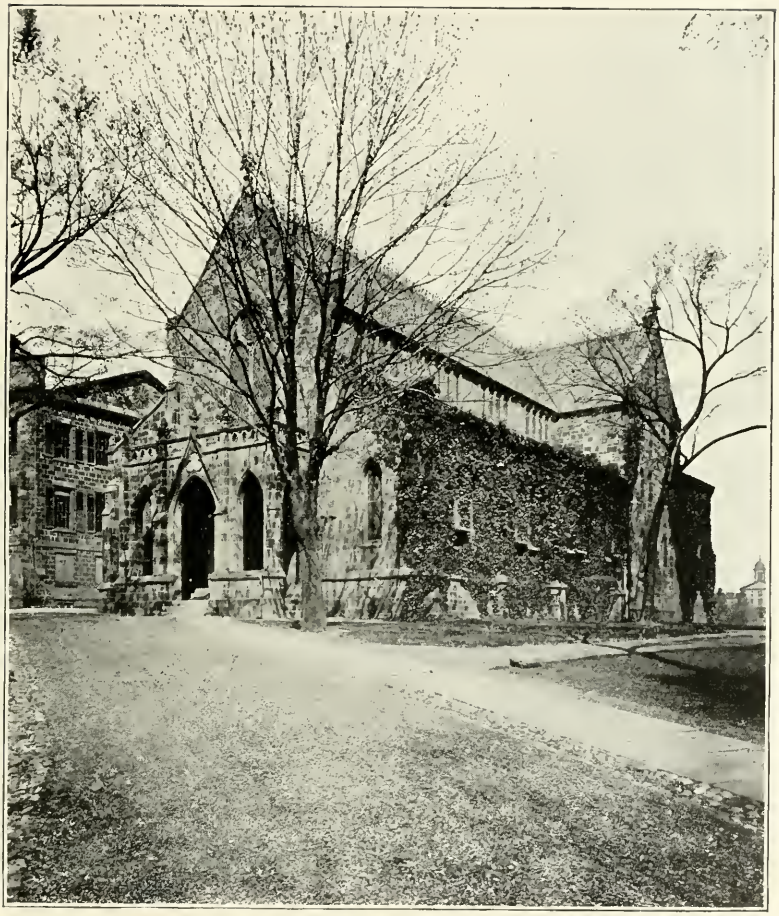
"the principal stipulations of which were * * * that all funds raised for the college in New York should be exclusively appropriated to the support of a theological professorship in the college, and the assistance of young men desirous of entering into the ministry; that the trustees should appoint no professor of theology but such as should be nominated by the Synod; that the permanent professor of theology of the Synod should be located at New Brunswick; that the trustees should call the professor appointed by the Synod as soon as they obtained a fund sufficient for his support, which call Synod requested that he should forthwith accept; that a board of superintendents of the theological institution in Queen's College should be

appointed by Synod to examine theological candidates, etc., and that Synod should provide money to purchase a theological library and for erecting a theological hall, or contribute their proportion toward erecting a building for their joint accommodation."

The General Synod sent an able and stirring address to the churches, and $10,000 were subscribed toward the object in New York in a few days. The trustees were encouraged not only to prosecute vigorously the erection of a new building[4] at a cost of about $12,000, but also at once to revive instruction in the college. Dr. Condict was placed in charge of the highest class, his son, Daniel Harrison Condict, was appointed tutor, and Dr. Robert Adrain was made professor of mathematics. Dr. Livingston was again elected to the presidency, but at first declined. Dr. Condict was then invited to it, but he declined, feeling that he could not undertake the work connected with so responsible a position and at the same time do justice to the large congregation of which he was pastor. How can the debt which the college and church owe to this eminent and faithful man be estimated! He was the chief instrument in the revival of the college. He taught in it during three years. He was instrumental in securing, as a gift from the estate of James Parker, Sr., of Perth Amboy, five acres, which, with the addition of one and one-third acres of ground, now forms the beautiful campus, as well as in starting and urging to completion the noble building known as Queen's. He was indefatigable in collecting moneys in New Brunswick and vicinity, by going from house to house until he had raised more than $6,000 and in various other ways working in season and out of season for the college he loved so dearly. In fact, he gave his life for it. Worn out by cares and labors, his Heavenly Father took him home June 1, 1811, before he had reached his forty-eighth year. He lived to see the building whose corner stone had been laid April 27, 1809, well nigh completed.

Dr. Livingston at length accepted a renewed call to the presidency, and removed to New Brunswick in 1810. He devoted himself mainly to his work as professor of theology. He made it a condition that he should not be asked to do more as president than sign diplomas and preside at commencements, while the burden of government should be borne by vice-presidents. Dr. Condict had acted as such only a few months before his death. He was succeeded in the pastorate of the Dutch Church by the Rev. Dr. John Schureman, who was made vice-president of the college and professor of moral philosophy and belles-lettres. But the college failed to prosper. The funds were increased, according to the fashion of those times, by a lottery, which was duly authorized by the Legislature, and the proceeds of which amounted to $11,000. But it lacked sufficient resources and patronage.

The number of students was encouraging, but since the Church was chiefly interested in the theological professorship, and the trustees were unable to raise means for the completion of the new building and the proper equipment of the literary department, the exercises were suspended again in 1816. Degrees, however, were conferred by the trustees until 1818.



Kirkpatrick Chapel.

During this period of nine years forty-one students were graduated. Eight of these entered the Theological Seminary, and one, Cornelius L. Hardenbergh, a grandson of the first president, became subsequently professor of law in the institution.

At the solicitation of parties interested in a medical college in Duane street, New York, the trustees in 1812 appointed the medical faculty of that institution to be a medical faculty in Queen's College; but, as this department never had more than a nominal connection with Queen's College, it may be dismissed from further notice.[5]

As Queen's College had been originated by the Dutch Reformed denomination, in the strong desire to provide itself with an efficient and learned ministry, so its revival once more, under the name of Rutgers College, in 1825 is traceable to the same cause. "Immediately after the death of Dr. Livingston in 1825, Dr. John de Witt proposed the resuscitation of the college in the hope of increasing the number of theological students, and was seconded by Dr. Milledoler." The theological department had been kept running as a distinct affair during the quiescence of the college, and the plan was now to obtain from the Church endowments for three professorships (two of which were already in existence and partially endowed) in the Theological Seminary, and then to have the three professors give gratuitous instruction, and at the same time to make an effort for independent professorships in the college. The Collegiate Church in New York agreed to pay $1,700 a year for three years, provided that the General Synod should raise $25,000 as a permanent fund, and that the college exercises should be recommenced. And the promise was fulfilled. Over $50,000 were eventually subscribed, of which $27,000, contributed by the Northern Section of the Church, were set apart for the new and third professorship. The election of Abraham van Nest as trustee helped very greatly to bring about this happy result. "The college edifice and lot had been transferred to the Synod in 1825, in consideration of the latter advancing the sum of $4,000 to pay off a debt which the trustees had incurred." In September, 1825,[6] an additional covenant was adopted by which the Synod allowed the trustees the free use of such parts of the seminary building formerly belonging to the college as might be necessary, and by which the two institutions became generally more closely united. Dr. Milledoler became president, and professors were appointed. The distribution of duties was as follows: "Moral Philosophy and Evidences of Christianity, to the Professor of Didactic Theology; Belles-Lettres, Elements of Criticism and Logic, to the Professor of Biblical Literature; Metaphysics and Mental Philosophy to the newly elected Professor of Church History; grammatical instruction of the theological students in Hebrew and Greek was assigned to the Professor of Languages; special provision was made for the religious education of the students. Biblical recitations under the conduct of the President, and Sabbath services in the Theological Hall, were appointed. The government of the college was intrusted to a board of six superintendents, appointed by the Synod and trustees in equal parts. Its administration was given to a faculty consisting of the president, professors, and tutors. That the course of education

might be more beneficial, the number of pay students was limited to one hundred. It was deemed expedient to drop the name of Queens, as it recalled the condition of vassalage from which the nation had been delivered. The present name, Rutgers College, was chosen by the Synod in consideration of the character and services of Colonel Henry Rutgers."[7] He gave $5,000 toward its endowment. Thirty students attended, and the number was soon increased to sixty. The building was adorned with a cupola, in which a bell was hung, and a grammar school edifice was erected. The library, for which the trustees had appropriated $1,800 as early as 1815, was increased, a mineralogical cabinet was commenced, and a Society of Natural History organized by the students; an English and scientific school was established in 1832 under Mr. Mortimer, and a medical school again attempted, which, however, was soon abandoned. Medical degrees were not conferred after 1835, and only rarely after 1827.

In 1833 the corps of instructors was increased by the election of Rev. Dr. Jacob J. Janeway to the vice-presidency and to an unsalaried professorship of the evidences of Christianity and political economy. And to insure fuller instruction in Hebrew, a professorship of Oriental literature was created, and its duties assigned to the professor of Biblical literature.

From 1825 to 1840 two hundred and fifty-eight students were graduated, of whom seventy-one were licensed by the Reformed Church, and many of the others became eminent in other learned professions. In the class of 1836, for example, occur the names of Joseph P. Bradley, LL.D., Associate Justice of the Supreme Court of the United States; George W. Coakley, LL.D., professor of mathematics in the New York University; Frederick T. Frelinghuysen, formerly U. S. Senator; William A. Newell, M. D., ex-member of Congress, and ex-Governor of New Jersey; and Hon. Cortlandt Parker, LL.D., one of the most eminent and successful lawyers in New Jersey.

In 1839 the covenant of 1825 was somewhat modified.[8] It was agreed that the trustees should no longer be required to appoint one of the theological professors as president. The whole administration of the college was referred to the trustees without synodical supervision. The theological professors were released from the obligation to give instruction in the college, but were at the same time requested by the Synod to continue to render such services as they could without interfering with other duties. The Synod, while retaining the title to the property, guaranteed to the trustees the free use of the library room, the chapel, and recitation rooms. They also engaged not to sell or lease the property without the consent of the trustees.

Dr. Janeway had resigned in 1839, and his duties were now assigned to the president. The presidency, after the resignation of Dr. Milledoler in 1840, became filled the same year by Hon. Abraham B. Hasbrouck, who, by his lectures on Constitutional Law, his genial manners, and generous hospitality, contributed greatly during the subsequent ten years to the prosperity of the institution. The theological professors from 1840 to 1867 continued voluntarily and gratuitously to give instruction in the departments from which they had been entirely released as a matter of obligation; and thus they aided the trustees immensely in their efforts to render the college

independent, and to make its curriculum equal to that of other first-class colleges. The faculty was enlarged by the creation of a professorship of modern languages and of an adjunct professorship of ancient languages. The need of more lecture rooms was soon felt, and through the efforts of the alumni a building was erected for the use of the literary societies and other purposes, and named Van Nest Hall, in recognition of services rendered. A residence for the president was also built, now known as "The Fine Arts Building," and a fund secured for his support, making the entire endowment over $50,000. The graduating classes were not, however, large. They numbered on the average from 1840 to 1850 only about eighteen students. This is said to have been caused by the misunderstandings which prevailed throughout the Church on the policy of church extension and on the relation of the college to the Synod.

During this controversy Mr. Hasbrouck resigned the presidency, and his place was immediately filled by Hon. Theodore Frelinghuysen. The college now entered upon a new career of prosperity. Mr. Frelinghuysen was a man of unusual wisdom and guilelessness; his disposition was naturally gentle and always pervaded by a thorough Christian spirit; his manners were conciliatory, and his intellect as discerning as his heart was upright. His influence, therefore, over the Church, as well as over individuals nearly related to the controversy that had for many years involved the college, was strong and of the happiest nature. The feeling of loyalty to the institution began to extend through the entire denomination. During the decade following the second year of his administration the average number of the graduating class ran up to nearly twenty-three, while a larger number than ever before were, on account of increased requirements in scholarship, prevented from graduation. In the class of 1862 there were thirty-eight graduates. Considerable success attended an attempt to increase the endowment fund by the sale of scholarships for $500 each. In 1857 the removal of the seminary into Hertzog Hall, which had just been completed, afforded the college increased accommodations for recitation rooms; and changes in the board of trustees led to a complete change, by the introduction of younger men, in the character of the faculty in 1859 and the following years. A new professorship of English language and literature was created in 1860. Two years later Mr. Frelinghuysen died, universally regretted, and Rev. Dr. William H. Campbell was called to supply his place.

With Dr. Campbell's accession to the presidency the college took a new departure in almost every respect. Although the endowment had been increased during Mr. Frelinghuysen's term so that it amounted to about $75,000, yet it did not afford sufficient means to meet the salaries of the professors and current expenses. The principal was being consumed. At the same time the number of students, owing to enlistments in the army, to the distracting excitement of the Civil war, and to the extraordinary temptations to business enterprise, was diminished to nearly one-half of the usual number. In the graduating class of 1863 there were only fifteen, and in that of 1864 only eleven.

The prospect was disheartening, and yet the president addressed himself

boldly to the task of begging money and of selling limited scholarships at $100 each. He presented the claims of the college in the pulpits of the denomination and to individuals until he raised for a "new endowment fund" the sum of $144,758. But it is only just to add that this great work could never have been accomplished had it not been for the sympathy of every heart and the help of every hand growing out of the influences of the preceding administrations of Mr. Frelinghuysen and Mr. Hasbrouck. This amount lifted the college up to independence, and opened the way for enlarging the course of study by the creation of new professorships.

In 1864 the trustees purchased, by payment of $12,000 to the Synod, the entire right and title of the latter in the college buildings and premises, on condition that they should never be used for any other than collegiate purposes, and that the President and three-fourths of the trustees shall always be members in full communion of the Reformed Church. And in 1865 the Synod still further, upon application of the trustees, formally abrogated the covenant relations of 1807 and 1825. Thus Rutgers College became recognized as absolutely independent and non-sectarian. The fruits of the new endowment now began to be apparent in the establishment of several new professorships. In 1863 a new department, called the Rutgers Scientific School, was organized to meet the demands for more thorough and complete instruction in scientific and practical studies.

The State College of New Jersey, "for the benefit of agriculture and the mechanic arts," was organized as a department in Rutgers College in 1865 under an act of the Legislature of New Jersey, passed April 4, 1864, and was made a part of the scientific school already in existence. Its object was to carry into effect the provision of an act of Congress granting to the several States a certain quantity of the public lands to enable them to establish colleges, the leading object of which shall be "to teach such branches of learning as are related to agriculture and the mechanic arts, in such manner as the Legislatures of the States may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life."

The sale of the public lands allotted to New Jersey amounted to $116,000, which sum is invested in State bonds under the care of the State Treasurer; and the income, at the rate of six per cent. interest, is paid to the trustees. Much credit is due to Dr. George H. Cook, professor in the college and also State Geologist, for his energy and influence in securing the location of the State College erected at New Brunswick by these funds as a part of Rutgers College. This State College, or, as it is generally called, "The Scientific School," was opened for students in 1865. A farm of one hundred acres was immediately purchased for the illustration and development of agriculture. The school has now ten professorships, all ably manned and affording instruction in three courses of study; namely, one in civil engineering and mechanics, one in chemistry and agriculture, and one especially in chemistry. Its courses of study and discipline are under the immediate management of the faculty and trustees of Rutgers College, subject to the supervision and approval of a board of visitors appointed by the Governor, and consisting of two from each Congressional district. It pro-

vides for the State forty free scholarships, which are distributed among the counties according to their population.

From 1865 onward, therefore, the history of Rutgers College is a history of both the old college proper, or literary institution, and of the State College, or Scientific School. The two are served by the same professors; their classes, though distinct, unite in many subjects in the same recitations, and are known by the same designations. The interests of the two departments, in short, are made to harmonize with and to aid each other. And the reciprocal benefits derived from this intercommunication and union can hardly be exaggerated. The young men in the literary department are allowed to pursue practical chemistry by making actual analyses in the laboratory along with the scientific students; and the latter, in turn, compete with the former in elocution and composition, in mental and moral philosophy, in political economy and constitutional law, and in Biblical recitations. The scientific students are thus preserved from the narrowing process of a purely technical education. They do, indeed, get enough of technical training to prepare them, when a little experience has been added to their theoretical knowledge, for entrance at once upon civil engineering and analytical chemistry and into various mechanical and industrial spheres; but along with this they absorb the refining and liberalizing influences which spring from the enlarged culture alluded to above, and which it requires four years to complete. In addition to this the students of both departments join the same literary societies, and thus confer upon each other all the advantages resulting from the generous emulation and contact of minds engaged at many points on different subjects, and having different objects of ambition. The happy effects of these interacting, stimulating, and elevating associations are soon manifested in the character and aspirations of the entering pupils. The Scientific College has done already a noble and far-reaching service in thus educating thoroughly and symmetrically all the faculties of its students, while it has not failed to prepare them for the highest kind of work in practical science and important industries.

In 1866-72 several new professorships were founded, namely, one of analytical chemistry, one of engineering and military tactics, one of mining and metallurgy, one of political economy and constitutional law, and an adjunct professorship of mathematics and graphics. In 1867-68 Hon. Joseph P. Bradley, late Associate Justice in the Supreme Court of the United States, gave a course of lectures on Political Economy and Constitutional Law; in 1868-69 he added a most instructive and satisfactory course on the English Bible.

The religious influences belonging to the college have always been marked and happy, while at the same time entirely free from the bias of sectarianism. A Bible class including all the students is taught every Sabbath morning by the president or one of the professors; and this is followed by a sermon, with the attendant services, under the conduct of one of the clerical members of the faculty, or one of the professors of the Theological Seminary. A general prayer meeting for all the students is held every day at 12 M., and another general meeting for the fraternal conference as well

as prayer is held on every Thursday evening. In addition to these are class prayer meetings and other exercises for practical religious work.

The celebration of the centennial of the existence of the college took place in 1870. By this celebration it was designed to gain two ends: 1. To recount the goodness of God in His care for the college, and to return thanks for the same; 2. To further in some marked way and degree the interests of the college.

It was proposed to accomplish the second of these objects by soliciting subscriptions and by the sale of scholarships at $1,000 each, with the proceeds of which needed buildings might be erected and new professorships founded. Dr. Campbell again undertook the work of raising funds. Several of the trustees nobly responded to his appeal by giving $5,000 each; and the alumni and friends, with unwonted enthusiasm and unanimity, came forward with such gifts as each could afford in aid of the cause. The president canvassed the churches, and sought help from all who would be likely to be interested in the welfare of the college. Under his guidance committees were selected from the former classes to gather class offerings, and June 21, 1870, was appointed to hear the reports from these committees as well as to renew old associations and old love for Alma Mater. This meeting was opened with an historical discourse by Hon. Joseph P. Bradley, and the reports, interspersed with college songs, followed. Seldom, if ever, has there been held by the alumni and friends of any institution in the land a meeting so happy in feeling and so productive of immediate and substantial results as this immense centennial gathering which marks one of the most memorable days in Rutgers' calendar. The aggregate of the sums reported was large and encouraging. And so the president continued his labors until $140,000 were subscribed.

A short time after this Mrs. S. A. Kirkpatrick died, leaving to the college a bequest which amounted to $75,000. Another bequest from Mr. Abraham Voorhees, of Six Mile Run, New Jersey, consisting of $25,000 for a professorship, and of $26,400 for a permanent fund to be employed in maintaining and educating pious young men for the ministry, had been received in 1867. And in 1872 Mr. James Suydam, a trustee and a great benefactor to New Brunswick institutions, died, leaving by will $20,000 to the college. With these increased resources the college was enabled to advance to the very first rank among American institutions by providing thorough instruction in a much greater number of subjects than were ever before embraced in its curriculum, by increasing the requirements of applicants for admission, and by erecting buildings for more ample and needed accommodations. Besides, extensive repairs were made throughout the main building, and its two ends, which had been used up to 1865 and 1867 as residences by two theological professors, were converted into recitation rooms; and an astronomical observatory, a geological hall, the Kirkpatrick Chapel and Library and a grammar school building were all erected in rapid succession. Another effort for the increase of endowment was initiated at the close of Dr. Campbell's presidency, which resulted in obtaining, chiefly through the efforts of Mr. Samuel Sloan, the sum of $50,000.

The successor of President Campbell was Merrill Edwards Gates, Ph.D.,

LL.D., who was inaugurated June 20, 1882, and continued in office until September, 1890, when he resigned to accept the presidency of Amherst College. Dr. Gates was born at Warsaw, N. Y., April 6, 1848; was graduated from Rochester University after receiving the highest honors in 1870. He immediately accepted the principalship of the Albany Academy, which position he held during twelve years. Under his administration this academy was exceptionally prosperous. President Gates is eminent for scholarship, literary culture and oratorical power, as well as administrative ability. The period of his presidency at Rutgers was marked by a high order of work by the students, extension of the curriculum and an increase of facilities and professors. The increase of the library received special attention. P. Vanderbilt Spader, Esq., presented his valuable library to the college. The commodious agricultural building was erected by the state on a site given by Mrs. Catharine Neilson and her son, Mr. James Neilson. In this building the professors, supported by the Hatch fund of the General Government, have their laboratories and offices. In the last year of Dr. Gates's presidency (1890) the beautiful and commodious Winants Hall, for a residence for students, was built on the college campus by the liberality of Mr. Garret Winants, of Bergen Point, N. J.

At the beginning of the college year in September, 1890, Dr. Gates having resigned, the committee on instruction and discipline placed the institution in charge of the senior professor, the Rev. Theodore S. Doolittle, D.D., until the next meeting of the trustees. The board met October 28, 1890, and elected Professor Doolittle vice-president, to act as president until one should be chosen to the office.

Austin Scott, Ph.D., LL.D., the present president of the college, was born at Maumee, near Toledo, O. He was graduated from Yale College in 1869, and spent the following year at the University of Michigan, from which he received the master's degree on examination and presentation of a thesis. The next three years were spent at the universities of Berlin and Leipzig, from the latter of which he received the degree of Ph.D. on examination and presentation of a thesis. He was during the same time engaged with Mr. George Bancroft in the preparation of the tenth volume of his "History of the United States." In 1872 he negotiated the printing of the Geneva Award Case at Leipsic, and was bearer of dispatches to Washington containing the decision of the German Emperor as arbitrator in the dispute between the United States and Great Britain over the Northwestern boundary.

From 1873 to 1875 Dr. Scott was an instructor in the German language in the University of Michigan. From 1875 to 1881 he was engaged in collecting and arranging the materials for Mr. Bancroft's "History of the Constitution of the United States." At the same time he was associate in history in the Johns Hopkins University, organizing in it a seminary of American History and conducting its work from 1876 to 1882. In 1883 he was made professor of history, political economy and constitutional law in Rutgers, and on the 25th of November, 1890, he was elected to the presidency of the college.

He has since that time been conducting the affairs of the college with

great wisdom and energy, and its work has never been performed more successfully than at the present time. During his administration a change has been made in the constitution of the board of trustees whereby two-thirds of the number, exclusive of the trustees *ex officio,* must be communicants in the Reformed (Dutch) Church, instead of three-fourths of the whole number. The teaching of the English Bible has been introduced into the curriculum. College extension has been introduced and is carried on with great success. By arrangement with the theological school the degree of bachelor of divinity is given to students of that institution who on graduating present certificates from its faculty that they have pursued special studies in some one department under the direction of the professor in that department during two years, and have successfully passed the required examinations and presented theses that have been accepted.

The president's house, having become undesirable as a residence on account of its proximity to the railway station, has been converted into the fine arts building. Van Nest Hall has been improved, chiefly by the liberality of Mrs. Ann Bussing, of New York City. A stone wall has been built on the eastern side of the campus, by the liberality of George Buckham, L.H.D., of New York City, a graduate of the class of 1832. The house and lot adjoining the preparatory school building has, by generous contributions from friends of the college, been purchased for the accommodation of the younger scholars. A splendid and thoroughly equipped gymnasium has been built, by the liberality of the trustee, Robert F. Ballantine, of Newark, N. J., on ground given for the purpose by James Neilson, also a trustee. It is in charge of a competent instructor in physical training. Also, by the liberality of Mr. Neilson, the students have the use of the spacious Neilson field for athletic sports and exercises.

In order to carry out their plans for the increased efficiency of the college the trustees need a large addition to their funds, and for this they are at the present time appealing to the friends of the institution.

Rutgers College is not a sectarian institution, though its spirit and influence are decidedly favorable to evangelical Christianity. It was chartered originally for the purpose of preparing young men for the ministry in the Reformed Dutch Church, and so a professorship of divinity was a most prominent provision. But the church preferred to establish its school of theology independent of all literary institutions. So it has come to pass that the college has confined itself to instruction given in the studies that properly belong to the curriculum of every college of arts and sciences. By its charter its president is required to be a member of the Reformed (Dutch) Church, and by agreement with the General Synod two-thirds of the trustees are required to be communicants in said denomination. So far it is denominational. But it is not under the direction and control of any ecclesiastical body. Among the students are found men of all denominations, and men outside of all denominations. And they find no fault with the salutary religious influence of the college. Besides daily prayers, public services are held in the chapel every Lord's day morning, conducted by the ministerial members of the faculty and professors in the theological

Laboratory of the New Jersey State Agricultural Experiment Station.

school. A weekly Bible class is maintained, and students have their prayer meetings and other religious agencies. Invested funds are held and administered by the trustees to the amount of more than $50,000 to aid indigent students while pursuing studies preparatory to the ministry of the Reformed (Dutch) Church. The college has for many years been the chief feeder to the theological school, furnishing a large majority of its students.

For accounts in detail of the rich collection of minerals, shells, coins and objects from natural history; of the library, containing 40,000 volumes and urgently needing a new and more commodious building; of fine art collections and of the literary societies, readers are referred to the admirable history of the institution prepared by the late Professor Doolittle for the third edition of Corwin's Manual (1879) of the Reformed Church in America and to the annual catalogue of the college.

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[1]This article is based on the article by Dr. Doolittle in the third edition of this "Manual," 1879, with modifications and additions from Dr. D. D. Demarest's article on Rutgers College in Dr. David Murray's "History of Education in New Jersey," 1899. The article in the second edition of the "Manual," 1869, was by Rev. William H. Phraner, then of East Millstone, N. J. The Centennial Historical Discourse by Hon. Joseph P. Bradley was in 1870.

[2]Hon. Charles Winfield, in his history of Hudson County, N. J., was the first to refer to this notice. Drs. Corwin and D. D. Demarest actually found it in the library of the New York Historical Society in 1884. It is republished in "Centennial" of New Brunswick Seminary, p. 332.

[3]See Covenant of 1807 in "New Brunswick Centennial," p. 363.

[4]The architect was Major L'Enfant, who laid out also the city of Washington, D. C.

[5]See "Historical Sketch of Columbia College," 1876, p. 148; Medical Legislation in New York Legislature, 1826-7; Dr. Hoosack's Inaugural Discourse at the Opening of the Medical Department of Rutgers College in New York City, 1826; Dr. D. D. Demarest's "Rutgers (Queens) College and Medical Degrees," 1894.

[6]See "Centennial" of New Brunswick Seminary, p. 365.

[7]See Sketch of Rutgers Family in New York "Genealogical and Biographical Record," 1886, vol. 17, p. 82.

[8]See modifications of Covenant, 1839, 1840, in New Brunswick Seminary "Centennial," pp. 365, 366.

CHAPTER XII.

THE THEOLOGICAL SEMINARY AT NEW BRUNSWICK, N. J. (1784—1901).

THE desire to educate young men for the ministry in this country was the cause of an unhappy strife. The church had been accustomed to receive most of her ministers from Europe. In 1658 the first young man went from this country to Holland to be educated and ordained. The number who took this trouble was comparatively few. There were not more than a dozen up to the year 1770.[1] Prior to that date about seventy ministers had come to America to officiate in the Hollandish branch of the Reformed Church and about the same number to officiate in the German branch. The Cœtus and the American Classis during their day (1747-71) licensed fourteen young men[2] to preach the Gospel, while the Conferentie licensed but a single one.[3] Tesschenmaeker had been ordained by the ministers here as early as 1679 without ecclesiastical permission, and perhaps Van Vleck by Freeman in 1710; but Boehm in 1729 and Schuyler in 1736 by special permission of the Classis of Amsterdam. This stimulated the desire for an American judicatory, asked for the next year. John H. Goetschius had been ordained in 1741 on individual responsibility (GOETSCHIUS, J. H.), but reordained in 1748 by order of Classis; while John van Driessen had gone to New Haven for ordination as early as 1727. Morgan had officiated at Freehold (1709-1731) for the Dutch in connection with a Scotch Presbyterian church, he remaining a member of the Presbytery of Philadelphia. The young men who had studied in this country previous to 1770 had found their preceptors chiefly in Erickzon, the Frelinghuysens, Goetschius, Leydt, Hardenbergh and Westerlo. Ritzema and Kalls were the preceptors of the only Conferentie student. Fryenmoet had been ordained by Mancius in 1741, but reordained by order of Classis in 1744. In each case of licensure in this country special permission was required from the Classis of Amsterdam. These applications also were sometimes refused.

But while the Cœtus party was struggling for independent American judicatories and contemplating the formation of regular educational institutions, their opponents were seeking to secure a Divinity Professorship in Kings (Columbia) College. An amendment to the charter of that institution for this purpose was at length secured, but under such circumstances that it was at once repudiated by the Dutch. About the same time (May, 1755) Rev. Theodore Frelinghuysen was commissioned to go to Holland to solicit funds for the founding of a university. Success was expected inasmuch as Schlatter had been very successful in behalf of the German churches in Pennsylvania. His departure was delayed for four

years and then his mission, owing chiefly to the schism in the church, was unproductive.

Eight years later, when Mr. J. H. Livingston was in Holland preparing for the ministry, he proposed to his friends in America that both contending parties should fix on some poor but sprightly boy and send him to Holland to be specially trained for a professor in the American churches (liberal friends in Holland promising to defray the expenses), and thus, ultimately, perhaps the schism might be healed and the churches here supplied with a satisfactory ministry.

But soon after this he formed the acquaintance of Dr. Witherspoon, who been called from Great Britain to take the presidency of the college at Princeton and who visited Holland before embarking for America. Attempts were now made to secure arrangements for the education of a ministry for the Reformed Church at the Princeton institutions, but the party leaders in America objecting to the proposition, the plan failed.

At length, when a union of the two parties was effected, one of the articles of union expressly stipulated that one or more professors of Theology should be chosen from the Netherlands by the advice of the Classis. Another article, apparently added as an amendment, stipulated that such professors should have no connection with any English academies, but should deliver lectures on theology, etc., *in their own houses.*[4] This expression was intended to destroy every thought of union with the Princeton institutions and with Kings College, as a professorship in either of these would necessarily have had a partisan appearance. Neither of these institutions, and not even Queens, is mentioned by name in the articles of union. Yet young men were only to begin their theological studies upon the presentation of suitable testimonials of a liberal education.

As the Synod had no funds, no immediate steps were taken by it to call a professor. Some of the principal churches in the North yet standing aloof from the union, it was feared that premature action might endanger the prospects of the theological endowment. The disturbed political condition of the country also made it impossible to proceed, so that the professorship was not really established till the close of the Revolution. In the meantime Synod advised students to study at their own convenience with Drs. Livingston, Westerlo, Rysdyck, Hardenbergh or Goetschius. During this period only thirteen students were licensed or passed into the ministry.[5]

But while the subject of the professorship was thus pending the trustees of Queens College sought to carry out the plans of the Cœtus party by calling Rev. John Brown, of Haddington, Scotland, to become their Professor of Divinity. He, however, declined. Their funds soon after this (1772) reached the sum of £4,000. They subsequently wrote to the Classis of Amsterdam and to the Theological Faculty at Utrecht to recommend to them a Professor of Theology to be also president of their college and a member of the ecclesiastical judicatories in America. The Synod now ventured (1773) to indorse this action of the trustees (though trenching closely on the articles of union) virtually promising to accept their professor if their plans should succeed. The Synod also now wrote to the

Classis concerning their action, at the same time promising the trustees to help them in securing funds from the churches, but binding the trustees, by the forfeiture of their funds to certain congregations to be named, that their Professor of Divinity should belonged to the Reformed Dutch Church, in fellowship with the Church of the Netherlands. The Classis responded to the communications of both Synod and the trustees, asking for further information. Probably this attempted union made them suspect the existence of party spirit yet surviving. The Synod also betrays anxiety lest their conduct, in the expressive language of their own minutes, should be *overhauled*. The next year, however, the Classis, with the concurrence of the Theological Faculty at Utrecht, recommended their last American student, Dr. Livingston, as the professor. But the battle of Lexington had already been fought and the subject was delayed until the close of the Revolution.

UNENDOWED PROFESSORSHIPS.

At the close of the Revolution the subject of the professorship at once occupied the attention of the churches. Dr. Livingston was in favor of having a Divinity Hall opened in New Brunswick, because it was the most central place for all portions of the Reformed Church—the Dutch in New York and New Jersey and the Germans in Pennsylvania. The idea of a professorship in Columbia College he considered unwise; he would have cordially indorsed a union with the Princeton institutions, but believed that prejudices were too strong to effect it. He expressed the ardent wish that all the churches of the Reformed Faith might be united in one grand national body; he believed it to be practicable and that it would ultimately be accomplished.

But the trustees of Queens College now found themselves without funds. They sought again the patronage of the church, but the Synod felt inclined to postpone the consideration of their proposals. The Legislature of New York had just passed an act relative to the establishment of a university and it was thought best to wait for further developments. The church of Schenectady solicited the establishment of a seminary in that place, while Hackensack put in a similar plea, especially if the college should be removed from New Brunswick. The Synod also now believed that the Theological Professorship would and ought to exist alone, without connection with any college. Yet they felt under obligation, since the institution at New Brunswick had been partially received under their care, that it should have their influence in reference to an endowment and exhorted the trustees to keep it alive. They also encouraged the proposition from Schenectady, believing that a college there would not conflict with the institution at New Brunswick, and appointed a committee to assist in its formation. (Union College.) But they resolved that their Theological Professor should reside in New York and requested the consistory of the church in that city to make the best arrangement possible with him.

In October, 1784, Dr. J. H. Livingston was chosen Professor of Theology by the provisional Synod then existing, and Dr. H. Meyer, pastor at Totowa and Pompton Plains, Professor of Languages. No student could be ad-

mitted to examination for licensure without producing a certificate from Dr. Livingston, and for which, as a suitable *honorarium*, he was to receive five pounds. The church of New York was requested to relieve the professor of part of his services, but this was not done until twelve years later. Dr. Livingston assumed his position on the nineteenth day of May, 1785, by delivering a learned and elegant address in Latin on *The Truth of the Christian Religion* in the church in Garden Street.[6]

But the expense of living in the city was too great for many of the students and some therefore continued to prosecute their studies under their own pastors or other ministers. This compelled the Synod two years after the appointment of their professor (1786) to appoint a suitable Lector in Theology and all were exhorted to seek instruction from the Professor or Lector. Dr. Meyer, of Pompton Plains, was appointed also to this station.

In May, 1791, for the first, the Synod took active measures to attempt to raise a fund for the support of the professor. He had as yet received only a few *honoraria* from students who were able to pay, and the Synod had paid the same for a few others.[7] It was therefore proposed that a subscription should be circulated through the congregations, that the money should be paid semi-annually in six installments and should be deposited as a capital fund in the Bank of New York or some national bank, and that it should be allowed to accumulate till a sufficient fund were procured. Mr. Peter Wilson, of New York, was made the agent to receive the funds and the consistory of the church in New York were made the trustees of the same. This action alarmed the trustees of Queens College (October, 1791) and again they zealously urged their institution on the attention of the Synod and secured a postponement of the above action. They requested the Synod to recommend to them some Professor of Theology to be also President of their college, in agreement with the expectations excited in 1773. A committee was appointed to confer with them in reference to the best method of raising funds, but the Synod declined for the present to recommend a Theological Professor to them till their institution was properly endowed. The next year (1792) two new Lectors in Theology were appointed for the convenience and economy of the students; namely, Solomon Froeligh, at Hackensack, and Dirck Romeyn, at Schenectady.

In 1793 the Synod was greatly offended because the trustees of Queens College had made propositions to the trustees of the college at Princeton without consulting with the Synod to unite with them. They therefore directed that any ministers having funds in hand for Queens College should reserve them till further directed and all action for the endowment of a Theological Professor in that institution was for the present suspended. The Classis of Hackensack also now complained that the Synodical Professorship had been constantly interfered with through the distraction occasioned by the propositions of the trustees and that if a Professorship of Theology were established in that institution it would be only a subordinate office. They urged the Synod to establish a professorial school at once and have a professor to devote his whole time to it alone. The Synod agreed with the Classis of Hackensack and lamented that various adverse circumstances had frustrated their plans from time to time. They there-

fore now determined to renew their efforts to endow an independent Theological Professorship (1793), which efforts had been suspended for two years and a half, in behalf of the trustees of Queens College.

At the first meeting of the newly constituted General Synod in June, 1794, a committee was appointed to report during the session on this subject. Revs. D. Romeyn, S. Froeligh and E. van Bunschooten were the committee with three elders. They reported that no union could be effected with Queens College as long as it was situated at New Brunswick, that it ought to be removed to Bergen or Hackensack and a committee was appointed to confer with the trustees on this subject. But at the same time they reported that the Divinity School could not flourish in New York on account of the price of living; that its continuance there prevented the collection of a fund; that the professor ought to remove to Flatbush, where a classical academy already existed, or to some other convenient place. The Consistory of the church in New York were again asked to relieve the professor of some of his duties and to make a just and equitable arrangement with him. The Synod also promised to urge on the matter of the fund as fast as possible. They now requested Peter Wilson, John Vanderbilt, Robert Benson and Richard Varick to become the trustees of said fund, instead of the New York consistory, the Synod having no corporate existence. They, moreover, now permitted the moneys which had been collected for Queens College to be paid over to the trustees, as all thought of coalition with Princeton College was abandoned. If the trustees should become willing to move the location of their college within three months the committee appointed to confer with them were empowered to call an extra meeting of the Synod. A copy of the action of 1794 was sent to every church.

Owing, probably, to difficulties in making the necessary arrangements with his consistory, Professor Livingston did not remove to Flatbush till the spring of 1796, relinquishing half of his services and half of his salary in the city and receiving nothing in return. He spent four days at Flatbush every week, preaching in the city each Sabbath. The number of his students at once doubled. Everything appeared to be encouraging.

But in October, 1796, owing to the apparent lack of earnest efforts to endow the professorship, the professor sent a desponding letter to the Particular Synod, which was the continuation of the old Provisional Synod which had elected him in 1784. He reviews the history, stating that our churches in America, as in Europe, felt the importance of an educated ministry, that they were the first which contemplated a Theological Institution and that with perseverance they might now have had a respectable establishment. Other churches were waiting to see our success. The principal article of union in 1771 was the establishment of a Theological Professorship, which they had promised the mother church, as one of the terms of independence, should be at once attended to. The plan had been maturely organized in 1789, and Synod solemnly pledged to support the institution. It was believed the establishment ought to exist without connection with any college; and constant action, though in vain, had been taken concerning its endowment. He stated that from a sense of duty he

had now, at the request of Synod for twelve years, added these cares to his pastoral labors, even to the injury of his health, in hopes of a respectable result. He had left the city at the price of half his salary to please the Synod. But the Particular Synod of May, 1796, to which he had reported his removal, had not even passed an approving resolution, much less had taken any decisive steps to carry into effect the action of General Synod of 1794. The professorate had therefore been forsaken and received no countenance from Synod. He feared that the church now did not honestly intend to have any such institution, whatever had been the intention in 1771. He declared his great anxiety on this matter, for no personal reasons, but for the good of the church, and that he as an individual could not struggle much longer alone amid all the discouragements which arise from public neglect. He declared his convictions that as long as he by his private exertions continued thus to supply the necessities of the church no results would be accomplished, that the institution could not long live under present arrangements and therefore he thought that if this (Particular) Synod deemed it improper to do anything it were better for him to discontinue his lectures.

Such a proposition alarmed this Synod and they resolved at once to carry out the propositions of the General Synod of 1794. They ordered a subscription paper to be printed, accompanied by a circular letter in the name of the General Synod to be sent to every church, while they earnestly requested the professor to continue his labors.[8]

But the policy of General Synod now proved to be wavering. The next June (1797) they unexpectedly and strangely determined that it was not expedient to press these matters at present. Financial difficulties, growing out of the revolutions in Europe, may have been the cause. They therefore thanked the professor for his gratuitous services and declared that it would be highly acceptable if, under all these discouragements, he would continue to discharge the duties of his office. And as it was exceedingly inconvenient for all students to get the certificate of the one professor and as different localities would become interested by a professor residing in them, the General Synod now (1797) made the Lectors of 1792 (Drs. Froeligh and Romeyn) full professors. The professors were requested to accept of £10 from each student, or, where the students could not pay, Synod would do it for them. Dr. Livingston accordingly relinquished his school at Flatbush and returned to the full duties of his parochial charge, teaching meantime as before.

In May, 1799, the Particular Synod—forgetting, apparently, that its powers were not as great as before the constitution of General Synod, to which body alone by the Constitution of 1792 appertained the appointment of professors—appointed Drs. Froeligh, Bassett and G. A. Kuypers *teachers* in the Hebrew language. This may have helped to develop the Church Order in 1800 by the division of this old Synod into two Particular Synods of New York and Albany.

In 1800 a committee of one minister and one elder from each Classis was appointed to collect all the acts on this subject and report what measures were necessary to render the professorship respectable and useful.

It was now proposed that the sum of two shillings be laid on every church member annually for six years and that collectors be appointed and receive five per cent. for their trouble, and that the Questor of the General Synod should take charge of the funds.

But experience soon decided that the action of 1797 was bad. The good effects anticipated did not appear. It also now came to be understood that Dr. Livingston held his office only by the appointment of the old Provisional Synod (1784) and that the two professors of 1797 held theirs by the appointment of the General Synod. It was therefore determined to bring back the institution to its former state. It was therefore declared that the election of the two additional professors in 1797 was a *mere temporary expedient* to meet certain circumstances which then existed and that these professors should continue to possess the honors and emoluments of their offices during their lives or good behavior, but should have no successors; that the advantages of an education in a city like New York outweighed all other considerations and therefore that the city was the most eligible place in which to establish a Theological School. The Consistory of the church of New York also reminded the General Synod that by the charter of Columbia College they had a right to appoint a Theological Professor in that institution and that thus support, honor, and permanency might be afforded the professor and the establishment put on a solid foundation, but Dr. Livingston was now elected by the General Synod (1804) its one Permanent Professor. Thus it was thought the professorial endowment would be sooner realized. The Consistory of the church of New York were again appointed the trustees of the funds which might be raised, but Synod declined to blend their Theological Professorate with any establishment not derived from the immediate authority of the Netherlands Reformed Church. Two Professors of Hebrew were also now appointed (1804); namely, Revs. John Bassett and Jeremiah Romeyn. Students desiring to be examined by Classis for licensure must also have a certificate of lingual attainments signed by one of these. The Professors of Hebrew appointed by the Particular Synod in 1799 were now disallowed by the refusal of the Synod to permit their certificates to be honored.[9]

In 1806 three ministers were elected from each Classis to obtain subscriptions and collect moneys for the permanent professorial fund. But every expedient seemed to be unavailing. The resolutions and plans of the Synod seemed to be futile. The uncertainty of location seemed to destroy every effort. The prospects grew faint and dubious. The most sanguine friends of the professorate were ready to despair concerning it.

But at this juncture, after thirteen years' interruption, the trustees of Queens College made a proposition which prepared the way for the ultimate success of the Theological Professorship. They were now excited to revive their college and to make it especially subservient to the Professorate of Theology—in short, to unite this professorate and the college. The trustees applied first to the Particular Synod of New York, which approved and recommended the plan, providing that all the moneys raised in the State of New York should be applied to the endowment of a Theological

Professorship. General Synod sanctioned the revival of the college and the proposed union.

A covenant[10] was then drawn up between the parties (1807) in which the trustees promised to combine the literary interests of the college with a decided support to evangelical truth and the promotion of an able and faithful ministry in the Dutch Church; that the funds raised in New York should be appropriated to the support of a Theological Professorship in the college and to the assistance of poor and pious young men preparing for the ministry; that the trustees should hold the funds for the Theological Professorship and should call the professor elected by Synod as soon as their funds would allow; that a permanent Board of Superintendents should be appointed by the Synod to superintend the Theological Institution, to aid the professor in arranging the course of instruction, to attend the examination of students in theology, to be known by the name of "The Superintendents of the Theological Institution in Queens College;" that the Synod should provide money for a library; and both parties were to unite in erecting the necessary buildings—money, if needed for this purpose, to be taken from the professorial fund.

Synod now enjoined collections to be taken up in all their churches in the State of New York, to help in the erection of the necessary buildings. It was resolved that the Board of Superintendents consist of nine members, three to be taken from each Particular Synod and three from the clerical members of the Board of Trustees.

The efforts to collect funds by the trustees were crowned with unexpected success. The church of New York at once gave $10,000 and the church of Harlem $400.

In less than a year the trustees called Dr. Livingston as their Professor of Theology, according to the covenant, offering him $750 and $250 additional as President of the college. He at first declined the latter office, but ultimately accepted, a Vice-President being appointed to take the burden of the duties. He did not immediately remove to New Brunswick, but waited till the churches under his care should be somewhat provided for, and also lest his removal might retard the increase of the professorial fund. In February, 1810, the trustees offered him $650 additional. He now, after a pastorship of forty years and a professorship, without compensation, of twenty-six in the city, at the age of sixty-four, broke all the ties he had there formed and removed to New Brunswick. He had given his professorial certificate up to this time to about ninety students. By his removal he sacrificed a salary of $2,500 in his New York pastoral charge. He cast himself in faith upon the churches, trusting that they would provide the necessary support. In December of the same year, considering the great sacrifices he had made, the trustees increased his salary to $1,700, allowing also $300 for house rent, promising that if there were any deficiency it should be made up as soon as funds permitted. Two years after this, when his receipts from the trustees had only amounted to $1,200, he generously renounced all charges for the balance against them. The trustees had been embarrassed in their operations by a money crisis in the country.

THEOLOGICAL SEMINARY AT NEW BRUNSWICK.

Dr. Livingston opened the Seminary in October, 1810, with five students. But a few days before he left New York he wrote a letter to his venerable brother in the ministry, Rev. Elias van Bunschooten, suggesting the propriety of his devoting a portion of his property to the benefit of the Theological Institution.[11] The effort was not in vain, but resulted in the endowing of the trustees in the sum of $14,650, which was increased by his will to $17,000. The income of this fund was to be appropriated to the support of "pious youth, who hope they have a call of God to preach the Gospel of Jesus Christ." It at present exceeds $20,000 and has been the means of educating about two hundred and fifty young men for the ministry.

In 1812 Dr. Livingston sent in his first report to Synod, in which he briefly reviewed the facts and stated the present conditions of the Seminary, urging the necessity of prompt and vigorous action respecting the endowment. At the same time the Board of Superintendents was fully organized by the adoption of a detailed plan respecting the government of the Theological School. Synod was to have complete control of it in every particular, appointing its Superintendents triennially, choosing three from each of the Particular Synods and three from the clerical members of the Board of Trustees. These were to superintend the examinations for professorial certificates and have complete control over the students. Three professors, however, were declared to be necessary before the institution should be regarded as completely organized, each of whom should then deliver three lectures a week. A sermon was to be exhibited each week by one of the students on a topic assigned him; the course of study was to be three years. Each student was to be taught natural, didactic, polemic and practical theology; Biblical criticism; chronology and ecclesiastical history; the form and administration of church government and pastoral duties; and to be able to read the Scriptures fluently in the original languages. At the end of three years they were to submit to an examination for a professorial certificate, upon which testimonial they were to be admitted to examination for licensure before their respective Classes.

Dr. Bassett now resigned his position as Professor of Hebrew and Rev. J. M. van Harlingen, of Millstone, was appointed in his place.

From this time the Board of Superintendents has regularly met and has examined about eight hundred students.

Fears were entertained for the welfare of the seminary on account of the waning of the college about this time. The trustees continued to be embarrassed. The erection of the building had involved them in debt. Synod appropriated $3,000 of the Theological Fund to aid in defraying the expenses of the building. In 1815 the plan of a *Theological College* was proposed by Dr. Livingston, having for its object, *primarily*, the education of young men for the ministry. Others, preparing for other professions, might be admitted *speciali gratia,* to a limited number. Its corps of teachers should consist of a Professor of Theology, of Biblical Criticism, and of Ecclesiastical History, to be appointed by the Synod, and a Professor of Mathematics, to be appointed by the trustees; the Theological Profes-

sors were also to perform duties in the college, according to the appointment of the trustees; the two funds were to be blended in one and Synod was to pay half the salaries of their professors. The plan was adopted in October, 1815, but the trustees, being embarrassed in their operations, were not enabled to carry it out until ten years later. About this time also the German Reformed Church made propositions, informally, in reference to the establishment of a common theological institution for the two denominations. It was, perhaps, owing partly to the complicated relations of our own seminary that this plan could not now be entertained. Dr. Livingston, however, at his own expense, published an address to the German Reformed churches in the United States (1819) replete with valuable information and counsel, urging them to establish a theological seminary for themselves.

The propriety of removing the seminary to New York, or even to Schenectady, was now seriously discussed and Dr. Livingston even favored it for a time. But the trustees who held the funds would not consent to it.

In 1814 the Board of Superintendents suggested forcibly to Synod the necessity of another professor. To this end the church of Albany offered to contribute annually $750 and the church of New Brunswick $200 for a term of six years. Synod accordingly, and to the great relief of the now aged Livingston, the next year elected Rev. John Schureman Professor of Pastoral Theology and Ecclesiastical History. After his death in 1818 the second professorship embraced the departments of Oriental Literature and Ecclesiastical History. Rev. Thomas de Witt having declined an appointment to this position, Rev. John Ludlow was chosen. He continued in this department for five years, when Rev. John de Witt was chosen his successor.

The further endowment of the institution now weighed heavily on Dr. Livingston's mind. He felt that unless speedy measures were taken for this end, the institution must die. In 1822 subscriptions were started, Dr. Livingston heading them with $500, and nearly $27,000 were subscribed within a year in the Particular Synod of New York.

The Particular Synod of Albany now made efforts to endow a third professorship. Dr. L. saw this enterprise in its inception, but did not live to see it completed. He, however, lived long enough to see that success was certain and that the institution for which he had sacrificed so much during forty years was established on a firm foundation. Different professors in different parts of the church had been appointed for the convenience of students, and Dr. Livingston had had an assistant most of the time in New Brunswick; but it was only after his death, though in the same year, that the theological institution was fully organized by the full complement of professors—De Witt, Milledoler and Woodhull. The Particular Synod of Albany by the fall of 1825 had subscribed about $27,000, also, for the endowment of the third professorship. It was several years before these moneys were paid in (some of the subscriptions, indeed, were lost), but in the meantime the church of New York for several years gave $1,750 per annum and other churches or friends assisted in meeting the deficiency. Synod now purchased the college building in payment of the obligations of

the trustees to them. The trustees had saved the professorate in 1807 by taking it under their care and the Synod now saved the college from extinction by a similar kindness. The plan proposed in 1815 was substantially revived. The Theological Professors became professors also in the college and thus that institution, under the name of Rutgers, was reopened. (Rutgers College.)

Death almost immediately invaded the professorship, as Dr. Woodhull died within a year of his appointment and Dr. James S. Cannon was elected in his place.

In 1824 the first change was made in reference to the appointment of the Board of Superintendents. Henceforth two from each Classis were to be appointed to constitute this Board, except from the Classis of New York, which was to have four members—all to be appointed by Synod. Ten years later the Classes were permitted to nominate and Synod confirmed them. In 1838 the plan was again changed, limiting the number to one from each Classis and only one-third of that number were to be elected each year to prevent an entire change in the board at once. The next year, however, Synod resumed its right of appointing the whole board itself; but in 1841 the plan of 1838 was again adopted. In 1848, at an extra session of Synod, the plan was entirely changed so that eight should constitute the board, an equal number to come from each Particular Synod; but this action was rescinded the next June and the former plan resumed.

In 1872 an important change was made in the constitution of the Board of Superintendents. It was made to consist of four ministers and four elders from each of the Particular Synods of New York, Albany and New Brunswick, together with one delegate from the Particular Synod of Chicago. These were to be nominated by the Synods respectively and confirmed by the General Synod. The normal term of service was to be four years and the terms of service of one-fourth of the members were to expire each year. This change created dissatisfaction and the restoration of the previously existing plan was immediately and strongly urged. The result was that in 1876 it was resolved that the board should consist of one member from each Classis (excepting the Classes connected with the Particular Synod of Chicago) to be nominated by the respective Classes, together with six elders, to be appointed directly by the General Synod, the term of office to be three years. In 1877, when the Theological Department at Hope College was suspended, the rights of the Classes of the Particular Synod of Chicago to representation in the Board of Superintendents at New Brunswick were restored. The board meets annually in the month of May for the examination of students and such other business as may require its attention.

In 1828 the old professorial fund, which had been the cause of much misunderstanding between the College Trustees and the Synod, almost coming to a lawsuit, was transferred to General Synod, and the same year a Board of Education was established, to which, having been remodeled in 1831, were committed all the educational interests of the church, as well as the immediate care of the beneficiaries. (Board of Education.) In 1832, Dr. de Witt having died, Dr. Alexander McClelland took the chair

Peter Hertzog Theological Hall.

of Biblical Literature. Three years later the Theological Professors were organized into a Faculty, to hold monthly meetings and exercise a general supervision over the students.

In 1841 the students complained of the requirement to commit *Mark's Medulla*, which led to the adoption of a new plan for the Didactic Professor; namely, to deliver lectures on theology. This action, however, led to the resignation of Dr. Milledoler. Rev. Samuel A. van Vranken was elected to his place. The Theological Professor was now relieved from the presidency of the college.

In 1851 Dr. William H. Campbell succeeded Dr. McClelland in the department of Biblical Literature and the next year Dr. John Ludlow succeeded Dr. Cannon, who had been stricken down by disease and declared to be Professor Emeritus. He, however, died in the same year.

The want of a theological hall separate from the college building began now to be seriously felt. Several young men were known to have gone elsewhere to study, on account of the high price of board in New Brunswick. Elsewhere they could board in commons. The students drew up a memorial, stating their difficulties and their wants, and which paper passed through the hands of the Faculty to the Board of Superintendents. The board took immediate action on it and their efforts were crowned with complete success. At the personal solicitation of Dr. Ludlow Mrs. Anna Hertzog, of Philadelphia, donated $30,000 for its erection, with the condition that it should be called "The Peter Hertzog Theological Hall."[12] Col. James Neilson then gave a lot of ground, valued at $14,000; Mr. David Bishop gave an adjoining lot, valued at $1,200; Mr. Charles P. Dayton gave an adjoining lot; and $2,000 were given by Messrs. Francis and Wessel Wessells, of Paramus, N. J., to purchase still additional land to make the rectangle complete. The building was speedily erected[18] and contained dormitories, refectory, lecture-rooms, chapel and library. Since the erection of James Suydam Hall the professors have occupied lecture-rooms in it and the library has been removed to the Gardner A. Sage Library Building.

The next year Dr. Ludlow, after a protracted illness, was called away and Dr. Samuel M. Woodbridge was elected in his place. Synod also engaged Dr. G. W. Bethune for one year to give a course of lectures on Pulpit Eloquence to the students. On the 1st day of January, 1861, Dr. van Vranken died, and Dr. Joseph F. Berg was elected in his place. Two years later Dr. John de Witt, son of the former professor of the same name, was chosen to the chair of Biblical Literature, made vacant by the resignation of Dr. Campbell. About this time, also, the Theological Professors were relieved of further duties in the college. In 1864 the Synod transferred the college property back to the trustees and the next year the covenants of 1807 and 1825 were finally annulled. The money thus accruing was devoted to the erection of the beautiful professorial residences then in course of erection. The same year a fourth professorship, namely, of Sacred Rhetoric and Pastoral Theology, which had been suggested and desired for many years, was, by a very general subscription through the churches, secured and Dr. David D. Demarest was elected to this position.

In the year 1871[14] Dr. Berg was removed by death, and Dr. Wm. G. T. Shedd was elected to fill the vacancy, but he declined the call. Professor Woodbridge, by appointment of a committee of General Synod, gave instruction to the Middle and Senior Classes in Didactic and Polemic Theology for one year. By the Synod of 1872 Dr. Abraham B. van Zandt was elected James Suydam Professor of Didactic and Polemic Theology.

A Standing Committee on Peter Hertzog Theological Hall was appointed in the year 1857, immediately on the completion of the building. It consisted of six persons, including the three Theological Professors, and had the general charge of the property, to keep it in repair and to attend to such business matters as might be necessary for its proper preservation. This committee was also authorized to secure such additional funds as might be needed to accomplish the objects of the institution; but the expenditures of the Hall and the adjacent grounds were not in any case to exceed the amount of funds actually collected. The committee in 1864 undertook the work of obtaining funds for a needed increase of endowment and also for the establishment of a Professorship of Pastoral Theology and Sacred Rhetoric, the need of which was by every one acknowledged. They were stimulated to this by receiving from Rev. Nicholas E. Smith a subscription of $40,000 for the increase of the endowment, on condition that a like sum should be raised for a new professorship. The next year (1865) they reported that the work was well nigh completed, whereupon the Synod established the professorship and elected and installed a professor. In 1867 they reported the subscriptions and moneys they had received, amounting to $62,233.09, of which what remained after the establishment of the professorship was to be used for the building of three professorial residences, which were subsequently erected on the seminary grounds. The professors, as members of this committee, raised almost the whole amount, a work in which they were obliged to expend much time and labor. In this Dr. De Witt was especially active.

But unfortunately the large subscription with which they had commenced could not be collected, although the subscriber had paid the interest on his bond for two years, thus giving the best possible proof of his good faith. This caused embarrassment and made a new effort necessary. The Synod, in order to relieve the professors from this work, and wishing quickly to obtain the desired result, reconstituted the committee in 1868, making it to consist of nine laymen, with whom one professor appointed by the Faculty was to be associated. The committee was authorized to employ an agent to obtain subscriptions and collect moneys, and directed, after expending what was necessary for repairs, to pay the remainder into the treasury of General Synod. It was also to be the Executive Committee of the Board of Superintendents, to report to them, to meet with them annually for a full consideration of the temporal interests of the seminary and to be under their general direction. The Synod at the same time passed a resolution requesting the Board of Directors to co-operate with the committee in raising $100,000 for completing the endowment of the seminary and for the payment of the debt of the Synod. The committee and board jointly employed Rev. Dr. James A. H. Cornell as agent (1869-1873) and he com-

menced the work with enthusiasm and vigor, and was cheered by receiving from Mr. James Suydam $40,000 for the endowment of the Professorship of Didactic and Polemic Theology, to which he subsequently added the sum of $20,000. Very appropriately the Synod attached his name to the professorship. The Synod also gave Dr. Cornell a direct appointment as its agent, but inasmuch as it was found to be very difficult to convene the committee, it being composed of men pressed by business engagements, it was changed the next year and made to consist of one Theological Professor appointed by the Faculty and five other members (not necessarily laymen) to be appointed annually by the General Synod. The committee was in 1870 appointed for three years instead of one, in order to complete improvements in the Hall that had been commenced by them. In 1873 a further reappointment of the committee for three years was made, and in 1876 a change was again made. It was then resolved that the committee should consist of one Theological Professor and five other members, a majority of whom should be laymen, and the normal term of service to be five years, one member to be elected annually. Inasmuch as the number of buildings to be cared for had greatly increased, the name of the committee was now changed to Committee on Seminary Grounds and Property.

The reports of this committee, regularly presented to the General Synod, showed a vast amount of work done, of which the Synod frequently made grateful acknowledgment. Extensive improvements and repairs were made to Peter Hertzog Hall. Water and steam-heating were introduced and all its appointments made it an attractive dwelling-place. A rector was appointed to take charge of the Hall and have the oversight of the students. James Suydam Hall, the gift of Mr. James Suydam, of New York City, was erected on the east side of Hertzog Hall. It was dedicated (the General Synod attending) June 5, 1873, and contains a spacious gymnasium, museum and five lecture-rooms. In front of it a bronze statue of Mr. Suydam was placed by his friends, a well-deserved tribute to the memory of this liberal benefactor of the seminary. He was indefatigable in personal services as chairman of the committee as long as his health permitted him to render them. The aggregate of his pecuniary contributions to the seminary exceed a quarter of a million dollars. He presented the costly building named after him; gave $60,000 for a professorship; $9,000, being half of the purchase money, for a professorial residence, presented by Colonel Sage and him jointly to the General Synod; $2,500 for the purchase of books for the library, besides smaller gifts for various purposes. He also bequeathed the sum of $20,000 to the General Synod, the interest of which is to be used for the maintenance of James Suydam Hall; $20,000, the interest of which is to be used for the improvement of the grounds and repair of seminary buildings; and $20,000 to be used for the erection of a new dwelling for the James Suydam Professor of Didactic and Polemic Theology.

On the west side of Peter Hertzog Hall was built the Gardner A. Sage Library. This is a fire-proof building, erected by Mr. Gardner A. Sage, of New York City, and presented by him to the General Synod and dedicated (the General Synod attending) June 4, 1875. In addition to his gift of

the building Colonel Sage paid the salary of the librarian, and for the services of the janitor, for coal and other incidental expenses annually. He also contributed $2,500 for the purchase of books and $700 annually for several years for the ordinary expenses of Peter Hertzog Hall and united with Mr. Suydam in the purchase and presentation to General Synod of a professorial residence, at a cost to each of them of $9,000. Quite as valuable, perhaps, as these gifts were his indefatigable personal services to the institution as Chairman and Treasurer of the Standing Committee.

Through the efforts of Dr. Cornell about $50,000 were secured for the library, chiefly in subscriptions of $2,500. These moneys were given, not to be invested, but to be spent, as soon as it could be judiciously done, in the purchase of books. The selection of books was made by a committee of the General Synod, consisting of Rev. Drs. T. W. Chambers, E. T. Corwin, C. D. Hartranft and Prof. Jacob Cooper, of Rutgers College, in connection with the Theological Professors. The library was also made accessible to the citizens of New Brunswick and others.

Thus great things were done for this seminary. Most of those done after the fourth professorship and the building of professorial residences are to be attributed to the enthusiastic spirit and the untiring labors of Dr. Cornell as the Synod's agent. Years will only increase the church's appreciation of his signally successful work. In the year 1873 Mr. Nicholas T. Vedder, of Utica, N. Y., presented to the General Synod $10,000 in railroad bonds for the establishment of a course of lectures, to be delivered by a member of the Reformed (Dutch) Church to the students of the seminary and of Rutgers College, on "The Present Aspects of Modern Infidelity, including Its Cause and Cure." The lecturer was to be chosen by the General Synod, by ballot, at its annual session, and five lectures at least were to be delivered by him. Certain conditions were made concerning their subsequent publication, and the lecturer was to receive for his compensation such income as might be realized from the fund during the year. The Synod accepted the gift with the conditions and established the "Vedder Lecture on Modern Infidelity."

The following have been the lecturers on this foundation and their topics:

1874. Rev. Isaac S. Hartley, D.D.—Prayer and Its Relation to Modern Thought and Criticism.

1875. Prof. Tayler Lewis, LL.D., L.H.D.—The Light by Which We See Light, or Nature and the Scriptures.

1876. Rev. Talbot W. Chambers, D.D.—The Psalter, a Witness to the Divine Origin of the Bible.

1877. Rev. William R. Gordon, D.D.—The Science of Divine Truth Impregnable, as Shown by the Argumentative Failure of Infidelity and Technical Geology.

1878, 1879, 1880, 1881. No lectures delivered.

1882. Rev. William Ormiston, D.D.—Inspiration.

1883. Rev. John B. Drury, D.D.—Truths and Untruths of Evolution.

1884. Rev. Cornelius van Santvoord, D.D.—The Negations of Infidelity.

GARDNER A. SAGE LIBRARY.

JAMES SUYDAM HALL.

1885. Rev. William H. Campbell, D.D. (No lecture.)
1886. Rev. George S. Bishop, D.D.—Inspiration, Literal and Direct.
1887. Rev. John H. Oerter, D.D.—Socialism.
1888. Rev. Jacob Cooper, D.D., D.C.L.—Doubt.
1889. Rev. Alan D. Campbell.—God's Thoughts as Seen in the World's Progress.
1890. Rev. John A. de Baun, D.D. (No lecture.)

Unfortunately the railroad company whose bonds were given for the establishment of these lectures, failed to pay interest on them after the year 1875. The lecturers thereafter received no pecuniary reward. It is due to the members of the Board of Directors to say that they are entirely free of responsibility for this loss; for Mr. Vedder, in the "Instrument of Gift," enjoined it upon the Synod to "hold these bonds until they should arrive at maturity." After 1890 the appointment of a lecturer was discontinued. Just before its discontinuance, however, a new lectureship was established. The Hon. N. F. Graves, of Syracuse, N. Y., provided for "Lectures on Missions" in 1888-9 and for several succeeding years. At his death in 1896 he left $10,000 for the endowment of such Lectureship. The appointment on this foundation continues. The lecturers have been as follows:

1888-9. Revs. Henry Stout, Cyrus Hamlin, D.D., L. W. Kip, D.D., E. M. Wheny, D.D., F. F. Ellinwood, D.D.
1889-90. Rev. John Hall, D.D.
1890-1. Rev. Arthur T. Pierson, D.D.
1891-2. Rev. Alexander J. Gordon, D.D.
1892-3. No lecture.
1893-4. Rev. George Smith, C.E.I.
1894-5. Rev. William Imbrie, D.D.
1895-6. Rev. Chester D. Hartranft, D.D.
1896-7. Revs. Joachim Elmendorf, D.D., Rev. F. S. Schenck, D.D., Rev. John Scudder, D.D., Rev. Henry Stout, Rev. E. P. Johnson, D.D.
1897-8. Revs. S. M. Zwemer, A. C. de Wall, D.D., C. L. Wells, D.D., M. H. Hutton, D.D., E. A. Collier, D.D.
1898-9. Revs. Wilson Phraner, D.D. (four), William I. Chamberlain (one).
1899-1900. Rev. James F. Riggs, D.D.
1900-1. Rev. George F. Pentecost, D.D.
1901-2. Mr. Robert E. Speer.

This emphasis on Missions is in keeping with the historic spirit of the institution, a Society of Inquiry having been founded in 1811 among its students. From 1811-1820 this was known as the Berean Society. Many of its members have gone to the foreign field. Significant of this interest is it also that the Inter-Seminary Missionary Alliance, comprising all denominations, was inaugurated under the special auspices of this Seminary in 1880.

During a long illness of Professor van Zandt in 1878 the Rev. Dr. T. W. Chambers served in his place. Professor van Zandt resigned in 1881 and six weeks later died. Rev. Dr. C. D. Hartranft was elected his successor, but declined. Rev. Dr. William V. V. Mahon was then chosen. In 1883

the long-desired fifth professorship was founded. That generous and devoted friend of the Seminary, Mr. Gardner A. Sage, left $50,000 for such endowment. During 1883-4 the Rev. Drs. T. W. Chambers and E. T. Corwin served with Professor De Witt in the Exegetical Department, and the General Synod in 1884 constituted the new Professorship of "Old Testament Languages and Exegesis," Prof. De Witt remaining in the Chair of "Hellenistic Greek and New Testament Exegesis." Rev. Dr. John G. Lansing was chosen to the new chair. Mr. Sage's liberality was not bounded by this legacy and the Library building and other gifts. Just before his death he gave nearly $100,000 for various uses: $35,000 for Library maintenance; $20,000, endowment for purchase of books; $25,000, endowment for Hertzog Hall maintenance; $5,000, endowment for scholarships; $5,000, for immediate use on the Library building. Property improvement at this time included the erection in 1883 of the professorial residence provided for by Mr. James Suydam, and in 1891 of a librarian's residence, with funds available from gifts of Mr. Sage.

In 1883 the General Synod provided that the senior Professor, at that time Dr. Woodbridge, be called Dean, and be endowed with disciplinary powers as the Faculty might arrange. In 1884 a new curriculum, prepared by a committee of the preceding Synod's appointment, was adopted, designed to keep the institution abreast of the times in theological training. In 1888 a new "Plan of the Seminary" was adopted, including this curriculum. It changed the title of Dean to President and defined more clearly and with some amendments the government and procedure of the institution. Since 1880 public Commencements have been held, including addresses by three of the graduating class, by a Professor, and by a member of the Board of Superintendents.

An event notable in the record is the celebration in 1884 of the Seminary's one hundredth anniversary. As the oldest theological school in the land, its centennial deserved and received peculiar interest within and without the denomination. An observance was proposed in the Synod in 1881. The next year a committee, consisting of Rev. Drs. P. D. van Cleef, J. H. Suydam, and D. N. Vanderveer, was appointed. Their plan, partially reported in 1883, was in detail adopted in 1884. A committee on endowment was appointed to act coincidently, and a co-operating committee was appointed by the Alumni Association. The celebration was held on the 28th and 29th of October in the First and Second Reformed Churches of New Brunswick, and was a distinguished success. Quoting the committee's report:

"The addresses during the five sessions were as follows: On Historical Theology, by the Rev. Prof. S. M. Woodbridge, D.D.; on The History of the Theological Seminary, by the Rev. Prof. David D. Demarest, D.D.; on The Relation of the Seminary and Rutgers College to Each Other, by the Rev. Dr. William H. Campbell; on The Influence of the Seminary on the Denominational Life of the Church, by the Rev. Dr. W. J. R. Taylor; on Theological Instruction at the West, by the Rev. Dr. C. E. Crispell; on The Ministry of the Past and the Future, by the Rev. Dr. F. N. Zabriskie; and

a closing address, by the Rev. Dr. A. R. Van Nest. Congratulatory addresses were also delivered by Merrill E. Gates, LL.D., President of Rutgers College; by Prof. T. Sanford Doolittle, D.D., representing the Faculty; by Prof. Charles Scott, D.D., representing Hope College; and by A. V. W. van Vechten, Esq., representing the Collegiate Church.

"The salutations of nine of the principal Theological Seminaries, embracing several denominations, were presented in person by distinguished Professors, delegates from those institutions, and of as many others, by fraternal letters. Congratulatory epistles were also received from the Theological Faculties of Utrecht, Kampen, and the Free University of Amsterdam, in Holland; and from the Venerable Prof. Nicholas Beets, of Utrecht. Letters of regret were received from many graduates and other friends of the Seminary, distinguished in public, as well as honored in private life, including the Governor of New Jersey. Two poems were also contributed for the occasion; one by Mrs. Merrill E. Gates and the other by Rev. Denis Wortman, D.D. The meetings were all largely attended and a deep interest was manifested in the services. At the close a committee was appointed to publish the proceedings, including addresses and other matter of historical value."

The committee thus appointed, Rev. Prof. D. D. Demarest, D.D., Rev. Dr. P. D. van Cleef, and Rev. Dr. E. T. Corwin, issued the "Centennial Volume." This is not only a record of the centennial occasion, but an invaluable résumé of the rich historical material attaching unto the hundred years' life of the institution, a monument of accomplished and painstaking research and compilation.

About this time, 1885-6-7, the Museum grew notably in value. It was especially fostered by Professor Lansing, who made for it many valuable acquisitions from the East, especially Egypt. Through others also came gifts of interest. Through Professor De Witt, the table around which the American Revisers of the translation of the Old Testament sat during their sessions through fourteen years; and later, from Mr. S. B. Schiefflin, a most valuable collection of ancient coins. Changes were made in Suydam Hall in 1888, providing an excellent room for the Museum. Almost coincident, however, with the centennial celebration, a diminution in the number of theological students, perhaps general throughout the country, excited some disquietude. Happily, responsive to the awakened thought of the church and enlarged prayer, the day of grave anxiety was but brief, and before the decade had closed the number of students was not only normal, but above the average.

The last decade of the nineteenth century was peculiarly marked by changes in the Faculty, almost as many as in all the earlier course of the half-century. In 1892 Professor De Witt resigned after twenty-nine years of service, having honored the Seminary not only with his long-continued, scholarly class-room work, but as well by his translation of the Psalms, and by his esteemed membership in the American Committee on the Revision of the Old Testament. The Rev. Dr. James F. Riggs was elected his successor. Later in the same year Professor Mabon died, after eleven years

of the most mature and thorough professorial work. In 1893 Rev. Dr. J. Preston Searle was elected his successor. In 1898 Professor Riggs resigned to enlist his recognized abilities in the active pastorate again, and the Rev. John H. Gillespie was elected his successor. In the same year, after the closing of the Seminary and the adjournment of Synod, and after but a week's illness, Professor Demarest, beloved Professor for thirty-three years, died, having served the Seminary not only in the class-room, but conspicuously in its administration, as Secretary of the Faculty; and having served the entire Reformed Church with his authoritative writings upon its Standards and History. In December of the same year Professor Lansing, after fourteen years of service marked by great ability and intense work, but by long and serious ill-health, resigned. The General Synod of 1899, in the two elections thus devolving upon it, chose the Rev. Dr. Ferdinand S. Schenck to the chair of Practical Theology, the Rev. Dr. John H. Raven to the Old Testament chair. Then, as the new century opened, came the resignation of Professor Woodbridge, whose fortieth anniversary as Professor had been nobly celebrated in 1897, who for a long time had been Dean or President of the Faculty, the impress of whose life and teachings is upon all the Church. In 1901 the Rev. Dr. W. H. S. Demarest was elected Professor of Church History and Dr. Woodbridge was declared Emeritus. The Synod, however, continued him in such service as he might find it possible to perform.

This latest period presents also other changes than those in the Faculty. The "Plan of the Seminary" was somewhat amended in 1894, and the method of electing Professors also somewhat changed. The right of nomination to the General Synod was now accorded to the Classes. In 1893 a scheme of special study leading to the degree of Bachelor of Divinity was added to the curriculum. Arrangements were made with Rutgers College for the conferring of this degree upon such graduates of the Seminary as the Seminary Faculty may certify to be qualified therefor by completion of a prescribed extra course in some department. In the eight years since that time twenty-one students have done such work and received the degree. A further step in the encouragement of good scholarship was the establishment in 1897 of annual written examinations of the several classes under supervision of a committee of the Board of Superintendents with the Professors. Efficiency in instruction has been promoted and wider reach of the Professors' work attained through the printing since 1893 of various Seminary lectures and outlines, text-books of Professors Woodbridge, Demarest, Lansing, and Searle, besides other publications. Funds for such printing were variously provided until now, in 1901, the "Rev. Dr. Archibald Laidlie Memorial Fund" of $5,000 has been given by a descendant of Dr. Laidlie, the income to be used for this purpose.

During this time also the Library has steadily increased, through purchases and donations. It has been under the charge of John C. Van Dyke, L.H.D., Librarian since 1878, and Professor of Art in Rutgers College, and author of various works on art. This Library is open morning and afternoon for Seminary, college, and city use. Dr. Van Dyke published in 1888 "Notes on the Sage Library," giving an account of some of its rare and

special treasures. A second edition, revised and much enlarged and going also into the history of the Library, has just been published, 1902. The Museum also received some increase and is now open to the public at stated times. It is under the charge of Professor Gillespie as Curator.

The Standing Committee on Grounds and Property, by action of General Synod in 1895, was made to consist of the entire Faculty, together with five members chosen by the Synod. A Superintendent of Property is under their appointment and direction. Extensive repairs in Hertzog Hall and other of the properties during 1899-1900-1901 are worthy of record, accomplished by the gifts of many generous donors and largely by the liberality and energy of Mr. John S. Bussing of the Standing Committee.

The necessity of extra gifts for ordinary matters displays the financial situation which in recent years has confronted the Seminary. The income of endowment decreased from an average of nearly seven per cent. to an average of little over four per cent. No large general endowment gifts have been received since those of Mr. Suydam and Mr. Sage, except the bequest in 1886 of Colonel Egbert Silvernail, of Gallatin, N. Y., amounting to $23,000. The total annual income of the Seminary became $5,000 less than formerly. The cut is at every point, Professorate, Property, and Library. Salaries, repairs, modern and progressive equipment united to compel earnest and insistent call upon the Church for new endowment or gifts for immediate use. The General Synod of 1897 appointed a Committee on Seminary Finance, composed of representatives from the Board of Directors, the Board of Superintendents, and the Standing Committee. From that time the work has been prosecuted under their arrangements and by the Rev. Dr. James Demarest as Financial Agent with view to $250,000 new endowment. The results thus far secured are encouraging, but not yet at the needed measure of success. Many churches are making annual gifts, and many individuals are contributing for immediate expense. The endowment has received in cash or assurances nearly $80,000. The largest gift paid in is $25.000 from Mr. Ralph Vorhees. The Alumni Association, which for several years has maintained a vigorous life and a very successful annual reunion, is raising its own fund for a Fellowship and has paid in nearly $3,000. The Seminary now has, in all, $463,000 of invested funds, of which $286,000 are Professorial funds; $122,000, funds for the care of the property; $31,000, special funds; and a general fund of $23,000.

The needs of the institution are these, in part:

I.—The establishment of Fellowships of about $500 or $600 yearly for two years, to be given to such students as, at the end of the course, shall show most proficiency, and shall desire opportunity for further study.

II.—Increased endowments for the maintenance and care of Hertzog Hall and the Gardner A. Sage Library, and for the care of the grounds and residences.

III.—Increase of the General Endowment so as to maintain and equalize the salaries of the Professors.

IV.—The creation of Special Funds for instruction in Vocal Culture (Music and Elocution), and to secure occasional Lectures from Specialists in different departments of Theological Study.

V.—The establishment of new Professorships, as soon as the means shall have been furnished, not only for Biblical Theology, but also for Apologetics, English Bible, Missions, Symbolics and Monumental Theology, including Egyptology and Assyriology.

The buildings of the institution are:

1. Hertzog Hall, containing dormitories, refectory, chapel, etc.

2. James Suydam Hall, containing five lecture rooms, Museum, Gymnasium, etc.

3. Gardner A. Sage Library, containing more than 45,000 volumes and more than 8,000 pamphlets.

4. Five Professorial residences and a residence for the Librarian.

It has had in its classes nearly 1,100 students for the ministry, who, with few exceptions, have been graduated and ordained. Many of them have become distinguished missionaries in foreign lands or Professors and Presidents in high educational institutions.

The present Faculty comprises, besides occasional lecturers and instructors:

Rev. Samuel M. Woodbridge, D.D., LL.D., Professor of Pastoral Theology, Ecclesiastical History, and Church Government at New Brunswick, 1857-65. Professor of Ecclesiastical History and Church Government, 1865. Emeritus, 1901.

Rev. John Preston Searle, D.D., Professor of Didactic and Polemic Theology, 1893.

Rev. John H. Gillespie, D.D., Professor of Hellenistic Greek and New Testament Exegesis, 1898.

Rev. Ferdinand S. Schenck, D.D., Professor of Practical Theology, 1899.

Rev. John H. Raven, D.D., Professor of Old Testament Languages and Exegesis, 1899.

Rev. William H. S. Demarest, D.D., Professor of Ecclesiastical History and Church Government, 1901.

PROFESSORS AND LECTORS IN CONNECTION WITH THE FIRST THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN AMERICA. AT NEW YORK AND FLATBUSH, 1784-1810. At NEW BRUNSWICK, N. J., SINCE 1810.

Professors elected by the (old) Provisional Synod.

Rev. John H. Livingston, D.D., Professor of Didactic Theology, etc., New York and Flatbush, 1784-1810.

Rev. Hermanus Meyer, D.D., Professor of Languages at Pompton Plains, 1784-91; Lector in Theology at Pompton Plains, 1786-91.

Rev. Solomon Froeligh, D.D., Lector in Theology at Hackensack, New Jersey, 1792-7.

Rev. Dirck Romeyn, D.D., Lector in Theology at Schenectady, N. Y., 1792-7.

Professors elected by the General Synod. (Constituted 1794.)

Rev. Solomon Froeligh, D.D.,. Professor of Didactic Theology, Hackensack, N. J., 1797-1822.

Dr. Raven. Dr. Demarest. Dr. Schenck.

Dr. Searle. Dr. Woodbridge. Dr. Gillespie.

Rev. Dirck Romeyn, D.D., Professor of Didactic Theology at Schenectady, N. Y., 1797-1804.

Rev. John H. Livingston, D.D., Permanent Professor of Didactic Theology at New York, 1804-10; at New Brunswick, 1810-25. (See *Minutes of General Synod,* 1804, pp. 334-5, 339, 340. Also *Centennial of the Seminary,* p. 362.)

Rev. John Bassett, D.D., Teacher of Hebrew at Bogbt, Schoharie Co., and at Albany, N. Y., 1804-12.

Rev. Jeremiah Romeyn, D.D., Professor of Hebrew at Linlithgo, Harlem, Schoharie, and Woodstock, 1804-6.

SEMINARY AT NEW BRUNSWICK, N. J. (1810).

Rev. John M. van Harlingen, D.D., Professor of Hebrew and Ecclesiastical History, 1812-13.

Rev. John Schureman, D.D., Professor of Ecclesiastical History, Church Government, and Pastoral Dutics, 1815-18.

Rev. John Ludlow, D.D., Professor of Biblical Literature and Ecclesiastical History, 1819-23.

Rev. John De Witt, D.D., Professor of Biblical Literature and Ecclesiastical History, 1823-25; Professor of Biblical Literature, 1825-31.

Rev. Philip Milledoler, D.D., Professor of Didactic and Polemic Theology, 1825-41.

Rev. Selah S. Woodhull, D.D., Professor of Ecclesiastical History, Church Government, and Pastoral Theology, 1825-26.

Rev. James S. Cannon, D.D., Professor of Ecclesiastical History, Church Government, and Pastoral Theology, 1826-52.

Rev. Alexander McClelland, D.D., Professor of Biblical Literature, 1832-51.

Rev. Samuel A. Van Vranken, D.D., Professor of Didactic and Polemic Theology, 1841-61.

Rev. William H. Campbell, D.D., LL.D., Professor of Biblical Literature, 1851-63.

Rev. John Ludlow, D.D., Professor of Pastoral Theology, Ecclesiastical History, and Church Government, 1852-57.

Rev. Samuel M. Woodbridge, D.D., LL.D., Professor of Pastoral Theology, Ecclesiastical History, and Church Government, 1857-65. Professor of Ecclesiastical History and Church Government, 1865-1901. Emeritus, 1901.

Rev. Joseph F. Berg, D.D., Professor of Didactic and Polemic Theology, 1861-71.

Rev. John De Witt, D.D., LL.D., Litt. D., Professor of Biblical Literature, 1863-84. Professor of Hellenistic Greek and New Testament Exegesis, 1884-92.

Rev. David D. Demarest, D.D., LL.D., Professor of Pastoral Theology and Sacred Rhetoric, 1865-98.

Rev. Abraham B. van Zandt, D.D., LL.D., Professor of Didactic and Polemic Theology, 1872-81. Emeritus Professor of Didactic and Polemic Theology, 1881.

Rev. William V. V. Mabon, D.D., LL.D., Professor of Didactic and Polemic Theology, 1881-92.

Rev. John G. Lansing, D.D., Professor of Old Testament Languages and Exegesis, 1883-98.

Rev. James F. Riggs, D.D., Professor of Hellenistic Greek and New Testament Exegesis, 1892-98.

Rev. John Preston Searle, D.D., Professor of Didactic and Polemic Theology, 1893.

Rev. John H. Gillespie, D.D., Professor of Hellenistic Greek and New Testament Exegesis, 1898.

Rev. Ferdinand S. Schenck, D.D., Professor of Practical Theology, 1899.

Rev. John H. Raven, D.D., Professor of Old Testament Languages and Exegesis, 1899.

Rev. William H. S. Demarest, D.D., Professor of Ecclesiastical History and Church Government, 1901.

TEMPORARY ASSISTANTS.

Rev. Peter Studdiford, Instructor in Hebrew, 1812-14.

Rev. James S. Cannon, D.D., Instructor in Ecclesiastical History, Church Government, and Pastoral Theology, 1818-19.

Rev. John S. Mabon, Instructor in Hebrew and Greek, 1818-19.

Rev. Alexander McClelland, D.D., Instructor in Hebrew, 1831-32.

Rev. George W. Bethune, D.D., Lecturer on Pulpit Eloquence, 1857-58.

Rev. Prof. Samuel N. Woodbridge, D.D., LL.D., Instructor in Didactic and Polemic Theology, 1871-72.

Rev. Talbot W. Chambers, D.D., LL.D., Assistant Instructor in New Testament Exegesis, 1883-84.

Rev. Edward T. Corwin, D.D., Assistant Instructor in Hebrew and Old Testament Exegesis, 1883-4. Jan.-Mar., 1889. Jan.-Feb., 1890. Sept., 1890-May, 1891. New Testament Exegesis, Jan.-May, 1892.

Rev. John H. Raven, D.D., Instructor in Old Testament Languages and Exegesis, 1898-99.

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[1]Megapolensis, Samuel, 1659; Bertholf, Guilliam, 1693; Frelinghuysen, Theodore, 1745; Frelinghuysen, John, 1750; Romeyn, Thomas, 1752; Vrooman, Barent, 1752; Frelinghuysen, Ferdinand, 1752; Frelinghuysen, Jacob, 1752; Schunema, John, 1753; Jackson, William, 1757; Van Harlingen, John M., 1761; Livingston, John H., 1770, who fitly terminated the custom.

[2]Licensed by the Cœtus: Vander Linde, Benjamin, 1748; Leydt, John, 1748; Goetschius, John H., 1748; Verbryck, Samuel, 1749; Marinus, David, 1752. Licensed by the American Classis: Frelinghuysen, Henry, 1754; Goetschius, John M., 1754; Hardenbergh, Jacob R., 1758; Barcolo, ———, 1758; Van Nist, Jacob, 1758; Schoonmaker, Henry, 1763; Du Bois, Benjamin, 1764; Schoonmaker, Martin, 1765; Romeyn, Theodoric, 1766.

[3]Lydekker, Garret, 1765.

[4]It was not contemplated that they should have a pastoral charge at the same time, but a fund was to be raised to support them. It was also enjoined that they should preach every few weeks in the place of their residence, both for the relief of the minister and to afford to the student an example of a well-composed discourse.

[5]Van Voorhis, Stephen, 1772; Van Bunschoten, Elias, 1773; Van Nest, Rynier, 1773; Froeligh, Sol., 1774; Goetschius, Stephen, 1775; De Witt, Peter, 1778; Leydt, Mat., 1778; Lansing, Nic., 1780; Blauvelt, 1782; Van Arsdale, Simeon, 1782; Romeyn, Theodore F., 1783; Duryee, John, 1784; Blauvelt, Timothy, 1784.

[6]This was reprinted in Latin in "Centennial Discourses," 1876, first edition, and also separately in pamphlet form.

[7]Before the professorate was established, each student, in general, paid five pounds for his licensure, and the church receiving a licentiate paid fifteen pounds, to the Synod.

[8]The relation of the old provisional Synod, 1771-1793, and which was continued as Particular Synod, 1793-1799, to the General Synod, constituted in 1794, and which met only triennially, had not yet clearly defined itself.

This eviction of the two Professors, Froeligh and Romeyn, of 1797, out of their professorships in this way, which was certainly somewhat irregular, was one of the causes of bitterness, at least on the part of Froeligh, which led on to the secession of 1822. See "Taylor's Annals," 227-8.

[9]See this action in "Centennial Volume of Seminary," p. 362, and the election of Mr. Livingston as Permanent Professor, "Minutes General Synod," 1804, pp. 334, 339.

[10]See this Covenant in "Centennial of Seminary," p. 363.

[11]This letter is printed in "Livingston's Life," and in "New Brunswick Review," and in the "Centennial Volume of the Seminary." See pp. 367-373.

[12]Peter Hertzog was a native and a citizen of Philadelphia, of German ancestry. He was an upright and successful business man, of dignified presence and well-balanced character, gentle in his deportment, benevolent in his impulses, and a firm and honorable friend. He was a constant attendant of the Crown Street Reformed Dutch Church, under the ministry of the Rev. Jacob Brodhead, D. D., and of the Rev. George W. Bethune, D. D., and was one of the founders and liberal contributors for the building and support of the Third Reformed Dutch Church of that city. He was the President of its Board of Trustees for several years, and was always one of its most useful and devoted friends. He never made a public profession of his faith in Christ, but had intended to do so at the communion which took place only two weeks after his decease. Mr. Hertzog died in January, 1842, in the sixty-second year of his age. His widow, Mrs. Anna Hartzog, was a woman of strong mind and well-developed character. She was prudent and wise, self-reliant and yet modest, active and self-contained, dignified and somewhat quaint in manner and speech, eminently pious and attached to the Church and to the orthodox faith, kind-hearted and benevolent. Down to her last year of life she transacted her own business, and managed her household affairs with old-fashioned exactness and regularity. She was scrupulously punctual at church, and manifested unfailing interest in every thing that concerned its welfare. Being childless and revering the memory of her late husband with almost passionate ardor, she erected and endowed "The Peter Hertzog Theological Hall" as the monument of her love to him. The honor of suggesting this appropriation of funds to her is due to her confidential friend, the late Rev. Dr. John Ludlow, at whose advice she had previously inserted in her will a legacy of $25,000 to endow a professorship in the Theological Seminary at New Brunswick which was to bear the same honored name. But when the necessities of the institution required a hall, Dr. Ludlow induced Mrs. H. to anticipate and revoke this legacy, and to devote the aforesaid sum to the proposed hall. At the further suggestion of her pastor, Rev. W. J. R. Taylor, D. D., who coöperated with Dr. Ludlow in this matter, she added $5,000 to it, making the sum of $30,000, to which she made a subsequent addition of about $800 for completing the edifice; and in her will was found a legacy of $10,000, the interest of which only is to be used for the maintenance and repairs of the hall. Mrs. Hertzog's liberality found many other unostentatious channels during her long life, and specially in her latter years. Her serene and beautiful old age was cheered by unwavering trust in Christ, and it closed in a peaceful and happy death on the 9th day of June, 1866, in her eightieth year. Her remains were interred beside those of her husband in the beautiful Laurel Hill Cemetery, on the bank of the Schuylkill River. The General Synod of the Reformed Church being in session at the time, after receiving official tidings of her departure, passed a series of appropriate resolutions in commendation of their deceased benefactress, and appointed the Faculty of the Theological Seminary as a special committee to attend her obsequies. (See "Minutes of General Synod," June, 1866, pp. 111, 112.)

[13]See "In Memory of Rev. Dr. William H. Campbell," pp. 41, 42, for an account of the origin of Hertzog Hall.

[14]The history from 1869-1879 was continued by Dr. D. D. Demarest, and from 1879-1901 by Dr. W. H. S. Demarest.

CHAPTER XIII.

UNION COLLEGE IN ITS RELATIONS TO THE REFORMED CHURCH.

BY THE REV. CORNELIUS VAN SANTVOORD, D.D.

UNION COLLEGE began its career as a chartered institution in 1795, and from that period onward has sustained close and important relations to the Reformed (Dutch) Church. With the exception of the college at New Brunswick, this college has furnished from its alumni a larger number of ministers who have done honorable service in the Reformed Church than any similar institution in the land. It has educated, moreover, a goodly number of sons of the church who have devoted themselves to the other learned professions, or to various practical callings of whatever name. Many have reached eminence therein, and most of them, it is safe to say, have, by useful and influential lives, reflected credit upon the institution that nurtured and sent them forth. Not a few of these men have remained in the church of their childhood, and wherever it has been their lot to labor have not ceased to regard with affection and gratitude the Alma Mater whose counsels and care aimed to develop their minds, to form their characters, and to implant principles that should make their like work earnest, brave, and true. Thus the ties binding them to the college that so benefited them were strong, and grew stronger as the graduating numbers steadily increased. And it had been strange, indeed, if persons thus related to the college should regard it with other than warm filial sentiments; or if the college, on the other hand, should look with slight interest on a church in which so many of its sons, well trained and furnished for their work, were manfully engaged in promoting the true interests of society.

Union College may be said to owe its origin to the Dutch Church. It arose, in fact, out of the Schenectady Academy, which was established in 1785 through the enterprise and efforts of the Rev. Dirck Romeyn, D.D., then pastor of the Reformed Dutch Church of Schenectady. Dr. Romeyn had removed from Hackensack, N. J., to assume this charge in 1784. He was a man of ripe culture, of enlightened views, a sound theologian, an able preacher, experienced in affairs, and progressive in the matter of education. He found, on coming to Schenectady, no schools save the simplest elementary ones, and that an urgent need existed for a school of a higher order. He bent his energies to the task of providing one of this character; and succeeded in so enlisting the people of his charge in the proposed work that an academy was soon planted, mainly, if not entirely, through their contributions. A substantial stone edifice of two stories was erected for this high school in 1785 on the corner of Union and Ferry Streets. The in-

Graves Library and Winants Chapel.

stitution met with a fair measure of success from its first opening, and was, after ten years of prosperous life, promoted to the dignity of a college—the one institution being merged, as it were, in the other. The establishing of a college at Schenectady was a realization of one of the fondest dreams of Dr. Romeyn after coming to the place, and his influence in bringing the event to pass had so much weight as to make it well nigh decisive. It is no less certain that the location of the college at Schenectady, after its existence had been determined on, was mainly due to Dr. Romeyn's zeal and influence. This is shown in a letter written by Governor de Witt Clinton to Rev. John B. Romeyn, son of Dr. Dirck Romeyn, an extract from which may be fittingly given as follows:

"When the Legislature met in New York, about thirty years ago, your excellent father attended the Regents of the University to solicit the establishment of a college at Schenectady. Powerful opposition was made by Albany. I was the Secretary of the University, and I had the opportunity of observing the characters of the men concerned in this application, and the whole of its progress to ultimate success; and I have no doubt but the weight and respectability of your father's character procured a decision in favor of Schenectady. Governor George Clinton and General Schuyler, almost always in opposition to each other, united on this question. I had frequent occasion, from my official situation, to see your father, and what I have said of him was an expression of the head as well as of the heart, in favor of eminent merit. There was something in his manner, peculiarly dignified and benevolent, calculated to create veneration as well as affection, and it made an impression on my mind that will never be erased."—*Sprague's Annals of American Pulpit*—Art. Dirck Romeyn, D.D.

The college remained in this humble edifice till 1804, when it removed to roomier quarters in a building erected expressly for its accommodation, now known as the "Old College," which, though begun in 1796, was not ready for occupation till eight years later. In the complexion of its first Board of Trustees the infant college might almost be said to be a Dutch Church institution. Out of thirty-three trustees, of whom twenty-seven were appointed in 1795 and the remaining six the year following, nearly one-half were of the Reformed Dutch Church household, by descent, or ecclesiastical connection, or both. The names of those designated are Robert, Joseph C., Abraham, and John Yates (three of them from Schenectady), Abraham Ten Broeck, Stephen van Rensselaer (the patroon), John Glen, Dr. Dirck Romeyn, Nicholas Veeder, James Shuter, Isaac Vrooman, Rev. James V. C. Romeyn, Dirck Ten Broeck, Guert van Schoonhoven, Philip S. van Rensselaer, and perhaps two or three others might be added from the list of trustees as properly belonging to the class just described. Of the only two professors besides the President, the Rev. John Blair Smith, D.D., whose services the college enjoyed in its opening years, one was the Rev. Andrew Yates, D.D., well known as long connected with the Reformed Dutch Church. The third professor, associated with the others in 1798, was Cornelius H. van der Heuvel, whose name indicates his ancestry. The

number of students in the college when President Smith entered on his administration did not exceed twenty. The first graduating class in 1797 numbered three besides one who did not pursue a full classical course. All four of these became clergymen—three of them, viz., Cornelius D. Schermerhorn, John L. Zabriskie, and Thomas Romeyn, having exercised all their ministry in the Reformed Dutch Church. In the classes graduating in the succeeding years till 1804, and receiving, therefore, the benefits of the college during its inchoate existence in the academy building, are found the names of well-known and honored ministers of our communion. There were graduated during this period Herman Vedder and Henry Ostrander (whose deaths occurred only a few years ago, both aged upward of ninety), Jacob Brodhead, and Cornelius D. Westbrook (who served as tutors in the college from 1802 to 1805), Peter van Buren, James M. Matthews, Andrew N. Kittle, William McMurray, and Stephen N. Rowan. During the five following years, till 1809, there were graduated from the college Gilbert R. Livingston in 1805; Cornelius C. Cuyler, Jesse Fonda, and John S. Mabon, 1806; Peter S. Wynkoop, 1807; Thomas de Witt and Robert Bronk, 1808; Alexander McClelland, Jacob van Vechten, and John de Witt, 1809. All of these, "having served their generation, by the will of God have fallen asleep." The list of professors in Rutgers College contains the names of a number of men well known to the church who claimed Union College as their Alma Mater; while among those who have rendered service as teachers in the Theological School at New Brunswick are the Rev. Drs. John de Witt, McClelland, Van Vranken, Ludlow, and Van Zandt—all alumni of the Schenectady College. This college, too, has had a liberal representation of its alumni, laymen as well as clergy, among the honored members of the Board of Trustees in Rutgers College—several at the present time holding this position, and one, the Hon. John A. Lott, having recently died. The whole number of graduates or alumni of Union College who have served the Reformed Church, either in the Christian ministry or as teachers in various departments during the nineteenth century—which spans nearly the whole period of the life of the institution—is not less, probably, than one hundred and seventy. The benefits conferred, not upon the Reformed Church alone, but upon communities, and more widely upon society, by all these educated minds consecrated by grace to the noblest ends, no estimate of ours can adequately set forth.

The position of Union College, in the heart of a fertile region largely settled by people from the Netherlands, had much to do with attracting so many of the sons of the church to its halls. But one college—Columbia—existed in the state at the time of its founding, and for several following years. The western portion of the state were little more than a wilderness; and to those dwelling in the valleys of the Mohawk and the Hudson, Union College was not only easily accessible, but formed a prominent point of literary interest. The character of the institution, moreover, served to render it popular. It was a *Union* College in fact as in name. It was not cramped by denominational fetters. It breathed a free air, and yet in its system, laws, administration, it exerted a distinctly Christian influence, its creed and practice agreeing that religion is the basis of all sound educa-

tion. Its liberal spirit found favor with those whose fathers beyond the sea loved liberty and struggled and suffered to secure it. Its scientific course, which this college was the first among American colleges to adopt, and to which it has ever steadfastly adhered, enabled young men intent on qualifying themselves for practical business pursuits, and who had little taste for, or felt they might well dispense with, a full classical education, to confine themselves to studies best adapted, as they conceived, to reach the ends they had in view. This was another feature in the popularity of the college, the wisdom of the system being amply vindicated by the fruits it yielded, as well as by the fact that many colleges have since adopted it. In addition to all, the presiding genius of the college, who held the reins of its government with firm but gentle hand for upward of three score years, was a man whose fame as a consummate teacher of youth spread to all parts of the land; who, by rare personal magnetism, won the hearts of his pupils insensibly while he attracted their respect, impressed his sagacious counsels upon their minds, inspired them with ardor in the pursuit of knowledge, and with honorable ambition to act a manly part in whatever sphere, and so to live that when they died the world would be the better for their having lived in it. The name of Dr. Nott will always be identified with the history and mission of Union College, and the good influences wrought upon and through the many hundreds sent into the active ranks of the world's toilers from under his care will prove certain and enduring.

To show what Union College has done toward elevating the standard of true education, what good influences have been wrought upon society by the large numbers of young men whom she has trained, and who have found a home and field of labor in every part of the land—to show how far the college has been true to its mission, how faithfully and well it has performed the responsible work expected of it by the Christian public—how liberally and fully its system of instruction has adapted itself to the wants of the age—would require much more space than has been placed at our disposal. It would be easy to point to a great array of "witnesses" to exhibit the kind, the value, and the fruits of the education received within its halls—"witnesses" appearing in the ranks of the laity as well as those of the clergy, the profession itself of the latter standing as a guaranty for the character of their influence and work. From a large number of eminent names belonging to the former class, who have done their college honor and the world good, one alone is selected for particular mention—the rather that he was for many years a most exemplary member of the Reformed Church, and a man who, though a layman, was sometimes mistaken for a clergyman by those who knew him only through his writings. It is certain that he would have adorned the ranks of the ministry of any church, into which, indeed, his temper, inclinations, and the bent of his studies might have prompted him to enter, but for his shrinking distrust of his own fitness to wear the robes of the sacred office. He was a graduate of Union College in the class of 1820, and for the fifty-five succeeding years of his life repaid the benefits the college had conferred in his training by the staunchest loyalty, and by promoting its interests to the extent of his power. He loved to be present at every commencement gathering of the

sons of the college, nor was he absent from these occasions more than once or twice from his graduation to the time of his death. For eighteen years a member of the corps of professors, he delighted to convey to others of the ample stores his industry and love of literature had enabled him to amass, regarding himself as indebted to the college for preparing him and inspiring him to fill his position as teacher. Tayler Lewis stood in the foremost rank of American scholars. As an Orientalist and Biblical critic he had few equals among the men of his age. His contributions to *Lange's Commentary*—the books of Genesis and Job receiving his special care—show at once the scope and accuracy of his scholarship, and will be an abiding monument to his rare qualifications as an interpreter of the "lively oracles." His modesty was equal to his learning. He brought to the investigation of the Scriptures a spirit of the most profound reverence and humility, loving to sit at the feet of the Great Teacher and "learn of him"—looking up to him with meek and childlike confidence, day by day, for light, guidance, and strength to perform aright his duties as a Christian man, not less than the arduous labors to which his life was devoted. These labors, fruitful in good to the cause he loved, he carried on with indomitable resolution to the close of his life, in spite of physical infirmities which would have caused ordinary men to sit down disheartened and in despair. At length, in a good old age, he laid down his pen, laying aside with it all mortal burdens, the Master bidding him "rest from his labors." And "his works do follow him," linked to a name of which the college that nurtured him will never cease to be proud, which the communion whose privileges he so long enjoyed will always honor, and which well deserves a place in this memorial as belonging to one "whose praise is in the Gospel throughout all the churches."

PRESIDENTS OF UNION COLLEGE.

Rev. Dr. John Blair Smith, 1795-99; Rev. Dr. Jonathan Edwards, Jr., 1799-1801; Rev. Dr. Jonathan Maxey, 1802-4; Rev. Dr. Eliphalet Nott, 1804-61; Rev. Dr. Laurens Perseus Hickok, 1861-68; Hon. Ira Harris, LL.D., Acting President, 1868-69; Rev. Dr. Charles Augustus Aiken, 1869-71; Rev. Dr. Eliphalet Nott Potter, 1871-84; Hon. Judson S. Landon, LL.D., 1884-88; Harrison E. Webster, M.D., LL.D., 1888-94; Rev. Dr. Andrew van Vranken Raymond, 1894.

CHAPTER XIV.

HOPE COLLEGE AT HOLLAND, MICHIGAN.[1]

BY PROFESSOR HENRY BOERS.

LOCATION, ENVIRONS, ETC.

Holland is a town of about 10,000 inhabitants and beautifully located at the head of Macatawa Bay, one of the most picturesque sheets of water in Western Michigan. The bay is about six miles long, about two miles in greatest width, and, at its western end, opens into Lake Michigan. This opening was very shallow when the first Dutch settlers reached these parts in 1847, and was by them called "De Mond," which means "The Mouth" or "Opening" into the larger outer lake. Later this mouth was widened and deepened, piers were built hundreds of feet in length, a lighthouse was erected, a life-saving station established, and thus in time the place became known as Holland Harbor. High hills skirt the shore of Lake Michigan both to the north and south of the harbor; these are beautifully wooded and their highest peaks afford charming views over the wide expanse of the large freshwater sea toward the west, over the whole area of the bay stretching six miles eastward to Holland, and over numerous country homes and fertile farms and rolling fields for miles around.

When the Dutch colonists first located here the bay was known as "Black Lake," probably because its waters are darker than the pure, clear waters of the outer lake. In course of time, when the location, accessibility and picturesque beauty of this bay became more generally known, tourists came to its shores in large numbers. Through them the beautiful grounds lying around the western end of the bay and between it and the larger lake, with their wooded hills and deep and shady ravines, received extensive advertisement. Several hotels were erected, numerous cottages were built, steamers and launches enlivened the lake, it became a resort where thousands found rest and recreation every season. On the south shore developed such places as "Macatawa Park," "Central Park," "Virginia Park," and on the north shore such as "Evanston Beach," "Waukazoo," and "Ottawa Beach." A change had come over the whole scene and with it there came also the desire to change the old name of the lake. Thus "Black Lake" became "Macatawa Bay" and the older and more euphonious Indian name, which these waters bore when the Ottawas and Pottowatomies still roamed the forests of Western Michigan, was again restored.

Around the eastern end of this bay lies the city of Holland, with its

straight, well-shaded, well-graded, and graveled streets, and surrounded by a frugal, industrious, and prosperous farming community. The Père Marquette Railway connects the city with Chicago and the great West, and with all important points on the east shore of Lake Michigan, with Grand Rapids in the interior of the State and thus with all points East. Chicago is about 150 miles distant by rail and Grand Rapids about twenty-five miles. Holland is also connected with the latter city and with other surrounding towns by means of trolley lines. When navigation is open there are daily lines of steamboats connecting Holland with Chicago, Milwaukee, and other lake ports.

Among its growing industries Holland points with pride to a number of furniture factories, to one of the largest tanneries in the United States, to a large sugar factory, and to numerous smaller industries. Electricity lights all the streets, all places of business, and many of the homes of Holland; her water supply is abundant and excellent, and her general health record good.

EARLY ACTION OF THE REFORMED CHURCH WITH REFERENCE TO EDUCATION IN ITS WESTERN FIELD.

It has been said, and certainly with truth, that the Pilgrims who came to the bleak shores of New England were not "restless fanatics nor romantic roamers." On the contrary, it is true that, "Ideas and principles wafted the Mayflower from Delft Haven over the deep as verily as did the favoring winds that blew." The Hollanders who came to the port of Manhattan and the Hollanders who subsequently came to Michigan were animated by the same "ideas and principles" as the Pilgrims of New England. They did not leave the religion and education of their "lowland" homes behind them, but they brought both minister and schoolmaster with them, and they placed the schoolhouse under the very shadow of the church. They regarded the academy, the college, and the seminary as indispensable to healthy church-life. Some one has said, "In their weakness and numerical smallness, they established classical academies all through those parts of the country which they occupied." And is it not true? We find a chain of them from the Atlantic to the lakes—New York, Hackensack, Albany, Schenectady, Somerville, Fort Plain, Kinderhook, New Paltz, Kingston, Flatbush, and others.

As early as 1836 there came "a request to General Synod from the Classis of Schoharie on the subject of establishing a theological seminary, a college, and a preparatory school in the valley of the Mississippi." In answer to this request the Synod resolved—"That a commission of two persons be appointed by the Board of Missions of the General Synod to visit the Western States and the Territory of Michigan, and report on the expediency of establishing missionary stations for the benefit of those formerly connected with our church and for their children."

In 1843 the special attention of Synod was again directed to the "importance of Christian education in the West," where our denomination then numbered seven churches, comprising the Classes of Illinois and

Michigan. That Synod also took favorable action and recommended "the creating and sustaining of schools of a superior grade which should afford a good and thorough education and inculcate the principles of pure morality and sound religion."

In 1847 occurred the great immigration of Hollanders to Michigan and neighboring states. A fresh motive was thus presented which found expression in a report to the Synod of that year in which we find the following: "Added to all the claims advanced by patriotism, by humanity, by religion, we have an appeal to our affections and sympathies, based on endearing affinities. A new body of Pilgrims has reached our shores from Holland, the land of our fathers, and the shelter, in ages gone by, to outcasts by persecution." The Synod of 1848 resolved—"That the Board of Missions give special attention to the wants of the Protestant Hollanders, with a view to bringing them into connection with our own church, upon which they have greater claims than upon any other denomination in our land." Thus we see what sympathetic welcome the Reformed Church extended to the immigration of 1847.

THE PIONEER SCHOOL.

The Holland colony had been planted in Western Michigan by Rev. A. C. van Raalte. The colonists had many wants, physical and spiritual. They felt that educated ministers and teachers were essential for the proper training of the rising generation. No one felt these needs more keenly than Dr. van Raalte, and yet all that could be done was the formation of a few district schools, and even in these but little progress could be made on account of difficulties of language. Here, then, was a field where the missionary spirit of the Reformed Church could find employment.

In 1850 Rev. John Garretson, D.D., who was then Corresponding Secretary of the Board of Domestic Missions, had made an official visit to the Holland colony, and he had there interviewed Dr. van Raalte. On his return East Dr. Garretson drew up a plan of a high school for the Hollanders in Western Michigan, whose object should be—"To prepare sons of the colonists from Holland for Rutgers College, and also to educate daughters of said colonists."

Subscriptions were obtained by Dr. Garretson on the express condition that five acres of land be procured in the town of Holland for the use and purpose of an academy. In accordance with this Dr. van Raalte donated a lot of five acres which is to-day part of the campus of Hope College. In 1859 the campus was enlarged from five to sixteen acres.

The Pioneer School secured its first Principal in 1851 in the person of Mr. Walter T. Taylor, then an elder in the Reformed Church of Geneva, N. Y. Assisted by his son and two daughters, he labored at Holland for about three years, and, during part of that time, "in a building owned by the only church then existing in the locality." Thus, amid many disappointments and trials, had the pioneer school of Hope been started, of which Dr. van Raalte said, "This is my anchor of Hope for this people in the future."

THE SCHOOL PLACED UNDER THE CARE OF GENERAL SYNOD.

In 1854, General Synod, on learning that Mr. Taylor wished to resign, changed its method of administration and resolved—"That the Boards of Education and Domestic Missions be instructed to combine their arrangements for the benefit of the colony of Holland; that a minister of our Church be selected competent at once to preach the Gospel and conduct the instruction of the Academy; and that he be supported by the joint contributions of the two Boards." Thus the whole enterprise was placed under the care of Synod. Mr. Taylor was succeeded by Rev. F. P. Beidler, by whom English preaching was begun in the new settlement. In 1855 Rev. John van Vleck, who had just been graduated from the Theological Seminary at New Brunswick, was appointed "Principal of the Holland Academy," as the school was now named, and "Missionary Preacher in the Colony."

It was during his administration that a large brick building of four stories was erected on the five acres of ground donated by Dr. van Raalte. This structure served as a dwelling for the Principal, as a student dormitory, as a library, as a chapel, and as a recitation hall, all in one. The moneys for the building and for some subsequent additions to the property in 1859, amounting to about $12,000, were chiefly collected in the East by Dr. van Raalte, on three separate journeys for that purpose. Located on an elevation, as the building is, and standing under the shade of the beautiful beeches and maples, by which it is partly surrounded, it is even to-day imposing, at least to him who knows something of the struggles of the pioneers of 1847; for it speaks of consecration, of devotion, of faith, and of hope. Over the door of "Van Vleck Hall," as it is to-day called, in honor of Principal van Vleck, the pioneers might have cut the motto "Tandem fit surculus arbor," for they had faith in God and in their future and, therefore, firmly believed that "this twig would yet become a tree."

PROGRESS.

While Taylor was Principal no students had been carried beyond the preparatory course; but now, in accordance with the action of General Synod, such students as had the ministry in view might "pursue a portion of their studies in the Academy, instead of entering at once into Rutgers College." Thus, although the number of students was small, assistance was needed, and in 1857 the Board of Education sent Abraham Thompson as additional instructor. He labored here for one year, and was then succeeded by Rev. Giles van der Wall, who was commissioned by the Board of Education in the fall of 1858.

On the resignation of Mr. van Vleck in 1859 the Boards united in the appointment of Rev. Philip Phelps, Jr., of the Reformed Church of Hasings-upon-Hudson, as "Principal of the Academy and Missionary Preacher."

"In the winter of 1862," says Principal Phelps, "we determined like 'the sons of the prophets,' 'to take every man his axe' and go into the woods

and prepare timber for the erection of a gymnasium that might be used for Commencement purposes. The students prepared and put together the material under the superintendence of a carpenter, and when the April vacation came the work was driven on in all weathers.

It was privately dedicated by the hoisting of the Stars and Stripes, the reading of a Psalm, the singing of a hymn, the offering of a prayer, and the concluding utterance of three rousing cheers. And it was publicly dedicated at the Commencement in July, 1862, when the pioneer class was ushered into the freshman year of the nascent college."

THE COLLEGE ORGANIZED.

After twelve years of hard and self-sacrificing work since the pioneer school was opened by Principal Taylor "the beginning had been only begun." "The nascent college had a Principal, but no Professors, nor a single dollar of endowment. It had a Preparatory Department, but only one College class, and the continuance of that was dependent upon the obtaining of additional advantages." But as the needs appeared they were met. At the beginning of the second year of the collegiate department two Professors were appointed, Rev. P. J. Oggel and Rev. T. Romeyn Beck.

In addition to his other work, Rev. Mr. Oggel took charge of the religious instruction of the students, which has always been and is still regarded as an essential feature in the curriculum of Hope College. He also had the editorial and business management of a religious weekly called "De Hope," which was published in connection with the college. In this work he was assisted by Prof. C. Doesburg.

Rev. Mr. Beck had rendered professorial work in Rutgers College before he came West. In common with his colleagues he sustained the same relation to the classes of the Preparatory Department as of the incipient College Department.

Before the first graduating class had finished their course two additional Professors were appointed by the Board of Education, on nomination of the Council—Rev. Charles Scott, then pastor of the Reformed Church of Shawangunk, N. Y., and Rev. Cornelius E. Crispell, then Professor in Rutgers College and Rector of its Grammar School.

Thus Hope College had become fully organized in its College Department and equipped also for theological teaching, which, according to Synod's action, was to begin in September, 1866. Since this is a sketch of the college proper we will here say nothing further about the Theological Department.

The first college commencement took place in June, 1866, when eight young men were graduated, seven of whom entered upon their theological course in the September following.

Between 1866 and 1871 four new teachers were appointed—Prof. C. Doesburg, Prof. Wm. A. Shields, Prof. G. J. Kollen, and Rev. Peter Moerdyke. At first these labored as assistant Professors, but they were subsequently put in charge of different departments. Professor Moerdyke resumed pas-

toral work in 1873 in the First Reformed Church of Grand Rapids, Michigan.

Since 1871 numerous changes have taken place in the personnel of the Preparatory and College Faculties, in courses of study, etc., of which we will not make mention in this brief sketch. Many of Hope's brave foundation builders, many who served faithfully and long in the Council and in various other capacities, have long since gone to their reward.

Dr. Philip Phelps, Jr., became Hope's first President in July, 1866, and served faithfully and efficiently till June, 1878, when he resigned. He was succeeded by Rev. Giles H. Mandeville, of New York, as Provisional President and Financial Agent from 1878 to 1880. Since Dr. Mandeville did not reside in Holland, the management of the College was intrusted to the Vice President, Prof. Charles Scott, D.D. In 1880 Dr. Scott was made Provisional President, and in 1885 he was elected Constitutional President, and served till 1893, when he resigned. In June, 1893, Dr. G. J. Kollen was inaugurated as Hope's third President.

Thus we see that two have already entered upon their rest. Dr. Scott died Oct. 31, 1893, and Dr. Phelps, Sept. 4, 1896. They labored amid many disappointments and trials, ever faithful to the charge entrusted to them, and their efforts have been crowned with permanent and happy results.

In the Synod of 1871 the first formal Constitution of Hope College was adopted. This constitution has subsequently been changed in part, but is in the main still in force. Acording to it the "ultimate authority is inherent in General Synod, which holds the institution in charge for the church —the church being the proprietor and the Synod the trustee."

In the administration of the institution "the President is the executive officer, and his powers in the Theological Department are only such as are definitely stipulated by the General Synod."

The sources of support for the institution are: "The treasury of the Board of Education, donations, students' fees, endowments, real estate legacies, etc. The Board of Education is authorized to continue such appropriations from its contingent donations, and to ask and receive collections and donations in behalf of the institution. The Council is authorized to solicit donations to meet the current expenses and to promote its proper development. The permanent funds are held by the Council, except as otherwise designated."

CONCLUSION.

Truly, Hope College is the product of immigration and the child of the Reformed Church in America. The history of the founding and organization of the school is but the repetition of the history of many similar educational institutions in our country. The beginning was feeble, but the founders baptized it with a spirit of devotion and self-sacrifice that overcame all difficulties and triumphed over every obstacle, and gave it a vital energy which has shown itself in a rich harvest of blessed results.

And may it not be said that the results have been larger than even the most sanguine of the projectors could have hoped? In the very nature of

things the growth of the institution could not be rapid, but, thanks to the kind and helpful care of the Reformed Church, it has been steady and wholesome. Our church has generously fostered this school. During the thirty-five years of its existence the church, through its Boards, has contributed toward its support almost $100,000, exclusive of aid given young men studying for the Gospel ministry. Truly, that was generous sowing! And what has been the reaping, directly and indirectly?

First, a beautiful college campus, containing sixteen acres, in the heart of our prosperous little city. It presents a finely varied surface, is well shaded with native trees, and is annually improving in beauty and attractiveness. Scattered over it are eight college buildings. On the western end of the campus stands the beautiful and commodious building known as Graves' Library and Winant's Chapel—a monument speaking to the beholder or the zealous and successful work of President Kollen, and of the generosity and wisdom of the Hon. N. F. Graves and Mrs. G. E. Winants. In this building are found a President's room, a reading room, containing many books of reference and leading periodicals, a Y. M. C. A. hall, a chapel, seating about 350 people, four excellent lecture rooms, and a stackroom for the library, numbering about 15,000 volumes.

This campus, buildings, equipments, etc., may safely be estimated at $100,000. Then there is to-day an endowment fund of about $250,000. This has gradually accumulated as time has rolled on, but has largely increased, especially in recent years, through the strenuous efforts and business-like methods of Dr. Kollen, who inaugurated what may be called an era of good feeling both East and West. The endowment is not adequate, it is true, but is it not a large harvest?

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Has this not proved true in the educational work of the Reformed Church in the West?

But the church did not plant dimes in order to reap dollars. Hope College was founded on and fostered by the faith and prayers of the church—these were the fruitful fields whence came such numerous and consecrated gifts. From the days of the pioneer school till the present, all along the journey, the outlook was for a spiritual harvest, and God has not disappointed the church. More than three hundred have been graduated from this school, of whom more than half have entered the Gospel ministry. In addition there are many hundreds who entered the institution and attended for a shorter or longer time, but who could not complete their course.

Its graduates occupy important pulpits in our own denomination and in other denominations, from the State of New York in the East to the State of Washington in the West. The Particular Synod of Chicago is, under the blessing of God, the outcome of this school, and, indeed, it may be truthfully said that its influence is to-day felt around the globe. Twenty-one graduates have devoted themselves to the work of foreign missions, and, as the beloved and honored representatives of the institution, they are now unfurling the banner of Christ among the peoples of idolatry and darkness.

Truly, God has kindly led us and wrought great things for us. Let us continue to hope and trust and pray, and He will lead us into wider fields of success and usefulness.

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[1]The writer acknowledges his obligations to the "Minutes of General Synod" and to a "Historical Sketch of Hope College," by Dr. Philip Phelps in 1876. See also "Manual" of 1879, p. 120.

CHAPTER XV.

THE THEOLOGICAL SEMINARY AT HOPE COLLEGE.

BY CORNELIUS E. CRISPELL, D.D.

In June, 1866, the General Synod gave permission to the first graduating class of Hope College, at their own request, to pursue their theological studies at Hope College. Under such permission "elementary theological instruction" was commenced in the fall of 1866 by the professors in the college, according to arrangements made by the Board of Education and the Council of Hope College, to which bodies the Synod had referred the subject; and during these arrangements the professors, in the *government* as well as in the instruction of the class, acted, not under their regular professorships, but under the special arrangements made by the Synod's authority.

At the end of the year the theological class was examined under the supervision of a committee of the Synod appointed "to examine the whole field and report to the General Synod."

In June, 1867, upon the report of its committee, the Synod took measures to continue theological instruction. For this purpose they elected Rev. C. E. Crispell "Professor of Didactic and Polemic Theology at Hope College, to take charge of the class and give instruction in theology;" and invited the other professors in the college to act as "Lectors in the several branches of training which they had charge of during the former year with the Theological Class." The Synod divided the Board of Superintendents of the seminary into two branches, and gave to the Western branch, composed of the representatives of the Western Classes, the ordinary duties of a Board of Superintendents of a Theological School.

These *provisional* arrangements were to continue "for three years, and then be subject to the will of the Synod, unless circumstances in Providence indicate earlier another mode of proceeding."

Under these arrangements the first class, consisting of seven, received their professorial certificates May 21, 1869.

In June, 1869, the Council of Hope College was "constituted and appointed the Board of Superintendents of the Theological School in Hope College, with duties and prerogatives like those of the Board of Superintendents of the Theological School at New Brunswick." A Theological Faculty was designated and "empowered and instructed to elect one of their number to represent them as a member of the Council of Hope College." Two additional professors were elected, viz., of Evangelistic Theology, and of Exegetical Theology. The Professor-elect of Evangelistic Theology, Rev. A. C. van Raalte, D.D., declined the office. The Professor-elect of Exegetical Theology, Rev. P. Phelps, Jr., D.D., signified his accept-

ance of the office, but in 1871, and before he had qualified by signing the formula, he resigned.

The term of service for which the Lectors were invited to teach having expired in June, 1870, Professors Beck and Scott were reappointed "to the same services for the next three years."

Under the plan adopted in 1869 and continued till June, 1871, the second class, consisting of four, and the third class, consisting of three, received their professorial certificates.

It was during this period, 1869, that the Theological Seminary sustained its heaviest loss in the removal by death of Prof. P. J. Oggel, Theological Lector in Pastoral Theology and Sacred Rhetoric. He was "a burning and a shining light," and enjoyed, in an eminent degree, the confidence of the Hollanders in the West.

In June, 1871, the Constitution of Hope College was amended. In this amended constitution the relations of the Theological School to the college were more clearly defined; and the General Synod's "original cognizance of all matters relating to the Theological Schools, the appointment of professors, and their course of instruction, the appointment of Superintendents of said schools, and the regulations thereof," as guaranteed by the Constitution of the Reformed Church in America, was more expressly and carefully guarded. These two things had become the more necessary from the continuance of a strong desire and persevering efforts of many in the Western Synod to place the Theological Department in the same relation to the college as the other departments, and the culmination of this desire and such efforts in a request that "the constitution of the church should be so amended, that while the General Synod should retain supreme appellate jurisdiction, its original cognizance, in relation to details, be delegated to the Council."

The amended constitution, therefore, declared that "the province of the Council in regard to the Theological Department is that of a Board of Superintendents, according to the Constitution and usages of the Reformed Church in America. In regard to the other departments it is fiduciary."

Hence, on the one hand, it was affirmed that the Council of Hope College shall "constitute the Board of Superintendents of the Theological Seminary at Hope College, and in such relation shall be invested with powers, and charged with such duties, as have been given to the Board of Superintendents of the Theological Seminaries by the existing laws of the church;" that "in regard to the Theological Department, the President of the college shall have only such powers as shall be definitely stipulated by the General Synod—in regard to all other departments his duties and prerogatives shall be such as the Council may determine, subject to the revision of the General Synod;" that "the Theological Faculty of Hope College shall be composed of those holding theological appointments from the General Synod—the Theological Professors acting as President of the Faculty in rotation;" that "those appointed by the Council, acting as a Board of Superintendents, as temporary teachers, shall be members for the time being, with an equal voice in all the proceedings, and a vote in matters pertaining to their several branches of instruction;" that "each professor shall

Prof. John W. Beardslee.

Prof. Henry E. Dosker. Prof. Egbert Winter.

be chosen by the General Synod, but in the recess of Synod, in cases of vacancy only, the Council, acting as a Board of Superintendents, may employ suitable persons to give theological instruction;" that "the professors and other teachers, for the time being, shall give certificates to the members of the Senior Class, whose final examination shall have been approved by the Council, acting as a Board of Superintendents."

On the other hand, the Council was continued as the Board of Superintendents of the Theological School. To the President of the college were "definitely stipulated" certain duties and prerogatives in reference to it. The Theological School was made subject to certain regulations of the General Faculty of the college, composed of one representative from the Faculty of each separate organized department of instruction, with the President of the college as the presiding officer; and the Theological Faculty also elected annually one of their number to be an advisory member of the Council, without the right of voting.

The time of service of Profs. T. Romeyn Beck and C. Scott in theological instruction having expired in June, 1873, they were reappointed as the theological teachers in the same branches which had been committed to them by the Synod.

In 1875 Prof. T. R. Beck, owing mostly to undefined status and duties, resigned his position in the Theological Department; and the Synod, in declining to accept his resignation, appointed him and Prof. C. Scott "Lectors in Theology in the Theological Seminary at Hope College," designating the one "Lector in Exegetical Theology, including Sacred Philology, Biblical Criticism and Hermeneutics;" the other, "Lector in Church History and Government and Archæology."

Under the amended constitution the fourth class of two, the fifth class of four, the sixth class of two, the seventh class of two, the eighth class of three, and the ninth class of two, received their professorial certificates.

Previously to June, 1875, the theological teachers had received salaries as college professors, and had taught theology "without compensation." But in this year Synod assumed the salaries of her theological teachers, and their services in the other departments were gratuitous. To provide for these salaries the Synod relied upon the free-will offerings of individuals and churches, and appropriations of the Board of Education. These proving insufficient, the following year the Synod added "the most earnest request of all the churches to take up a special collection on the second Sabbath of November next to meet the expenses of the Synod in supporting the "Theological Seminary at Hope College." This request met with no adequate response—only a dozen churches making returns.

In June, 1877, the Synod adopted the following: *"Resolved,* That in view of the present embarrassed condition of the finances of the college, the Council be directed for the present to suspend the Theological Department." Thus the doors of the Theological Seminary of the Reformed Church in America at the West were closed.

In June, 1878, the Synod requested the Professor of Theology at Hope College to place his resignation in the hands of a committee of Synod, to take effect at such time as said committee should designate. About thirty-

seven students received their theological education, in whole or in part, in this institution up to 1877.

THEOLOGICAL ENDOWMENT.

Among the great things proposed to be done during the church centennial year, 1871, was "the endowment of a professorship in the Theological Seminary at Hope College." Endorsed by the Synod as "most important to further the interests of our church at the West, and to promote the efficiency and stability of our educational institutions there," such professorship was formally placed before the churches and individuals for endowment. During the year two churches—those of Linlithgo and Schoharie—responded, and each gave "to the General Synod one hundred dollars for the endowment of the Chair of Didactic and Polemic Theology at Hope College." A nucleus being thus formed, the Synod, in 1873, authorized the Professor of Theology and his associates, Professors Beck and Scott, to "make collections with a view to the endowment of the Chair of Didactic and Polemic Theology," and gave them permission "to give to the professorship, when endowed, such name as shall be found to meet the approbation of those by whom the endowment may be made."

After the last-named action of the Synod, it was agreed by those authorized to collect for, and, when endowed, to name the professorship, that it should be named THE HUGUENOT PROFESSORSHIP OF DIDACTIC AND POLEMIC THEOLOGY AT HOPE COLLEGE; that should an individual or a definite number of persons be found to endow the chair in full, said collectors might change said name to one more agreeable to said donors; and that, in this case, all moneys given by other parties should be used for the endowment of some other theological chair at Hope College, to be named the Huguenot Professorship.

With the above authority of Synod and the agreement just stated, the Professor of Theology spent all the time he could spare from his duties at the college in collecting funds for his chair.

The relations of these funds and the income from them were definitely fixed by the Synod in June, 1874, as follows: *"Resolved,* That the funds that have been raised, or shall hereafter be raised, for the endowment of the Chair of Didactic and Polemic Theology at Hope College, be held on the same basis and with the same relations to the General Synod as the endowments of the other Theological Professorships of the Synod; and that the income of said funds when collected be paid by the Treasurer of the Synod to the Professor of Didactic and Polemic Theology at Hope College, as salary, the same as similar incomes are paid to the other Theological Professors of the Synod."

In June, 1875, Synod again cordially recommended to the churches and private members the speedy endowment of the chair; and in 1876 authorized the professor to select associates to assist him in the work. This last-mentioned favor would probably have availed much, had not the Synod suspended theological instruction and left in doubt its resumption. The

suspension and uncertainty of resumption not only gave a quietus to hands and hearts ready to engage, but stopped the payment of many subscriptions. It changed, it is thought, bequests made, and prevented other bequests from being made, and threw a chilling mantle upon both Eastern and Western friends.

The net sum of endowment funds for the Chair of Theology was then between five and six thousands dollars.

THE WESTERN SEMINARY SINCE 1884.

BY REV. HENRY E. DOSKER, D.D.

The above excellent sketch of the Western Theological Seminary, from the hand of its first Professor, Dr. C. E. Crispell, is left intact. It needs no revision; the facts, as stated, are historical and follow the thread of the Synodical records.

The West had never been a unit on the question of theology; two distinct factions existed, one in favor of, the other against, a Western Seminary. But these factions were mainly ministerial, the churches were very nearly unanimous in this respect. The suspension of theological training at Holland, in 1877, had, therefore, passed like an electric shock through the West. It increased the unrest and suspicion which existed in certain quarters, and it stands closely related to the disturbing events of the seven years which followed.

The great revival which, in the winter of 1876-77, had swept all the Western churches, was accompanied by the usual spiritual reaction. And in this period of spiritual rebound an agitation arose which shook the Reformed (Dutch) Church in the West to its very foundations.

I refer to the bitter Anti-Masonic agitation, which occupied the attention of the Western Classes and of the General Synod for many successive years.

It is still an open question whether this agitation arose accidentally and spontaneously or designedly.

Its starting point was the First Church of Holland, whose pastor, the Rev. R. Pieters, was then in the last stages of the fatal disease which was to lay him low. In this period, wherein everything depended on the Consistory, an agitator against secret societies, a certain Mr. Romayne, appeared on the scene, and the rudderless vessel became his easy prey. The conflagration which he started soon spread far and wide and involved the entire Western church. Rev. R. Pieters died when the agitation was at its height, and the now pastorless congregation seceded from the Reformed Church in 1882. A number of churches followed its example, and united with the "Christian Reformed Church," which, till 1879, had been a very small body, but which, after that date, grew with great rapidity. Almost the entire current of Dutch emigration now sought this channel, and the broad outlook of the Reformed (Dutch) Church in the West was overclouded. For some time its very future seemed jeopardized, but the loyal churches and pastors, efficiently led by able men, began to rally from the shock and to undo, as far as possible, the work of demoralization.

Thus arose the agitation in favor of the restoration of Western theological training. It began in earnest in 1882. It occupied the attention of the Synod again in 1883, when, at Albany, Rev. Artemas Dean offered the resolution—"That the General Synod appoint a special committee to report, at this session, as to the advisability of organizing a department of theological instruction at the West at an early day." A committee of five was appointed which brought in its report *stante Synodo*.

They revealed the crisis through which the Western churches were passing and the need of a stimulus in the right direction. They pointed to the fact that many of our Western men sought preparation for the ministry in Presbyterian schools, and that the question of the restoration of theology seemed to be one of life and death to the West.

Thus the Synod was led to resolve—"To resume theological instruction in the West by the fall of 1884, provided that the chair to be filled be endowed by that time."

When the Synod met at the West for the first time in its history, in 1884, this condition was not fully complied with; but enough had been done to warrant the election of a Professor of Didactic and Polemic Theology, who was "not to begin his work till $30,000 were in the hands of the treasurer of the Synod."

As such the Rev. Nicholas M. Steffens, D.D., was elected, and in December of that year (1884) the Western Theological Seminary was reopened with five students; one in the middle class, and four in the junior class. The Revs. P. Moerdyke and Henry E. Dosker were elected temporary Lectors by the Council, which acted as a Board of Superintendents; the first Lector taught Greek exegesis; the latter, the historical branches.

In 1885 the mooted question of the relation between the College and the Seminary was reopened, but the Synod, both at that time and a few years later, wisely refused to open the old sores. The establishment of a distinct Board of Superintendents, of a distinct faculty, and of a curriculum in entire accordance with its independent existence, slowly wore out the old question which formerly had occasioned so many heartburnings; and without any formal deliverance of the Synod the term "theological department" died out, and in its place was substituted that of "Theological Seminary at the West," or "Western Theological Seminary."

The ghost of the old relationship survives in the membership in the Board of Superintendents *ex officio* of the President of the College; and in the reprint of the Catalogue of the Seminary in that of Hope College. But actually the two institutions are wholly distinct and follow their own ways.

The Synod of 1885 elected Rev. Daniel van Pelt as Professor of Biblical Languages and Exegesis. On his declinature of the call the Lectors of the previous year were re-engaged to do the same work as before. But the work of teaching and maintaining their ministerial charges proved too onerous, and in 1886 Rev. Henry E. Dosker was elected as Lector with the understanding that he resign his charge and devote himself exclusively to teaching. The historical branches and Greek exegesis were assigned to

him, whilst Professor Steffens taught all the remaining branches. This arrangement continued for two years.

But in 1888 the Synod "realizing that the appointment of a Lector from year to year is attended with serious disadvantages and cannot give such permanence as is desirable to the position or to the instruction," recommended "that the Synod proceed to the election of a Professor of Biblical Languages and Exegesis in the Western Theological Seminary at Holland."

In accordance with this resolution the Rev. John W. Beardslee, D.D., of West Troy, was elected to the second professorship, a position which he has filled with marked ability and single-hearted devotion ever since. The lectorship was now abandoned, and Rev. Henry E. Dosker was discharged by the Board with appropriate resolutions.

Thus a marked step in advance had been taken. The attendance of students in the Western Seminary fluctuated considerably for some years. The Board supplemented the teaching in the Theological Seminary with lectures, gratuitously given by the ministers of the church.

Notwithstanding the progress which had been made the future of the Seminary was still far from secure. Inimical influences of various kinds were at work to undermine the foundations of the institution, or, at least, to limit its growth and prosperity. A short-sighted party, in the East, deemed the Eastern Seminary all sufficient for the needs of the Church, practically following the lines of the old "Conferentie" party on many points. At the West there was a reactionary party which perpetuated the traditions of the men who, since 1866, had opposed the establishment of theological instruction at the West. Besides these men there were individual grievances which determined the attitude of some men. Thus the progress of the Seminary was materially retarded.

Dr. Beardslee had filled his chair for four years and was still uninstalled, occupying an unbearable position. This led the Board, in 1892, to request the Synod to make arrangements for his immediate installation. A special committee was appointed by the Board of Superintendents to lay this matter before the Synod consisting of the Revs. P. Moerdyke, J. F. Zwemer, and Henry E. Dosker. But notwithstanding their pleas the Synod refused to accede to the request, but made arrangements for this installation "immediately upon the compliance with the conditions of 1888."

The accession of a large class in 1893 brightened the prospects of the Seminary and the question of additional teaching force was raised. The Synod appreciated the urgency of this need, but wanted "a provisional appointment which would throw no temporary obligation on the Synod." But to offset the impression which this resolution might make in the West this Synod of 1893 sanctioned the immediate installation of Dr. Beardslee, who had quietly borne the burden of his work and the added one of the failure of the compact of 1888; and who had prosecuted his labors for the best interests of the institution without a word of complaint. According to this resolution of Synod, he was formally inducted in the office he had already filled for five years in the fall of 1893.

The Board of Superintendents met in 1894, and, after due deliberations, waived the right of appointing a Lector, and, presuming on the increased attendance of students, requested the General Synod to appoint a Professor of "Historical Theology."

The Synod acceded to this request. In its report, however, the old opposition of many Eastern brethren to theological training in the West is alluded to, but it is conceded that if the institution at the West is to be maintained, it must be made as efficient as possible. The Chair of Historical Theology was, therefore, established and Rev. Henry E. Dosker, D.D., was elected as Professor. His election was conditioned precisely as that of Dr. Beardslee had been in 1888; but the Synod, profiting by the previous experience, made immediate provision for his installation, whilst it waved aside all responsibility for any temporal obligations. These calls of 1888 and 1894, issued by the Synod, will prove interesting historical documents in the distant future.

The year 1895 was marked by singular progress. Hitherto the Western Seminary had availed itself of the cramped quarters afforded by the so-called Oggel House, situated on the college campus. Through the wise generosity of Mr. Peter Semelink, of Vriesland, a fine, well-equipped Seminary building was erected this year. It was built on a detached portion of the campus, known as the "Zwemer House" or "Orphan House" plot. It is sufficiently large for all present needs, and is officially known as The Semelink Family Hall.

The building contains five large lecture rooms and a commodious chapel, and is in every sense admirably adapted to the purposes to which it is devoted. This liberal donation settled at once the question of the removal of the Seminary to a different location, which had been repeatedly urged since 1884.

But this same year (1895) also saw the removal, to the Presbyterian Seminary at Dubuque, Iowa, of Dr. N. M. Steffens, whose resignation the Synod accepted with an appreciative resolution, "expressing its confidence in him as a laborer that needeth not to be ashamed."

His removal was a severe loss to the Seminary. He had trained up a large number of faithful ministers. In the words of the Synod, "he was a man of eminent ability, unbounded fidelity to our standards," and "he deserves the gratitude of our whole church for his useful service in raising up a noble band of ministers to preach the Gospel in our own and other lands."

The Synod elected Rev. Egbert Winter, D.D., as his successor, who has, since 1895, filled the Chair of Theology in the Western Seminary with assiduous care and faithfulness.

Meanwhile the foundations for a good working library were laid by the generosity of a few Eastern ministers, chief among whom were Drs. T. W. Chambers, W. R. Gordon, and J. T. Demarest. It has slowly expanded and forms to-day a fair working Library of some 6,000 volumes, but somewhat deficient in modern works on the various subjects.

The foundation for a library endowment was laid by gifts and bequests, amounting to $400, by Eastern friends of the institution.

SEMELINK FAMILY HALL

The standard of admission to the Seminary has been steadily raised, till now no student is accepted who has not a college diploma or its full equivalent. Experience has taught that the "short-course" men lack in staying qualities and form poor material for a successful ministry. The attendance of students has steadily increased and the course of studies is full and exhaustive. The outlook of the Western Theological Seminary, unhampered in its development by the propinquity of large and influential schools, is encouraging.

The old motto of Dr. Romeyn, expressed before the emigration of 1846 and subsequent years began, still holds good—"Train Western men, for Western work, on Western soil."

The Seminary needs a larger endowment, a larger faculty, a better library. Its needs are *legio*. But it has written on its banner what the fathers wrote on that of the nascent college Dec. 13, 1901: "SPERA TU IN DEO."

PROFESSORS AND LECTORS IN THE WESTERN THEOLOGICAL SEMINARY, HOLLAND, MICHIGAN.

REV. CORNELIUS E. CRISPELL, D.D., Professor in Didactic and Polemic Theology, 1867-70.

REV. CHARLES SCOTT, D.D., Lector in Church History, 1867-85.

REV. THEODORIC ROMEYN BECK, D.D., Lector in Biblical Criticism and Philology, 1867-85.

REV. PETER J. OGGEL, Lector in Pastoral Theology and Sacred Rhetoric, 1867-70.

REV. PHILIP PHELPS, D.D., Lector in Exegetical Theology, 1867-77.

REV. NICHOLAS M. STEFFENS, D.D., Professor of Didactic and Polemic Theology, 1884-95.

REV. JOHN W. BEARDSLEE, D.D., Professor of Biblical Languages, Literature and Exegesis, 1888.

REV. P. MOERDYKE, D.D., Lector in New Testament Exegesis, 1884-86.

REV. HENRY E. DOSKER, D.D., Lector in Historical Theology, 1884-88, and in New Testament Exegesis, 1886-88. Professor of Historical Theology, 1894.

REV. EGBERT WINTER, D.D., Professor of Didactic and Polemic Theology, 1895.

CHAPTER XVI.

BOARD OF EDUCATION.[1]

An Educational Society was organized independently, in the year 1828, for the purpose of assisting needy students in their preparation for the ministry. In the last century, and early part of this, a fee of £15 had been exacted from each church calling and settling a licentiate, and a fee of £5, generally from each student, on receiving his license to preach. From these moneys indigent students were sometimes assisted or the professorial fee for a diploma was paid, if the student was unable to meet the expense himself. When a fund for the support of a professorship began to be raised it was also stipulated that needy students should be assisted from the same. (Theological Seminaries.)

In 1812 it was ordered that collections should be taken up in the churches for this object. A committee was also appointed at the same Synod to confer with the trustees of Queen's College concerning the provision of a fund to meet the necessities of the students, while the Board of Superintendents were also permitted to draw from the treasurer of the Synod such amounts as they deemed proper, for this purpose. The copyright of the Psalm and hymn book was also secured to the Synod for the benefit of students, the publishers being requested to pay the Synod six cents for each copy sold. But in five years this only amounted to $240. With the first installments of the Van Bunschooten bequest, in 1814, some additional help was obtained. In 1815 Miss Rebecca Knox, of Philadelphia (a member of Dr. Brodhead's church), left $2,000, for the support of students, but which did not become immediately available. Cent societies, established in many congregations, also brought in means to some extent. From all these sources the Board of Superintendents distributed $200 in the year 1814, spending in addition $120 for the purchase of Hebrew Bibles. An increasing amount was appropriated each year, until 1819, when they distributed the sum of $1,315; but the amount distributed did not reach as high a figure as this again till 1828, the same year in which the Educational Society was organized.

On the seventh day of May, 1828, a number of ministers and friends met in the lecture room of the Collegiate Church, in the city of New York, to consider the propriety of organizing a Board of Education. Dr. Milledoler was called to the chair, and opened the meeting with prayer. The circular which called the meeting showed that, at a free conversation on the general interests of the Church, held in the preceding November, between Rev. Messrs. Milledoler, Knox, Kuypers, Brownlee, Ludlow, P. Labagh,

Schermerhorn, and De Witt, it was ascertained that a general desire existed for more efficient action in the missionary and educational interests of the church. Hence this meeting at the call of the committee, to organize a Board of Education. A constitution was at once adopted containing twelve articles, stating the objects of the Board, the terms of annual and life memberships, the manner of government, through the necessary officers and an executive committee, and the manner of receiving beneficiaries. Any donation of $1,500 or more, for the founding of a scholarship, was to be distinguished by the name of the donor. Col. Henry Rutgers was elected the first president. An address was at once prepared by a committee, consisting of Drs. Mathews, Brownlee, and De Witt, and distributed to the churches. The amount granted to a beneficiary was then limited to $90 per annum. They designed rather to *aid* a student than to sustain him fully. Auxiliary societies existed in certain of the Classes, and in single churches. During its first year the Board and its auxiliaries assisted about twenty students. In 1831 this Education Society, which had been organized by individual, not ecclesiastical, action, requested the General Synod to take charge of it as its own Board. This was proposed, partly, because donations began to be left to it, while it was not formally connected with the Synod, and partly to increase still further the confidence of the churches. The old officers were reappointed by the Synod as its officers, and a committee was appointed to remodel it. A new Board was accordingly constituted in 1832, and the funds of the old Board turned over to the care of the General Synod.

The organization of this Board was the beginning of a new life for the educational interests of the church. A number of scholarships were soon founded by individuals. Many of these were allowed to accumulate for a time, if not sufficient, at first, to meet the due appropriations to the students.

The funds in aid of students preparing for the ministry are held by different corporations. At first such funds were given in trust to Rutgers College, and to these additions have been made until they now amount to more than $55,000. After the General Synod was incorporated in 1819, Scholarship Funds for the same purpose were entrusted to its care, and these now amount to $170,000. After the Board of Education was incorporated in 1869, similar funds began to be left also to its care, and these now amount, with some recent gifts, to $93,000, making a total of about $318,000. The interest of this sum, with the average addition of about $7,000, annually received by collections in the churches or by individual gifts for the Board of Education, is devoted to the assistance of the students; whether in College or Seminary, preparing for the ministry. A considerable portion of this amount goes for instruction in the West. In 1850 the amount distributed was only about $5,000. The amount now distributed is from three to four times as much, depending on the rate of interest and the amount of annual offerings. The total number of students enrolled as beneficiaries of the Board since its organization is 909.

The following is a list of scholarships as at present constituted:

ENDOWED SCHOLARSHIPS IN RUTGERS COLLEGE AND NEW BRUNSWICK THEOLOGICAL SEMINARY NOV. 26, 1901.

Held by the Board of Trustees of Rutgers (Queen's) College—	
The Van Bunschooten Fund	$19,613.57
The income of this Fund to be used for students, both in College and Seminary, studying for the ministry. Beneficiaries to be nominated by the General Synod and confirmed by the Trustees of the College.	
The Rebecca Knox Fund	2,000.00
The income from this fund to be used for the support of one student in the Theological Seminary. Beneficiaries to be nominated by the General Synod and confirmed by the Trustees of the College.	
The Smock Fund	500.00
The Mandeville Fund	4,000.00
The Voorhees Residuary Legacy Fund	24,613.27
The Brownlee Memorial Fund	2,000.00
The income from these four Funds to be used, during the college course only, for students studying for the ministry. Appointments to be made by the Trustees.	
The Hedges Scholarship Fund	2,500.00
The income from this Fund to be used to "establish a Scholarship for the benefit of the Christian ministry."	
Total held by Trustees of Rutgers College	$55,226.84

ENDOWED SCHOLARSHIPS IN THE THEOLOGICAL SEMINARIES AND COLLEGES EAST AND WEST MAY 1, 1901.

Held by the General Synod's Board of Direction—	
Van Rensselaer	$1,700.00
Wm. Paterson van Rensselaer	1,700.00
Rutgers	1,700.00
Heyer	1,700.00
Cornell	2,000.00
Wyckoff	2,500.00
Margaret Burgess	1,700.00
John Clark	3,000.00
James Bogert, Jr.	2,000.00
Isaac L. Kip	1,700.00
Tannake Turk	1,700.00
Richard Cadmus	2,000.00
Stryker	2,000.00
Hornbeck, two Scholarships	4,000.00
Freeborn	2,000.00
James Bogert, Jr., second Scholarship	2,000.00
Cuyler	2,000.00

Margaret Ten Eyck	2,000.00
Catalina Ten Eyck	2,000.00
Daniel L. Schanck	3,000.00
Moses Cowen	2,500.00
Bequest of Samuel Gates	1,745.98
Theodore Frelinghuysen de Witt	2,500.00
James Suydam, four Scholarships	12,000.00
Edward Lansing Pruyn	2,500.00
Maria R. Lefferts	8,402.64
Garret Y. Lansing	2,500.00
Earnest Blois	2,500.00
Bequest of Joshua Hornbeck	2,000.00
Bequest of Ann James	2,500.00
Bequest of James B. Laing	7,500.00
Louisa Hasbrouck	5,000.00
Jacob Polhemus	2,500.00
Abram Storms	2,000.00
Gardner A. Sage, two Scholarships	5,000.00
Bequest of Maria van Antwerp, for the James van Antwerp Scholarship	2,522.72
Bequest of Jane Brinkerhoff	5,000.00
Bequest of Frederick J. Hosford, for Frederick Hosford Scholarship	2,500.00
Bequest of Rev. David A. Jones	3,000.00
Bequest of Robert Gaston	2,000.00
Bequest of John Antonides, on account	9,322.67
Bequest of Peter P. Schoonmaker	2,850.00
Bequest of Sarah Benham	7,397.60
Bequest of James E. Hedges, for James E. Hedges Scholarship	2,500.00
Bequest of Mary A. Bogardus, for James W. Bogardus Scholarship	3,000.00
Bequest of Elias J. Hendrickson	10,000.00
Bequest of Margaret Antoinette Thompson	2,000.00
Bequest of Elizabeth H. Monroe, for Monroe Scholarship	2,500.00
Sarah Suydam Lott, per Peter Lott	3,000.00
Legacy of Anthony Rue	2,740.00
Bequest of Dr. Edward L. Beadle, for Edward L. and Adeline Beadle Scholarship	3,500.00
	$167,381.61

Bequests, etc., for the education of pious young men preparing for the Gospel ministry in the Theological Seminary at New Brunswick, N. J., viz.:

Bequest of John Kline	$500.00
Bequest of Nicholas Lansing	600.00
Bequest of Janet Hinchman	470.00

Gain on sale of government bonds	468.54
From family of the late Rev. Goyn Talmage, D.D	250.00
Bequest of Sarah V. B. Benham	500.00
	$2,788.54
Total held by Board of Direction	$170,170.15

The principal necessity for the incorporation of the Board of Education arose from the fact that, becoming familiarly known as the Board of Education, funds were devised for it under that title. Having no legal existence as such, they could not be claimed. After some losses of moneys so devised, for future security the Board was incorporated Oct. 13, 1869. Under this arrangement it now holds the following scholarships and funds:

ENDOWED SCHOLARSHIPS IN THE THEOLOGICAL SEMINARIES AND COLLEGES EAST AND WEST May 1, 1901.

Held by the General Synod's Board of Education—

1865	Charles Dusenbury	$2,500.00
1872	Garret Kowenhoven	3,000.00
1872	Miss Mary le Conte	3,000.00
1873	James Peters	3,325.00
1875	John V. L. van Doren	5,833.00
1876	Miss Margaret E. Duryea	5,000.00
1877	Jeremiah Fuller	3,007.50
1878	Miss Mary D. Shaffer	3,000.00
1878	Miss Mary M. Danser	3,000.00
1879	Rev. A. T. Stewart	3,000.00
1880	Rev. Joseph Scudder	1,000.00
1889	The Mrs. Cornelia A. and Miss Liddie R. Statesir Scholarship	3,000.00
1890-2	"Berean" Scholarship	2,000.00
1891	Daniel P. Conover Scholarship	3,000.00
1892	Isaac E. Bergen	2,000.00
1892	Thomas Jessup	2,500.00
1894	Sarah Platt Remsen Scholarship	3,000.00
1894	Phœbe A. Remsen Scholarship	3,000.00
1895	Asher Riley Scholarship	3,000.00
1895	Frederick Cook Scholarship	3,000.00
1899	A. F. Hazen	1,960.28
1901	Cornelius S. Nevius	1,483.49

For the benefit of Rutgers College and New Brunswick Seminary—

1900	John and Mary Martin Neefus Educational Fund	17,000.00

For the benefit of New Brunswick Seminary—

1883	Brush Memorial Fund	3,000.00

For the benefit of Hope College and Seminary—		
1884	Kesiah Lansing Fund	2,000.00
1885	Johnson Letson Fund	1,000.00
1891	Rev. Wm. Brush Scholarship	2,000.00
1892	Thomas Jessup	2,500.00
For the benefit of Northwestern Academy—		
1892	Thomas Jessup	2,500.00
	Total held by Board of Education	$93,602.27

Thus has this department of the church grown from comparatively insignificant beginnings. In 1865 the Synod empowered this Board to enlarge its sphere of operations and to co-operate with the Classes in the establishment of academies and classical schools within their bounds. During the year ending April 30, 1901, $10,610 were distributed among 77 students, and $4,533 to Western academies and Hope College, the latter institution having matured, under the auspices of the Board, from a merely academical to a collegiate character. Parochial schools are also helped to some extent by this Board.

Tuition fees are not now required of beneficiaries. An applicant for aid from the funds of the Board must have been a member of an evangelical church for one year, and must be a member of the Reformed Church at the time of making application. He must be ready to enter college, or must have been regularly admitted into college, or into one of our theological seminaries in accordance with the rules established therefor by the General Synod. About three-quarters of the present ministry of the church are indebted to the Board of Education for assistance in pursuing their studies, and about the same proportions hold true respecting the larger number of those who have finished their labors and have gone to their reward.

Rev. J. F. Schermerhorn, the general agent of all the benevolent operations of the church, was active in collecting funds for this Board, 1830-32. Rev. A. H. Dumont succeeded him, for a single year. Contributions amounted to about $3,000 per annum. at this time, although diminished in 1832 by the epidemic. For the next decade of years the services of a special secretary were dispensed with, Classical agents being employed to represent the educational interests of the church. In 1843 Rev. Ransford Wells was appointed as financial secretary to take the general superintendence of all the boards. He occupied this position for only two years. Again, for more than half a score of years, the Board remained without a corresponding secretary, but its small receipts (less than $1,700, in 1855) compelled it to seek a more efficient plan of operations. Rev. J. A. H. Cornell was accordingly appointed to this office, in 1855, under whose energetic efforts this Board was thoroughly revived. In 1857 the Board was reorganized. At the end of the six years of his service the contributions of the churches for this cause had increased nearly sixfold. Upon his resignation, from ill-health, in 1861, Rev. John L. See was appointed his

successor, and rendered more than a score of years of conscientious, faithful service in the work of the Board, when his health failed and he was given a vacation for rest and recuperation. During his incumbency 263 students were aided and bequests for scholarships were received aggregating $92,160. From the organization of the Board to the year 1861, when Dr. See assumed the office of secretary, 23 bequests had been received, aggregating $56,645.

The office of corresponding secretary was declared vacant Feb. 1, 1885. For a short time the office duties were discharged by the Rev. Uriah D. Gulick and afterward by the Rev. Giles H. Mandeville, D.D., who was elected corresponding secretary Feb. 10, 1885, and resigned his office Feb. 1, 1900. During these years 318 students were aided and bequests aggregating $112,000 were received. Before entering upon the direct work of corresponding secretary of the Board Dr. Mandeville, being then President of Hope College, and pastor of the Harlem Reformed Church, was largely instrumental in raising $43,000 for our Western college and theological seminary, and after becoming secretary, by his suggestions and valuable influence, materially assisted President Kollen in raising funds for the larger endowment of Hope College.

The Rev. Mancius S. Hutton, D.D., served the Board nearly fifteen years as corresponding secretary, 1842-56, his services being rendered gratuitously. He was elected President in 1858 and held the office until 1880. He was succeeded as President by the Rev. John Gaston, D.D., who has just died, 1901. Thus the Board has had but two presidents in forty-three years. It has also been peculiarly favored in its treasurers, Mr. Frederick J. Hosford having most efficiently filled this office for thirty-three years, 1856-89, being followed by Mr. R. N. Perlee, who held the office until 1899.

A Manual of the Board, including constitution, by-laws, rules for students, and other information concerning our educational work, has recently been published, a copy of which will gladly be mailed to anyone upon application to the corresponding secretary.

The present corresponding secretary is the Rev. John G. Gebhard, the Rev. G. H. Mandeville, D.D., LL.D., being treasurer.

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[1]The latter part of this article, since 1879, has been kindly prepared by Rev. John G. Gebhard.

CHAPTER XVII.

DOMESTIC MISSIONS.

FIRST PERIOD—1786-1806.

UNTIL the independence of the American Reformed churches in 1772 they were themselves missionary ground. At the close of the Revolution the list of Dr. Livingston shows eighty-five churches, thirty-two ministers, serving fifty-three of these churches, and two licentiates. But of these ministers, several were old, and soon laid aside, while not a few new settlements of families of the Reformed faith were springing up, presenting favorable opportunities for church extension. In 1786 the old Synod took the first action on the subject, appointing Messrs. Westerlo, D. Romeyn, H. Schoonmaker, and H. Meyer a committee to devise some plan for sending the Gospel to the destitute localities, and to report to the next Synod. This action was induced by a request from the inhabitants of Saratoga to be furnished with the preaching of the Word. The Classis of Albany was requested to attend to their wants, in the meantime, by occasional supplies. Plans were presented the next year, but the subject postponed, and Dr. Hardenbergh added to the committee. They finally recommended that voluntary collections be taken up in all the congregations, as manifestations of their love, to aid in the extension of the church. This was the first effort of the kind in our churches. The moneys so collected were to be laid on the tables of the Classes, and through them transferred to the Synod. With these means, ministers and licentiates were enabled to visit destitute localities on short tours and preach the Gospel and organize churches. Each Classis was also specially directed to look after the destitute fields within its own bounds. In 1791 appeals came from Hardy County, at the headwaters of the Potomac, in West Virginia, asking for help. They were supplied through the ordination of a Christian physician residing there. (JENNINGS.) The subject of church extension is found inserted, as an item in the regular business of each Classis, as early as 1790, and moneys began to come into Synod's hands for this cause. A Classis at this time would collect from ten to twenty-five pounds annually. The Synod could now begin to act. A committee was appointed to find persons willing to undertake the tours proposed, while the Classis of Albany was requested still to take special charge of the needy in their vicinity. The next year, the Synod made the *Deputati Synodi* a committee on church extension, to take entire charge of the matter, and report to the Synod; but with the constitution of the General Synod, two years later, their duties in this office seems to have ceased. Appeals also came from the distant Kentucky, and from the Susquehanna.[1] In 1792 Andrew Gray, of Poughkeepsie, undertook

a tour to the latter region, spending six weeks, while his pulpit was supplied by the Synod. Two years later the brethren Cornelison and S. Ostrander consented to make similar tours, the former going up the Delaware as far as the Great Bend, and thence across to the Susquehanna, and down the same to Wyoming, spending eight weeks; while the latter proceeded from Catskill to Jericho, at the Unadilla, and thence to Schenenas, Cherry Valley, and the Onondaga, for the same length of time. Mr. Cornelison established the first church in our domestic missionary efforts, at Tioga, under the name of the *Church of Union,* in the Chenango Valley, near Binghamton (1794).

In 1796 the people of Salt River,[2] Mercer County, Ky., forwarded a call to the Classis of New Brunswick, earnestly requesting them to fill it. They had now been crying for help for six years in vain. Peter Labagh, a student of Froeligh, offered to visit this field, provided he could be ordained as a missionary before going. The Synod consented, and the Classis of Hackensack, to which he belonged, put the call in his hands. Furnished with £30, he started. He organized a church of one hundred families at Salt River, but on account of their distance, their unsettled state, and the improbability of his denomination extending in that remote locality, he returned their call. About the same time George Brinkerhoff undertook a mission to the Genesee country, spending eight weeks. The Classis of Albany urged again on Synod the duty of devising some effectual way to meet the many prayers which were made for the Bread of Life. The Synod, however, only postponed the further consideration of their requst. In 1797 John Duryee and Peter Stryker, and in 1798 Jacob Sickles and Samuel Smith, undertook similar missions to those already mentioned, but the particulars, with the Minutes of 1797, are lost.[3] At the close of the century all the Classes were forwarding money (most of the churches contributing) except the Classis of Kingston, for the cause of church extension.

In the meantime, the Classis of Albany became specially prominent for its zeal in this cause. In 1798 they employed Robert McDowell, one of their ministers, as their missionary to Canada, who, in a short time, organized six large churches, embracing more than four hundred families, along the St. Lawrence and the northern shores of Ontario. The people there seemed hungry for the Bread of Life. In 1800 he permanently settled over three of these churches. (McDowell.) Six other missionaries were also employed by them, drawing their expenses from the funds of the Synod. The Synod, in 1800, formally appointed the Classis of Albany to take charge of all the missionary operations in the north. (*M. G. S.,* i, 307, an interesting report.) With the increase of churches, several new Classes were organized at the opening of the present century. The Classis of Hackensack was divided into those of Bergen and Paramus; the Classis of Kingston into those of Ulster and Poughkeepsie; the Classis of Albany into those of Rensselaer, Albany, and Montgomery; which, together with the Classes of New York and New Brunswick, made nine in number, in the year 1800.

But the cause somewhat languished after this, for want of men. The means furnished, also, were small. Yet, in 1804, the first legacy for any of

the benevolent operations of the church was left by a Christian lady, Sarah de Peyster. Upon inquiry, the Synod informed her executors that the Classis of Albany was their society for receiving such funds.

But for eight years, now, Canada had been the sole field of operations. The Classis of New Brunswick complained that there were destitute places within their bounds which ought to participate in the funds. Their churches in Sussex County, N. J., were too far off for the unaided efforts of the ministers. In 1806, therefore, the Particular Synod of New York requested the General Synod to resume the immediate management of all the missionary operations of the church which had been confided to the Classis of Albany. This was done. Thus ends the first period of twenty years of the missionary operations of the Reformed Church.

SECOND PERIOD—1806-1822.

The Synod now appointed a committee of four ministers and four elders, with plenary powers, to whom should be confided all her missionary operations. They were located in Albany till 1819, when, with the final abandonment of the Canadian missions, they were directed henceforth to locate in New York. They received all the missionary documents from the Classis of Albany, and the members of the committee held their appointment during the pleasure of Synod. They were known as the "Standing Committee of Missions for the Reformed Dutch Church in America."

This standing committee commenced their operation on the old plan—short tours by settled pastors. But these reported the unsatisfactoriness of such efforts. Messrs. Bork, C. Ten Eyck, and P. D. Froeligh, in 1806, went west from Albany one hundred and fifty miles, thence to Lake Ontario, and down the St. Lawrence to Ogdensburg, and up the same river on the Canada side, and along the lake, all the way round to Niagara, and thence home, visiting many settlements, and organizing five new churches in Canada. Three years later Messrs. Sickles and H. Ostrander traversed the same ground, the parties having spent about three months each time. They found the state of religion very low, though they were treated with civility and kindness. Settled ministers were wanted. The next year (1810) John Beattie went over the same route and organized an additional church at York, in Canada, spending nearly five months. From that time till the close of the war with Great Britain, only one laborer visited that region; namely, John Duryee. In 1817 John F. Schermerhorn and Jacob van Vechten, and in 1818-19 Cornelius Bogardus, again visited those churches, and a Presbyterian licentiate, Mr. Allen, was also employed by the committee. During all this time (1798-1819) Mr. McDowell had been faithfully laboring in his own charges in Canada. There were yet eleven of those mission churches existing. They earnestly sought for two more ministers to settle there and organize a Classis.

But the church was becoming disheartened by the distance, and the want of men and means. Their missionary funds had not yet exceeded $400 per year. Complaints were heard from many quarters. There were many calls from churches in the Union and nearer home. By resolution, the field had

been limited to Canada and the routes thither. In 1815 Synod permitted operations elsewhere in the States. A mission to Deer Park (Port Jervis, by C. C. Eltinge, in 1816, resulted in his settlement there, where he continued for twenty-seven years.

With the transfer of the committee to New York the Canadian churches were quietly abandoned. One minister in each Classis was now written to, that the proper fields at home might become known. Some of the Classes had begun to retain their money for their own missionary necessities. Herkimer, Fulton, Schoharie, Saratoga, Washington, and Warren Counties, N. Y.; Sussex, N. J.; Pike, Pa., and the locality of Spotswood, N. J., were the fields now opening to view. A church was soon organized at Spotswood, through the labors of Van Hook. Isaac Ferris labored for three months along the Mohawk, and received a call to Manheim, but declined. Mr. Switz followed him there for the same period. The next year Messrs. Ketchum and Fort were sent to that locality, and also Mr. van Hook, after having spent a short time at Stillwater, in Sussex County, N. J. Cent societies were also started at this time, in many churches, but with small results.

During the three years of the committee in New York, besides the church at Spotswood, others were organized—one at Oppenheim, one at Fayette, Seneca County, and one at Le Roy, Jefferson County, N. Y. Eight missionaries had been employed. In 1821 Synod appointed Messrs. Knox, Milledoler, and Woodhull a committee to draw up a new plan for missionary operations and to report to next Synod. But their action was forestalled by individual efforts. At the suggestion of Paschal N. Strong a number of pious individuals, in January, 1822, organized themselves into a society to be known as "The Missionary Society of the Reformed Dutch Church." The formation of this society was made known to the Synod, and the matter was referred to the Committee on Missions. Its birth was hailed with joy. Its board of managers was made Synod's Standing Committee on Missions, and all the churches were exhorted to form auxiliary societies, not only for domestic, but for foreign missionary operations. During this period three Classes were organized; namely, Long Island, 1813; Philadelphia, 1814, and Washington, 1818.

THIRD PERIOD—1822-32.

The policy of the new society was to employ as many of the graduates of the seminary as were willing to undertake missions, to have auxiliary societies in every congregation, and to take up collections at the monthly concerts for prayer. They published reports each year which were scattered through the churches. This society was the beginning of a new life. It was felt that a brighter day was dawning. Nearly $2,000 were contributed in the first four months, and the amount increased in the sixth year to more than $5,000. During the ten years of the existence of this society they collected more than $30,000, and aided about 100 churches or stations and 130 missionaries. This society also started, in 1826, the "Magazine of

the R. D. Church," issued monthly, and which, four years later, was transformed into the "Christian Intelligencer."

They confined their efforts to the then limits of the church, in strengthening and establishing present organizations, rather than extending.

But the Particular Synod of Albany felt at length that they were remote from the Board, and did not receive all the help which their destitute localities demanded, and, accordingly, in 1828, the Synod directed that a Northern Board be appointed by the Missionary Society, to act under them. They were accordingly organized, and appointed J. F. Schermerhorn their agent (1829), to call forth the resources of the Church and determine the proper missionary fields. There were at the time (1830) 159 ministers, 12 licentiates, and 194 churches, of which 33 were vacant, and 26 in need of aid. Mr. Schermerhorn gave a new impetus to the work of benevolence in the church. But the Northern Board was dissatisfied with present arrangements. They were, in fact, only a sub-committee of the society in New York, to which everything must be finally referred. They were much crippled in their operations. They could do nothing independently. They kindly asked that the wisdom of Synod would consider the matter. The Missionary Society was not wholly under the control of Synod. Some collisions had occurred. Mr. Schermerhorn had been discharged by the New York society in 1830. It was felt that Synod should have full power over all the missionary operations of the church. Synod accordingly notified the society that the officers whom they had recently elected should be continued during the present year, but that next year their number should be reduced to fifteen (one-half), and Synod would elect them, and they were requested to alter their constitution accordingly. Their duties were also limited to the Particular Synod of New York, while Synod elected fifteen for a similar society in the north. Mr. Schermerhorn was also appointed general agent of the Church, at a salary of $1,300 a year, to be raised by private subscription. But the old society in New York refused to conform to the injunction of Synod. In 1831, therefore, Synod changed the basis of all the operations, by constituting the Board of Missions. The benevolence of the church was for a few years nearly equally divided between the two societies, but at length the old society became auxiliary to the new Board. In 1831 forty-five missionary stations were reported. During this period four Classes were organized; namely, Schenectady, Cayuga, and Schoharie, 1826, and the South Classis of New York, 1828.

FOURTH PERIOD—1831 TO PRESENT TIME.

This Board of Missions had all the mission operations of the church committed to its hands. Mr. Schermerhorn went at once vigorously to work. More than $5,400 crowned his efforts in the first year, and eight new churches were organized and pastors installed over them. Yet there existed great prejudice against the employment of an agent. Unkind remarks were made concerning him. Dr. C. C. Cuyler, in 1832, ably vindicated the necessity and propriety of the office, and Mr. Schermerhorn was elected a

third time to this position; but he now declined, and Rev. A. H. Dumont was elected in his place. The old Missionary Society continued to send their reports, but Synod declined to take any action on them. Great excitement prevailed on the whole subject for a couple of years, and the church paper was filled with the discussion. Mr. Dumont's effort, for the single year of his service, secured about $5,200. But in 1833, for some reason, Synod was mistakenly induced to discontinue the agency, but with bad results, the receipts falling off $2,400 the first year. The old Misionary Society now consented to become auxiliary to the Board, and their receipts swelled the total to $5,600. The German Church also about this time made informal overtures for united efforts to help their churches in Central Pennsylvania. For nine years the Board depended on Classical agents. During this time (1837) the first church of the denomination was organized in the West, at Fairview, Ill. Other churches were subsequently organized in Michigan, Illinois, and the territory of Wisconsin. In 1841 these were sufficient to organize the Classes of Illinois and Michigan, and ten years later the Classis of Holland. The yearly benevolence during this period, for this cause, only amounted to four or five thousand dollars per annum, though it had sometimes exceeded $6,000 in earlier years (1830-35). About thirty-five churches per annum received aid from the Board. But in 1842 a financial secretary was appointed, Rev. Ransford Wells, to take the general superintendence of both the Foreign and Domestic Missions, the Board of Education, and the Sabbath School Union. The next year, in consequence of enlarged operations and the need of increased services, a division of duties was made—those pertaining to the Western missions being placed in the hands of Rev. B. C. Taylor, and those pertaining to the Eastern, in the hands of Rev. G. H. Fisher. The cause was now in a prosperous condition. Many churches were organized and assisted. In 1844, however, Dr. Wells resigned, and the loss of the financial agent was plainly visible. During the last year of his labors, the receipts of the Board reached the sum of $9,516, and the subseqnent year they decreased nearly $3,000. The name of the Board was also at this time changed from the "Board of Missions" to the "Board of Domestic Missions of General Synod." The secretaries of the East and the West continued their labors till 1849. In 1845 the Synod appointed Rev. Dr. Ferris to visit the Western field and report its condition. About this time also the large immigration of Hollanders began; they settled in Michigan and adjoining states. These naturally, to a large extent, united with the Reformed Church. They were driven hither by religious persecution. Operations were soon greatly enlarged, and in 1849 the Board was reorganized, and Rev. John Garretson chosen secretary.

During the following decade of years no less than one hundred and fifty new churches were organized, many of them under the auspices of the Domestic Board. During this same time the receipts more than doubled, reaching, in the year of Dr. Garretson's resignation, the sum of nearly $17,000. Rev. Anson du Bois succeeded Dr. Garretson, and having served in this capacity for three years, Rev. Goyn Talmage took his place. Rev. Cyrus Vanderveer succeeded for a brief space (July, 1867—April, 1868) and the position is now occupied by Rev. Jacob West, D.D. The receipts

for the year ending April, 1878, were $27,542. The number of Classes during the existence of this Board has more than doubled. The Board during the year 1878 employed ninety-seven laborers and assisted one hundred and two churches. These churches contributed to the funds of the Board, for the year ending April, 1878, about $1,230. The Board of Domestic Missions was incorporated in 1867, and now holds its own funds, these having been previously held by the Board of Corporation.

HISTORY SINCE 1879, BY THE REV. CHARLES H. POOL, D.D., CORRESPONDING SECRETARY.

In 1881 General Synod recommended the organization of women's societies in the churches to aid in the home work, "so that the women of our Zion may be found exerting the same blessed influence in our Domestic Missions that they now are doing in the foreign field." This recommendation was heartily welcomed by the Board, and that the plan might be more speedily set in operation many ladies were delegated to attend the jubilee convention of the Board of Domestic Missions, held in the city of Newark, N. J., in the autumn of 1882. At that convention the ladies held a separate meeting and steps were taken toward the organization of a Women's Executive Committee of the Board of Domestic Missions. A committee was appointed for each Classis, with a view to organizing a Woman's Domestic Missionary Society in every church. Classical Missionary Unions and Classical Conventions were at once originated, and two of the latter were held the first year.

The Women's Executive Committee has never become incorporated, but remains auxiliary to the Board of Domestic Missions, and has worked in entire harmony with that body since its organization. The first specific work undertaken was the erection of parsonages for our mission churches. Then they began to provide furniture for new churches, boxes of clothing, and other good things for missionary pastors, and Christmas boxes for Mission Sunday Schools.

The "Paper Mission" was organized to send abundance of good reading to missionaries and to many of the poorer families of their congregations. Later, they inaugurated, and from the first have wholly supported, the Indian Missions at Colony and Fort Sill, Okla., and also a mission among the mountain whites in Kentucky. They have also, for several years, paid nearly the whole of the appropriation for summer missionary work of students and the salaries of our Classical missionaries. All this, besides frequently coming to the help of the Board in diminishing a deficit in the Missionary and Church Building Funds.

STUDENT MISSIONARIES.

Theological students had been occasionally employed by the Board to supply vacant churches and missions during the summer months. That this has become a permanent feature of the Board's work is owing to the impetus given at the jubilee convention in 1882. Since then students from

our two seminaries in increasing numbers have applied for service each year, and now about thirty of these young men are commissioned during the summer vacations to do missionary work in vacant fields.

PERMANENT HEADQUARTERS FOR THE BOARDS.

The want of a permanent home for the boards of the church had long been felt. In 1883 the matter was seriously considered, and an effort, consequent upon the action of General Synod, was made to secure a church house, but it was not until January, 1892, that the Reformed Church building at 25 East Twenty-second Street, New York City, was purchased by General Synod, where all the boards have permanent, commodious, and comfortable quarters. The Domestic Board occupies the rooms on the second story front, while the Women's Executive Committee has its own on the third floor in the rear.

MEANS OF INFORMATION FROM CHURCHES.

In 1884 blank forms for applications for aid from both Missionary and Building Funds were adopted for use. This was found to be a great improvement in securing more full and accurate information concerning the churches seeking aid, besides enabling the Board, by filing these annual applications, to keep an exact and comparative record of the yearly progress, or otherwise, of each church under its care. Later General Synods instructed the Classes to vote by ballot on every application for aid to the Board, and to send to the Board with the application a record of such ballot. Two years later the Board adopted blank forms for quarterly reports from the missionary pastors. This secures more frequent information from the various fields, and furnishes many interesting items for publication in the church periodicals.

CHANGE OF OFFICERS.

In 1885 it was decided to make a change in the treasurership of the Board, and Mr. John S. Bussing was elected treasurer, which office he has held for sixteen years.

In the latter part of 1887 Rev. Dr. Jacob West resigned the office of corresponding secretary, having held that position for twenty years. Rev. Charles H. Pool was chosen as his successor, began his work Jan. 1, 1888, and still occupies that place. Dr. West, in view of his long and faithful service, was made honorary corresponding secretary, and so retained his connection with the Board till his death in January, 1890.

IMMIGRANT MISSION.

Previous to 1887 the immigration of Hollanders to this country began greatly to increase, much the larger part locating in the West. To be of service to these recruits for our Western churches, the Board commissioned a Holland minister to meet and welcome them as they landed in

New York, to hold religious services with them, if possible, and help and speed them on their way to their Western homes. This continued till 1894, when, Holland immigration having largely decreased, the mission was suspended.

POLICY OF ENLARGEMENT ADOPTED.

churches and missions under its care, and their respective Classes, with a view to stimulate to larger liberality and exertion for growth and self-

The Board had for some time felt the need of a closer touch with the support, and likewise to seek and enter any new fields that might be rightly available for church extension. Some of the Western Classes had suggested that a missionary at large within their bounds would be a great help toward expansion, and the Synod of Chicago had several times asked for an itinerant and supervising missionary for the whole Synod.

The Board, therefore, agreed to support Classical and Synodical missionaries where they should be found necessary. The first Classical missionary began work in the Classis of Iowa in 1887. Since that date all the Western Classes except two have at different times been benefited by the services of itinerant missionaries.

Of the same character, though on a much larger scale, was the work of the missionary superintendent of the Synod of Chicago. Rev. R. H. Joldersma was appointed to this position in January, 1889, and served till January, 1895. When Mr. Joldersma resigned to resume his pastorate no one was chosen to succeed him, as it was now considered that the several Classical missionaries could accomplish the work desired.

In the Synod of Albany Rev. J. H. Enders filled the post of missionary superintendent from 1890 till 1899.

Besides these agencies for church extension, each Classis has its domestic missionary agent, chosen from the acting pastors, whose office it is to secure larger offerings for the Board in that Classis. These Classical agents may be invited to meet with the Board at least once each year to act as advisory members.

DENOMINATIONAL COMITY.

The multiplication of churches in Home Mission fields was the occasion of a conference in 1892 of executive officers of the Home Boards of the Presbyterian, Congregational, and Reformed Churches, with a view to some mutual arrangement of a comity in church extension. It was agreed that a church of one order shall not be planted where the field is fully occupied by either or both the others; that churches under the care of the different Boards in the same locality may have one pastor or supply, equitably supported by the different Boards, and at the same time retain their denominational relations; and that final decisions, where disagreements arise on the field, shall be left with the secretaries of the Boards in New York. This arrangement has somewhat simplified and facilitated the work of each denomination concerned in the organization of new churches.

MISSIONARY LITERATURE.

The interests of the Domestic Board were more or less represented in the "Sower and Mission Monthly," which was first published about 1855. This periodical, after several changes, was merged, in 1888, into "The Mission Field," the present missionary magazine of the denomination. Previous to 1894 this was edited by the secretaries of the different Boards, when Rev. A. de Witt Mason was made the editor. The Home Board has its full share of representation in the monthly issues.

The children's missionary paper, "The Day Star," was first issued in 1896, and is both edited and maintained by the Women's Boards. This, with the issue of reports and leaflets and articles in "The Christian Intelligencer," keeps the subject of Domestic Missions before the church.

In the department of Young People's Work, including both Sunday Schools and Christian Endeavor Societies, likewise under the care of Mr. Mason, the interests of the Domestic Boards are equitably represented.

FIELD SECERETARY APPOINTED.

The administrative work of the Board has, in late years, increased to such an extent that the corresponding secretary alone could not possibly perform the office work and also go about among the churches and attend all conventions to speak for the cause. So, after General Synod had three times recommended the appointment of a field secretary, the Board chose Rev. William Walton Clark to that office, and he entered upon his work Jan. 1, 1898. Both the corresponding and the field secretaries find their time fully occupied in the service demanded by the various interests of the Board.

AMENDMENT OF CHARTER.

The original charter of the Board restricted its work to "aiding weak and founding new churches of the denomination." In 1900 the charter was amended so as "to allow its missionaries to engage in evangelistic work which may not immediately eventuate in the founding of new churches."

GROWTH THROUGH THE BOARD'S AGENCY.

Not many new churches or missions are organized that do not at first seek assistance, and fully two-thirds of our churches have been at some time aided by this Board. In fifty years, besides fostering many churches in the East, we have gained the Particular Synod of Chicago, which now includes churches in Illinois, Ohio, Michigan, Wisconsin, Indiana, Iowa, Minnesota, the two Dakotas, Kansas, Nebraska, Montana, and Washington. We have also entered the Territory of Oklahoma. This extension, with the recent planting of two churches in Maryland, has been almost entirely accomplished through the instrumentality of the Domestic Board.

April 30, 1901, the end of the last fiscal year, the Board had under its care 230 churches and missions, and was aiding in the support of 164 mis-

sionary pastors. The offerings for the Missionary Department were $43,941.24, but to this must be added the gifts to the Church Building Fund, which is a branch of the work, viz., $7,740.68, making the total receipts from churches, Sunday Schools, church builders, Christian Endeavor Societies, individuals, and Ladies' Auxiliary Societies, $51,681.92. To these add the interest on funds invested, a few special receipts and legacies, and the receipts of the Domestic Board show the sum of $60,047.53. As the Women's Executive Committee issues its own treasurer's report, its receipts are not included in these figures. But in order to show the grand total of funds for the work of Home Missions its receipts of last year ($26,369.04) are added to the Board's income, making a total of $86,416.57.

CHURCH BUILDING FUND.

In 1854 the plan of a Church Building Fund was proposed, in accordance with a provision in the original constitution of the Board. The original design was to secure a capital fund of not less than $25,000, to loan to feeble churches for the erection of their buildings, to an amount not to exceed one-fifth of the cost of such building. The Board of Corporation was to take a first bond and mortgage of the consistory, exacting no interest, but said bond becoming immediately payable in case of any change of ecclesiastical relations. But nothing effectual was done for several years. In 1861, and again in 1862, the plan was modified; henceforth applications from churches were only to come through the Classis, stating the amount required and the amount to be raised by the people.

The rule now governing the use of this fund is as follows: Before any appropriation for aid from the Church Building Fund shall be paid by the treasurer, the Consistory of the church receiving such aid shall transfer to the Board of Domestic Missions, by good and sufficient deed, the site whereon the building is to be erected, or shall execute a bond for the full amount of the grant, secured by a first mortgage, according to a form approved by the Board, on which the Board may remit interest on condition that an annual collection be taken for the fund. Such bonds, bearing no interest, shall rest as an obligation on the congregation, if possible, to be discharged in due time.

The Board now has in its possession about 185 such deeds and mortgages, representing loans varying in amount from $200 to $10,000. See *Chronological List of Churches in the Appendix.*

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[1]See "Conewago," under list of churches for particulars.
[2]See "Salt River," under list of churches, for particulars.
[3]These "Minutes" have recently been found.

CHAPTER XVIII.

YOUNG PEOPLE'S SOCIETIES.

BY REV. A. DE WITT MASON, SECRETARY FOR YOUNG PEOPLE'S MISSION WORK.

THE Reformed Church has always shown much interest in its young people, and exercised great care in regard to their religious and social training. In the early history of the church the children and youth were gathered into catechetical classes and carefully taught the doctrines of religion. The Heidelberg Catechism was prepared, not only as a declaration of the faith of the church, but as "a method of instruction in the Christian religion, as the same is taught in the Reformed churches and schools in Holland and America." And the "Compendium" is a shorter form of the Catechism arranged for those who intend to approach the Holy Supper of the Lord.

This system of catechetics is still pursued in the larger number of our Holland and German churches, and, to some extent, is being introduced with good results among our American congregations.

Following the "Catechetical Classes," the Sunday-schools were the next form of young people's organizations for religious training, being introduced into America by Bishop Asbury of the Methodist Episcopal Church. They were introduced into the Reformed Church early in the nineteenth century, and the catechetical instruction hitherto given directly by the minister was imparted through the medium of the teacher or by the pastor during the school session. The growth of the modern Sunday-school system of religious instruction is a matter of familiar knowledge, and it need only be said that to that development the Reformed Church has contributed her full share.

Of the more voluntary forms of young people's organizations, the Mission Band, or Circle, was probably the earliest. It is not known just when the first of these bands was organized, but when the missionary interest of the church began to be quickened, in the early part of the last century, the children were gathered for instruction and the quickening of beneficence, and these bands soon multiplied with much rapidity. At present they are chiefly organized in connection with our Woman's Missionary Boards, and as reported in the last annual statements, numbered about 150.

In February, 1881, the Rev. Francis E. Clark, then pastor of the Williston (Congregational) Church, of Portland, Maine, organized the young people of that church into the first "Young People's Society of Christian Endeavor," with substantially the same methods and principles that have since become so familiar. The example thus set was speedily copied by some of the neighboring churches and soon began to attract the attention of other denominations. In February, 1883, the young people of the Reformed

Church, of Belleville, N. J., then under the pastorate of the Rev. Ralph W. Brokaw, organized the first Christian Endeavor Society in our denomination, and two months later—April, 1883—the second society in the Reformed Church was organized in the South Church, of Brooklyn, N. Y., the Rev. A. de W. Mason, pastor. This new organization was warmly received by the Reformed Church, which was among the first of the denominations to officially recognize and endorse it by the action of its highest court, the General Synod, which, in 1888, passed a resolution heartily commending the organization. With such encouragement, the societies rapidly multiplied and are now found in a very large majority of our churches. The Reformed Church, in fact, stands very near if not actually at the head of the various denominations in the *proportionate* number of Christian Endeavor Societies found among its congregations. At the last reports these numbered 505 Young People's and 219 Junior Endeavor Societies, a total of 724 societies, with a probable membership of at least 35,000 children and youth.

Following the Christian Endeavor movement, we next find the King's Sons and Daughters, as an organization, adopted chiefly by the young women of our churches. This order was founded by Mrs. Margaret W. Bottome, in 1887, and speedily spread through the evangelical churches. There are now about 84 circles in the Reformed Church, and 800 or 900 of our young women wear the purple ribbon and the silver cross.

The Brotherhood of Andrew and Philip is an organization composed of young men, who are pledged to observe its two fundamental rules "of prayer" and "of service." Its purpose is to deepen the spiritual life of its members and to bring a religious influence to bear directly on other young men. Its founder was the Rev. Rufus W. Miller, D.D., of the (German) Reformed Church in the United States, who organized the first chapter in the Second Reformed Church, at Reading, Pa., on May 4, 1888. The first convention was held in the same church in June, 1889. The Federal Council was organized in the Marble Collegiate Church, New York, in 1893; and the First Federal, or Interdenominational, Council was held in the same church in November, 1893. This brotherhood has now spread to the Presbyterian, Congregational, and Reformed Churches, and has, in the Reformed (Dutch) Church, 34 chapters, averaging 25 members each.

Besides the above mentioned organizations, there is a large number of Boys' Brigades, Bands of Mercy, Temperance Bands, and other like societies, numbering at least 100 more than those already mentioned; so that it may be said that, as far as organization can effect it, the children and youth of the Reformed Church are well equipped to learn and do the things which belong to them as members of the church of Christ.

THE CHRISTIAN ENDEAVOR MISSIONARY LEAGUE.

This is spoken of separately from the Young People's societies mentioned in the preceding section, because it is an organization peculiar to the Reformed Church, and has proven of much benefit to the mission work of our denomination. It came from a necessity and originated in a successful effort to unite the Endeavor societies of our church in the raising of a fund in aid of the Home and Foreign Mission work of the denomination. The

first funds were raised in behalf of the Church Building Fund of the Board of Domestic Missions, and in support of the Chittoor Station of the Arcot Mission in India. Within the first five years these offerings amounted to about $8,000, including some gifts for the Woman's Boards and Education. In April, 1893, the League was formed, and the receipts of that year amounted to nearly $5,000. Since then there has been almost steady advance in its offerings, and the annual receipts have risen from $5,000 to over $10,000 per year. The report for 1901 shows a total of 392 League societies, with an offering of $10,477.41. The whole amount contributed by the League to the mission work of the church during the thirteen years—1888 to 1901—is $75,000.

The foreign missionary work of the League has been to sustain the missions at Chittoor, India, and Bahrein, Arabia, and Aomori, Japan. In the home field twenty-one "Christian Endeavor Churches" have been assisted with funds, these churches being situated in almost every State where our church exists, from New Jersey to the State of Washington. The Indian work at Oklahoma has also received much assistance, and some funds have gone to China and North Japan. The League maintains an annual convention and many lesser meetings, and has done much to consolidate and unify, not only the missionary life, but the denominational loyalty of the young people of the Reformed Church.

THE MISSIONARY PERIODICALS OF THE REFORMED CHURCH.

By Rev. A de W. Mason, Editor of "The Mission Field."

The subject of the missionary periodicals of the Reformed Church is one whose history is quite extensive and full of changes. Among the earliest of the periodicals devoted to our missionary interests were the "Journal of Missions" and "The Day Spring," which were issued about 1852, and continued to be published for some years. About 1855 they were succeeded by "The Sower and Gospel Field," and in 1881 by "The Sower and Mission Monthly." This latter paper, with several changes, continued until 1888, when it was superseded by the present magazine, "The Mission Field." The several boards, with the exception of the Board of Publication and the Woman's Board of Foreign Mission, unite in sustaining this magazine. The Woman's Board publish a bi-monthly magazine, the "Mission Gleaner," which gives the news of the woman's work in the foreign field. All the other missionary news finds it way into the columns of the "Mission Field," whose monthly messages to the churches are of great value. The Sunday-school missionary paper of our church is "The Day Star," and is the ultimate successor of a number of periodicals which need not now be mentioned. Its publication was begun in October, 1896, and its reception by the church was very encouraging. It is the only Sunday-school paper published exclusively for our own church schools, and plays an important part in the missionary education of our children. The "Missionary Lesson Leaflet," whose publication was begun in March, 1900,

is issued quarterly, and is becoming much used by those desiring to teach missionary facts and information in a systematic way.

By the above review of our missionary literature it will be seen that our church is now well supplied with all necessary means of information regarding our missionary operations. It only remains that our people shall avail themselves of these means far more largely than they have hitherto done, and shall transmit into practical use the interest and convictions aroused by the communication of the facts concerning our efforts as a church to fulfil the Master's command to "Preach the Gospel to every people."

CHAPTER XIX.

FOREIGN MISSIONS.

PRELIMINARY.

CHRISTIANITY is nothing if it be not a missionary religion. Make disciples of all nations was the Master's great command to His church. Old Testament prophecy had this underlying thought in its every utterance—that, through Abraham's seed all the families of the earth should be blessed. "The Acts of the Apostles" is the first chapter in this world-wide enterprise. In three centuries the haughty Roman Empire was obliged to acknowledge that the Galilean had conquered. By the year 500 the whole Roman Empire was substantially Christianized; and in six centuries more all the rest of Europe except Lapland. But then come four centuries—1100 to 1500—of almost entire inactivity in regard to mission work. During that period the Christian world did almost nothing for the evangelization of the heathen. Why this inactivity? It was because the Papal Church was moribund. Hence the necessity of the Reformation.

But the churches of the Reformation for almost three centuries did comparatively little mission work. Why *their* inaction for so long a time? Truth always provokes opposition. Mighty conflicts were engendered by the Reformation. A corrupt church fought savagely against reviving evangelical truth. Protestants were unable to secure civil and religious recognition before 1648, at the Peace of Westphalia, almost a century and a half after the dawn of the Reformation. How could they do much for missions while fighting for their very life? And then, even among Protestants, the union of church and state continued, with the general non-toleration of dissenters. There were also great discussions about church polity; and the very name of *Polemics*, as a branch of theology, shows that debates were not always carried on in the most Christian spirit. All these things greatly hampered the proper development of the spiritual life of the church and delayed her due consideration of her world-wide mission to the heathen.

And then also Protestants could do very little toward evangelizing the heathen, while the naval and commercial power of the world remained in the hands of Roman Catholics. This power needed to be transferred to Protestants before they could become familiar with distant parts, and with the character and numbers and lamentable condition of heathen peoples. Only when the facts became accurately known would their sympathies be properly excited and their duty become apparent. Only, also, when in possession of the naval and commercial power of the world would they have unrestricted facilities for sending missionaries everywhere. Such are some of the more obvious reasons for the tardy development of the missionary spirit among Protestants.

But there were also some benefits in this delay. The Reformed Church was becoming more fully imbued with divine truth. The great Protestant creeds were in process of formulation. A more thorough indoctrination of the people was taking place; while last, but not least, the true evangelical spirit, love to the perishing, was in process of development. But the Reformation, notwithstanding this delay, was the principal event toward the complete evangelization of the world which had taken place in the preceding millenium.

EARLY PROTESTANT EFFORTS.

There were, however, some examples of missionary zeal before the nineteenth century. The first distinctively Protestant mission was that of Gustavus Vasa, King of Sweden, to Lapland, in 1559. Subsequently, at the suggestion of Grotius, Peter Heilig went to Abyssinia, in 1634, and gave that people a new version of the Scriptures in the Amharic tongue. Then, also, all the charters of the great commercial companies—English, Dutch, and Danish—referred, at least, to the duty of evangelizing the natives of the countries with which they traded.

HOLLAND AND THE DUTCH EAST INDIA COMPANY.

The merchants of the United Provinces were enterprising, the seamen full of courage, and, organized as an East India Company (1602-1795), they established commercial colonies at many points upon the coast of Asia, and on many of the contiguous islands. The company, the government, and the church worked together to supply the settlements with Christian pastors. These godly men were moved with compassion for the multitudes of heathen surrounding them. They learned many of the languages of Asia, preached to Buddhists and Mohammedans, and translated Christian books into Tamil, Malay, Chinese, etc. The government and church at home assisted the colonial pastors generously, although not always wisely.[1]

The first clergyman from Holland arrived in Batavia in the year 1598. In 1620 Christian worship was fully established. It was at first conducted in the Portuguese and Chinese languages. Rev. Messrs. Dubbledryk and Candidus were probably the first ministers sent to the East Indies. The former was soon suspended for immoral conduct; the latter, by insisting upon monogamy among the natives, awakened such a spirit of opposition that it was considered prudent to transfer him to Formosa in 1627, the government cautioning him not to give offense to the Chinese and Japanese emperors.

Soon after 1620 the Netherlands East India Company supported clergymen of the Reformed Church in *Ceylon, Sumatra, Java, Amboyna, Heresoria, Isles of Banda, Coromandel, Surat, China, Formosa, Siam, and Japan.* In all these countries, or dependencies, churches and school houses were built by the combined action of the company, the government, the church at home, and the colonies.

Many translations were made. For the use of the Tamils of Ceylon and

India the Bible was partially translated. Versions were also made in Chinese and Malay of portions of the Scriptures. The catechism of the church was published in Tamil, Chinese, and Malay, and was translated into some of the more local dialects.

To thousands of men the Gospel was preached. In the province of Jaffna alone, in Ceylon, there were thirty-four churches appropriated to the use of the native population, in which 63,000 hearers gathered, exclusive of 2,000 baptized slaves, while the schools connected with them had over 16,000 native children in regular attendance. Thousands of natives in Ceylon, in Batavia, in Formosa, were baptized on professing an intellectual assent to the Word of God. It is unnecessary to quote the number reported and on record. In accordance with the *universal practice* of the Christian church of that day, men were unwisely admitted to church fellowship if able to give a tolerably clear statement of essential doctrines, and on expressing a belief in the same. Evidences of conversion and a statement of Christian experience were *nowhere* required. Besides this, employment under the government was given only to the natives who had made such a profession. This, too, was in accordance with almost universal custom. Intended as an encouragement, it acted mainly, almost exclusively, as a bribe.

The disposition of the Church of the Netherlands may be learned from the fact that, between 1615 and 1725, no less than 336 ministers had labored on the islands or mainland of what was then commonly called the East Indies. Some were only the pastors of the colonists from the United Provinces, others were truly missionaries to the heathen.

When the government of the Netherlands was exhausted by long and costly wars, undertaken for the defense and preservation of Christianity and civil liberty, and became unable to reinforce many of its Asiatic commercial posts, they were overpowered by the superior numbers of the English ships and forces, and brought under the English government. The English East India Company not only totally neglected the Christian work begun by the Hollanders in Asia, but discouraged and opposed all attempts to win the natives to Christianity.

The Holland settlement on Formosa was overpowered and broken up by Chinese pirates, the home government having neither money nor men to spare for the succor of its colonies; both had been spent in a terrible conflict with the Papacy and despotism.

HOLLAND AND THE DUTCH WEST INDIA COMPANY.

The Church of Holland also, through the West India Company (1621-1664) did something for the Indians in America, including the West Indies and Brazil. The American ministers often allude in their correspondence to the sad condition of the natives, and the necessity of evangelizing them; and in the calls of these ministers there are sometimes stipulations that they should not neglect the natives.

At various localities in New York and New Jersey the Gospel was preached to the red man by the pastors of the Reformed churches, and

prayers offered by the people for his conversion and salvation. Recorded particulars of this work are preserved, especially in connection with the settlement at Albany. In 1643 Rev. Mr. Megapolensis began to labor among the Mohawk Indians living near what is now called Albany. This was three years previous to the labors of Rev. John Eliot, of Roxbury, Mass., among the Indians of that locality. Large numbers of the Mohawks attended the preaching of Megapolensis, who had become quite a fluent speaker in their language. Many of them were truly converted, baptized, and received into the fellowship of the Reformed Church of Albany. The baptismal register of that church contains the names of many of these converts, of whom the greater proportion were of adult years. (MEGAPOLENSIS.)

The work, so well begun by this good man, was carried on with equal zeal by his successors in the pastoral office. The Rev. Godfriedus Dellius, settled in Albany in 1683, labored with much success among these red men. During his ministry, in 1691, the Indians petitioned the English Governor, Henry Slaughter, that his excellency "will for the future take an especial care that we may be instructed in the Christian religion." The Governor returned a favorable reply. In 1703 the Rev. Mr. Lydius, the successor of Dellius, labored among the Mohawks, receiving the countenance of the Governor, and having from him a special pecuniary provision in consideration of the work. When Lydius died there were thirty Indian communicants in the church of Albany. (DELLIUS, LYDIUS.)

The success of the work attracted attention in Great Britain, and in *A New Geographical and Historical Grammar,* edited by a Mr. Salmon, and published in London, in 1760, a famous book at the time, it is said in regard to the Mohawks: "At Albany they are all brought to the profession of Christianity, and all baptized; and some of them seem to have a tolerable notion of it, and have earnestly desired a missionary to be sent among them; and to encourage this good disposition in them, the Society (for the Propagation of the Gospel in Foreign Parts) appointed a catechist among them, a native of America, who has resided among them and applied himself to the study of their language, and met with very good success." The Rev. Mr. Freeman also, the pastor of the Reformed Church of Schenectady, about 1700, took great pains to instruct the Mohawks who came to that city. He reported to the society already mentioned that "he had translated into Indian the morning and evening prayers of our liturgy, the whole Gospel of St. Matthew, the first three chapters of Genesis, several chapters of Exodus, several Psalms, many portions of the Scriptures relating to the birth, passion, resurrection, and ascension of our Lord, and several chapters of the First Epistle to the Corinthians, particularly the fifteenth chapter, proving the resurrection of the dead." He also translated the Ten Commandments and the Apostles' Creed. These translations were presented to the society, and some of them were printed in the city of New York about 1713. (FREEMAN.)

Through the West India Company, also, the Church of Holland sent many ministers to Cape Colony, and the negroes of the vicinity were not forgotten.

OTHER INFLUENCES AND EFFORTS.

The English East India Company was quite antagonistic to mission work until 1813, when the rising missionary spirit of Great Britain compelled it to yield. Something, however, had already been accomplished in India, in spite of the company's opposition. The Danish Company was the means of greatly helping the famous Tranquebar Mission in southeastern Hindustan (1708-98) and some other fields of lesser note. The rise of Puritanism, also, in England (1550), with its demands for a purer church and a more Scriptural polity, and of Pietism, in Germany, about 1670, with the influence of Spener, Francke, and Zinzendorf for missions, constitute bright chapters in the history of the later preparation of the church for her world-wide duty.

The charters of the American colonies, also, all contained clauses concerning the duty of evangelizing the natives. Indeed, the Puritans had the extension of Christ's Kingdom definitely in mind in their emigration. In 1649 a company was actually organized in England, during Cromwell's administration, for the propagation of the Gospel in New England. It was this society, under the lead of the liberal Robert Boyle, which supported Eliot and the Mayhews and many other missionaries in New England; and the two editions of Eliot's Indian Bible—1664 and 1685—were printed at the expense of this society. Indeed, in 1698, Domine Selyns in New York sent to Boston for a copy of this Bible as an evidence of the progress in missions. This first copy, sent to the Classis of Amsterdam, was captured by the French. A second copy was sent and is now in a library at Middelburg, Holland.[2]

In 1701 the Society for Propagating the Gospel in Foreign Parts was chartered in England. Until 1800 the efforts of this society were chiefly directed to the support of Episcopal clergymen in the colonies; yet some work was done among the Indians. In the correspondence of its ministers frequent mention is also made of the labors of Dutch ministers among the Indians.[3] In 1709 the Society for Propagating Christian Knowledge was formed in Scotland, and in 1741 a Board of Corespondence was established in New York. Under their care Horton and the Brainerds labored among the Indians on Long Island and in New Jersey and Pennsylvania, and were supported by the churches generally. In 1763 the Presbyterian Synod of New York ordered collections to be taken up in all churches. Work was begun among the Oneidas in 1766, and shortly after in Ohio. The troubles then existing in the Dutch Church may have prevented any very active co-operation in this movement.

Then there were also the later Moravians, from 1732 and onward, with their unprecedented zeal and unequaled self-denial, with their remarkable series of missions in the most unpropitious places—an ever-living example to the whole church of Christ.

In the meantime the rise and progress of Methodism in England, 1738, under the Wesleys and Whitefield, was a great preparation for the proper development of the true missionary spirit. Thomas Coke became the

famous leader in this division of the work. Such were some of the earlier Protestant efforts, and such, some of the Providential preparations for the rise of modern missions.

THE BIRTH OF MODERN MISSIONS (1791-1800).

But the last decade of the eighteenth century witnessed a miraculous revival in the interest of missions. This period will ever be remembered as one of the most remarkable epochs in this work, for then arose throughout Protestant Christendom a general desire and determination to organize definitely for the conversion of the whole world. There was in that decade an evident outpouring of the Spirit of God upon all parts of Christendom, to begin this new, great, modern enterprise. As far back as 1744 Whitefield had proposed that special hours of prayer should be observed for the pouring out of the Spirit anew on the churches and on the whole earth. Also, in 1747, Edwards had published his pamphlet exhorting God's people to union in "extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom upon earth." In 1784 Carey repeated and emphasized the same thoughts. Many prayers were offered, and in answer to them the spirit of indifference and deism and rationalism among professed Christians began to melt away. In the Church of England, also about this time, rose up such men as Thomas Scott, the commentator; Simeon, the evangelical sermonizer; John Newton, the Venns, Wilberforce, Cowper, and Lady Huntington. These were choice spirits, all deeply interested in reviving the church at home and in sending the Gospel to the ends of the earth.

WILLIAM CAREY (1793-1836).

But the moving spirit, whom God raised up for the formal initiation of the great enterprise, was William Carey, an English Baptist minister, living on a salary of $75 per year. We cannot repeat the oft-told story of his struggles to interest people in foreign missions, of the insignificant beginnings, and of the glorious results. He also urged united prayer, and surely those prayers were answered. At length, in the little back parlor of a poor widow, twelve believers met and subscribed £12 2s. 6d., and upon such a basis, although not without a good deal of faith, they formed "A Society for Propagating the Gospel Among the Heathen." And this was the definite beginning of "modern missions." He that believeth shall not be ashamed. Carey himself also offered to go to India. The English East India Company would not take him on their ships. After starting he was put ashore. He finally secured passage on a Danish East Indiaman, and sailed in June, 1793. The "Reign of Terror" was then raging in France. He met with an unwelcome reception at Calcutta. His friends heard nothing from him in fourteen months. Then letters were received full of joy and faith.

THE EFFECTS OF CAREY'S ZEAL AND FAITH IN EUROPE (1794).

The Christian heart of England was touched at such faith and perseverance. It was the call of God. In 1795 began that series of never-to-be-

forgotten missionary meetings in London. The Independents called on all Christians to unite for the conversion of the world. Two sermons were preached on Missions daily for three successive days. The London Missionary Society was speedily organized, composed of Independents, Presbyterians, and Episcopalians. The country ministers at once subscribed £750. The flames rapidly spread all over Great Britain. Subscriptions came in abundantly. Societies were soon formed in Edinburgh and Glasgow. This then novel idea—*misions to the whole world* took possession of every heart. In another year the voluntary contributions amounted to £10,000. A ship was bought, the "Duff," and fitted up, and a company of four ministers and twenty-five others sailed on Aug. 10, 1796, for Polynesia, in connection with most impressive services, in which clergymen of all denominations joined.

The following year was a year of prayer throughout Great Britain for God's blessing on the world. All parties were a unit in the one desire to save the perishing. Tidings came of movements everywhere to raise funds and secure men to go to the heathen world. Local organizations sprang up everywhere. In 1799, chiefly through the efforts of the Evangelical Simeon of the Church of England, but aided by Venn and Wilberforce, "The Church Missionary Society" was organized. In all, within seven years after that meeting in the widow Wallis' back parlor, there were seven great societies started in Great Britain, all of which have now been in operation for more than a century, laboring in all parts of the world. Carey's life of usefulness, after having published in his press, at Calcutta, no less than twenty-six different versions of the Scriptures, ended in 1834. Scores of societies have sprung up in Great Britain since, and many millions of pounds have been voluntarily given toward the evangelization of the world.

A similar interest sprung up about the same time in Germany, Holland, Sweden, and Switzerland, the lands of the Reformation, and in these countries many societies were also organized, all of which at once entered into correspondence with the London society.

THE EFFECTS IN AMERICA (1795).

Reports of these wonderful circumstances in due time reached America. Some of the great missionary sermons of Fuller and Carey and others were also quickly republished in America, as well as Carey's "Enquiry Into the Obligations of Christians." Edward's "Call to Prayer," 1747, and his "Life of David Brainard" were already familiar. The American churches had hitherto operated only among the Indians, and the Revolution had temporarily broken up that work.

The various denominations in America had also just become reorganized as Churches—entirely independent of European control, when the accounts of Carey's Society and the London Missionary Society reached their ears. They felt the necessity of immediately taking part in this great scheme, yet so novel, the conversion of the whole world. In connection with this the closing years of that century witnessed a revival of wonderful power in America, which destroyed much of the evil effects, morally considered, of

the Revolution; and missionary societies sprung up everywhere. But we must now limit our account chiefly to the Reformed (Dutch) Church.

THE REFORMED (DUTCH) CHURCH AND MISSIONS—FIRST PERIOD—EARLY EFFORTS (1796-1832).

1. THE NEW YORK MISSIONARY SOCIETY (1796-1816).

In November, 1796, the New York Missionary Society was formed in the city of New York. The Presbyterian, Reformed, and Baptist churches were represented in its membership. During the first year of its existence one thousand dollars were contributed for the support of its work. The first missionary, the Rev. Joseph Bullen, was sent to the Chickasaw Indians, in Georgia; aid was granted to the Rev. John Sergeant, a missionary to the Stockbridge Indians, Connecticut; and an Indian preacher, named Paul Cuffee, was supported amongst the Indians of Suffolk County, Long Island. In 1800 the society added a missionary to the Tuscaroras and Senecas in Western New York, employing also, by his request, Nicholas Cusick as a native helper. This work was continued with considerable success for a number of years.

The first printed list of officers that has come down to us, the one published in 1799, has the following names:

John Rodgers, D.D., President.

John H. Livingston, D.D., Vice-President.

Mr. Divie Bethune, Treasurer.

Rev. John M. Mason, Secretary.

Rev. Samuel Miller, Clerk.

William Linn, D.D., John McKnight, D.D., Rev. Gerardus Kuypers, Rev. John N. Abeel, Peter Wilson, LL.D., Thomas Mackaness, Esq., Anthony Post, Esq., Leonard Bleecker, Esq., Mr. George Lindsay, Mr. George Warner, Mr. John Bingham, Mr. John Mills, Directors.

A remarkable feature of the method adopted by this organization is found in the "Plan for social prayer," adopted Jan. 18, 1798. By this plan a union prayer-meeting was established by these resolutions:

"1. That the second Wednesday evening of every month, beginning at candlelight, be observed, from February next, by the members of the society, and all who are willing to join with them, for the purpose of offering up their prayers and supplications to the God of grace, that He would be pleased to pour out His Spirit on His Church, *and send his Gospel to all nations;* and that He would succeed the endeavors of this society, and all societies instituted on the same principles, and for the same ends.

"2. That these evenings of prayer be observed in rotation, in the churches of this city to whose judicatories they may be acceptable, and of which there is a minister belonging to this society; beginning with the Old Presbyterian Church and proceeding next to the Scots Presbyterian Church, next to the New Dutch Church, next to the First Baptist Church, next to the Brick Presbyterian Church, next to the North Dutch Church, and then the service to revert to the place it began; provided that, if the ministers of

any other churches become members of the society, a due proportion of the services, in the regular course, be performed in said churches."

This custom had in it the germ of the monthly concert.

In 1800 the "New York Missionary Magazine" was established, and in it reports were given of the operations of this society, with letters from the missionaries, as well as accounts of the work of the London Missionary Society and others. It continued to be issued for four years.[4]

Powerful missionary sermons began to be preached under the auspices of the New York Society which did much to arouse a missionary spirit in the churches. On Nov. 7, 1797, Rev. Dr. John M. Mason preached a memorable sermon in the Presbyterian Church, in Wall street, on "Messiah's Throne," from Hebrews i, 8: "Thy throne, O God, is forever and ever."[5] The audience is described as "crowded, attentive, and serious, and the collection made after the sermon was large, and did great honor to the liberality of the citizens of New York." On April 23, 1799 (the annual meeting having been adjourned from November, 1798, on account of the ravages of the yellow fever), Rev. Dr. John H. Livingston preached in the Scotch Presbyterian Church, in Cedar street, his famous sermon on "The Glory of the Redeemer," from Col. iii, 11: "Christ is all in all." The Rev. Drs. John Rodgers, John McKnight, William Linn, John N. Abeel, and many others, also preached great missionary sermons during these years; but, perhaps, the most powerful of all was one by Dr. Livingston, in 1804, on "The Everlasting Gospel." This was also delivered in the Cedar street church, and was from the text Rev. xiv, 6-7: "And I saw another angel fly in the midst of heaven, having THE EVERLASTING GOSPEL to preach unto them that dwell upon the earth," etc. These sermons were generally repeated in other places and printed and extensively read. They were like a clarion call from heaven in their efforts, and wondrously stimulated the missionary spirit.

THE NORTHERN MISSIONARY SOCIETY (1797-1830).

The Northern Missionary Society was formed during a meeting which began at Lansingburgh, N. Y., on the 11th of January, 1797, when a constitution was provisionally adopted, and adjourned to meet at Albany, N. Y., on Feb. 14, 1797, when the constitution was amended, altered, and finally adopted. This society included ministers and members of the Reformed, Presbyterian, and Baptist churches. The officers for the first year, most of whom were continued for several years, were as follows.

Rev. Dirck Romeyn, D.D., President.

Rev. James Proudfit, Vice-President.

Rev. John Bassett, Secretary.

Rev. Jonas Coe, Clerk.

Rev. Elbert Willet, Treasurer.

Revs. Dr. John B. Smith, John Close, Samuel Smith, Isaac Labagh, John B. Johnson, David S. Bogart, William McCauley, Daniel Marsh, James Mairs, John Dunlap, Anthony T. Braun, Robert F. Smith, Alexander Proudfit, Jacob Sickles, General James Gordon, Hunloche Woodruff, M.D., Messrs. Ebenezer Clark, Abraham Eights, Isaac Hutton, Jacob Vander-

heyden, Abraham Hunn, General Abraham Outhout, Messrs. Elijah Janes, Cornelius P. Wyckoff, Directors.

This association was similar to that organized in New York City. It continued to exist till about 1830. It sent missionaries to the Indians of Central and Western New York. Many were instructed in the truth, and led to repentance toward God, and faith in our Lord Jesus Christ.

At about the year 1800 missionary societies were formed in Connecticut, New Jersey, Massachusetts, and New Hampshire. All instructed the Indians in the Word of God; all also kept in view the work of evangelizing pagan nations. The magazines published by these organizations reported the work of the Moravians, of the London Missionary Society, then engaged on the South Sea Islands, and of the attempts made to introduce the Gospel among the people of Africa and India. By this intelligence, by the sermons preached, the appeals made, a missionary spirit was awakened in all parts of the United States, which at last culminated in the formation of the American Board of Commissioners for Foreign Missions, in 1810. In 1811 the Berean Society was organized in the New Brunswick Seminary for practical improvement in piety and to gain missionary intelligence. In 1820 it was changed into the Society of Inquiry concerning mission fields, and is still in existence. The American Board suggested, in 1811, to the General Assembly of the Presbyterian Church, the formation in New York of a body similar to the American Board, to co-operate with it; but owing to the extensive engagements of that church it did not seem feasible.

2. THE UNITED MISSIONARY SOCIETY (1816-1826).

In 1816 an invitation was received from the General Assembly of the Presbyterian Church by the General Synod "to appoint commissioners to meet commissioners of the General Assembly, for the purpose of arranging a plan for the formation of a Society for Foreign Missions." Seven commissioners were appointed, five ministers and two elders. The result of their deliberations was the formation of the United Missionary Society, "composed of the Presbyterian, Dutch Reformed and Associate Reformed Churches, and all others who may choose to join with them." The constitution of the new society was submitted to the General Synod in 1817.[6] The object stated therein was "To spread the Gospel among the Indians[7] of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-Christian world." Missionaries were to be "elected from the three churches indiscriminately," and an annual report to be made to the highest judicatory of the three denominations for their information. The constitution was approved by Synod, and it was "reccomended to all ministers and churches to give the measure their active support." A committee was also appointed, consisting of Dr. Philip Milledoler and Elder Stephen van Rensselaer, to meet with other committees for the purpose of carrying the plan into execution. Thus was the Reformed Dutch Church, for the first time in this country, formally committed to the work of executing the high commission of her Lord and Head. The missions and property of the New York Missionary Society were transferred to the United Missionary Society in 1821.

In 1818 the above recommendation was earnestly renewed, and it was also resolved that, "at some convenient time during the session of every Synod, a missionary sermon be preached before Synod and a collection be taken for missionary purposes." This excellent provision continued in force until 1860, though the "collection" seems to have lapsed at an earlier period, and many of the most eminent names in the ministry of the Church are found in the list of preachers.

It was during the existence of this society, although not under its care, that John Scudder, M.D., went to India (1819). He was a member of the Dutch church in Franklin street, New York. While in professional attendance on a lady, he read, in an anteroom, the tract, "The Conversion of the World; or, The Claims of Six Hundred Millions." He was so deeply affected thereby that he soon consecrated himself to mission work. He went to India as a physician under the American Board; but on May 15, 1821, he was ordained by a company of ministers in Ceylon, composed of Baptists, Methodists and Congregationalists. (See *Missionary Herald*, 1822, p. 171.) (SCUDDER, JOHN.)

3. UNION WITH THE AMERICAN BOARD (1826-1832).

The United Missionary Society operated chiefly, if not altogether, among the American Indians. But in a few years pecuniary embarrassments increased and propositions were made that it should be united with the American Board. The matter was earnestly discussed in the General Synod and many ministers opposed it. In 1826 two definite acts were proposed:

1. Consenting to the amalgamation of the United Missionary Society with the American Board of Commissioners for Foreign Missions. This was accomplished and the United Society ceased to exist.

2. Recommending to the Missionary Board of the Church, established in 1822, and which had been hitherto wholly domestic in its operations, "to consider the propriety of taking measures to begin missionary operations among the aborigines of our own country *and elsewhere*."[8] Gentle as was this latter recommendation, and sanctioned by the course of other churches, it seems to have frightened some in the church who afterward became leaders in the cause of Foreign Missions.

The committee of 1827 reported: "Your committee is not aware what considerations led the last Synod to recommend a Foreign Mission by our church in her individual capacity. Yet as it has been recommended, as the board has made progress in preparatory steps, and it has gone before the churches, they feel themselves to be so delicately situated as to be unable to suggest any measures in relation to it, though as a committee they consider it matter of *very doubtful expediency*."

It is not difficult, now, to perceive what the reasons were which moved some in the church to propose action of such "doubtful expediency." The earlier missions of the American Board had been successfully established; through the baptism by immersion of Judson and Rice the great Baptist denomination had become interested in Foreign Missions and the Baptist

Missionary Union organized; the life and death of Harriet Newell, the character, remarkable career and heroic sufferings of Mr. and Mrs. Judson —these and many other influences had awakened a widespread interest in the subject throughout all the churches. Added to this the letters and addresses of Dr. John Scudder, from Ceylon, may easily be supposed to have quickened the faith and zeal of many in the church to which he belonged, and to have suggested the idea of a distinct call to and responsibility for such work which could only be met by effort "in her individual capacity." The spirit that would finally lead to such effort was present and growing.

It was during this period that the Rev. David Abeel was sent in 1829 by the Seamen's Friend Society to Canton as a chaplain. Mrs. Thomas C. Doremus was present at his departure from Boston, and this was, perhaps, the public beginning of her untiring zeal for almost half a century in the missionary cause. It was thought that by such an appointment Mr. Abeel would be enabled to learn the language, become acquainted with the customs of China, and perhaps to preach the Gospel to the people. In the course of the year Mr. Abeel became a missionary of the American Board in Java. He traveled much in the Indian Archipelago and elsewhere, seeking hopeful fields of labor. His character and work increased the interest already existing. He was one of the pioneers of American missions in China. Few men accomplished more in conciliating the Chinese, in informing the Christians of England and America respecting that great nation and in awakening an interest in their condition. (Abeel, David.)

SECOND PERIOD—CO-OPERATION WITH THE AMERICAN BOARD (1832-1857).

In 1831 the Committee on Missions reported to the General Synod: "We believe the time is not far distant when it (a Foreign Mission) may be undertaken with good prospect of success. But the committee is of the opinion that the time has not yet arrived."[9] It was probably nearer than this committee was ready to believe. For there were not a few in the Reformed Church who were not altogether pleased that the contributions of the Dutch churches were used only for the organization and support of Congregational churches in heathen lands, and that no provision was made for the establishment of churches of their own order. This dissatisfaction increased until 1832, when a plan was adopted by the board and the church, under which the church, while retaining the advantages of a connection with the American Board, was allowed to conduct missions according to its own ecclesiastical polity.

The minutes of the Particular Synod of New York for 1832 contained "a recommendation of the subject of Foreign Missions to the immediate and prayerful consideration of the General Synod." A similar recommendation was found in the minutes of the Particular Synod of Albany. As these were the only Synods at that time, it was manifest that the entire church was, to a greater or less extent, awakened to the importance of this subject. The considerations presented were the following:

1. That it is the Lord's design that the Gospel should be preached to every creature.

2. That there are in the Scriptures a variety of passages which guarantee its success.

3. That the Great Commission has as yet been very imperfectly executed.

4. That the signs of the times indicate that its accomplishment is near at hand.

5. That it is to be accomplished by human instrumentality, blessed of God for the purpose.

6. That it is the duty of every denomination, church, and Christian to aid in the great work by any means in their power.

7. That the Reformed Dutch Church has never entered into the work with a spirit proportioned to its means or its duty.

8. That a more favorable opportunity now exists than has, perhaps, ever before occurred, to enter upon it, inasmuch as one of her own sons (Abeel) has devoted himself to it, is now engaged in exploring hopeful fields of labor, will probably soon return to this country and might for a season be happily employed in rousing the attention and energies of the church and enlisting the hearts of our pious young men in the work."[10] . . .

The question of *duty* was then considered in this report and next, the *method of operation*—independently or in union with others. The latter plan was decided on. They needed the experience of an older board. It was believed that the American Board would allow the Dutch Church the choice of its missionaries, stations "and the direction, with respect to the *organization and order of the churches which might be formed*, thus giving us the full advantage of all our means for planting churches in foreign lands."

To the recommendations above referred to the General Synod wisely listened. A committee was appointed at its session in June for the purpose of conferring with the American Board, and in the hope that such a connection might be formed with it "as would enable us to maintain a Foreign Mission of our own and at the same time avail ourselves of all their experience." The proposition was cordially received by that body and at the October session of the Synod the committee was able to report a plan of co-operation with it. The plan was approved and adopted by the Synod.[11] A Board of Foreign Missions of the Reformed Dutch Church, consisting of fifteen members, was appointed, and the whole subject was "affectionately recommended to the churches and ministers under the care of the Synod and their prayers and exertions for the promotion and success of Foreign Missions earnestly solicited."

As organized in 1832, the Board of Foreign Missions consisted of fifteen members, nine ministers and six laymen. They were among the most honored representatives of the church—Drs. Knox, McMurray, De Witt, Ludlow, Matthews, Ferris; Revs. Strong, Gosman and Dubois; Messrs. Peter D. Vroom, Isaac Young, Wm. R. Thompson, J. V. B. Varick, John D. Keese and Jeremiah Johnson.

Under the agreement with the American Board, the contributions of our churches were allowed "to flow into our own treasury, to be appropriated

through the medium of the American Board to missionaries from our own church, or to such missionaries and such objects as may be specially selected and approved." Missionaries approved by our Board were to be recommended to and accepted by the Prudential Committee, and the conduct of the Missions was to be left in the hands of that Committee. Thus the new Board was to have all the advantage of the experience and facilities of the older.

The American Board, as has been seen, already numbered among its missionaries two honored sons of the Dutch Church—the Rev. John Scudder, M.D., of Pandeteripo, Ceylon, and Rev. David Abeel. In this same year Dr. Scudder had issued his earnest appeal to physicians in reference to mission work. One of the first steps taken by the new Board, after its organization, was formally to take, in April, 1833, these two brethren "under its patronage."[12] A letter addressed to the ministers of the Reformed Dutch Church, calling their attention to "the state of the heathen in these parts," was shortly after received from Dr. Scudder and published by order of the Board. By its direction, also, Dr. Livingston's great sermon, preached in 1804 and entitled "The Everlasting Gospel," was republished and widely circulated.[13] Dr. Abeel was invited to return to this country and present the cause of Missions among the churches. The interest thus fostered grew apace and the Board soon felt warranted in attempting to establish a new Mission, to be manned entirely by the church and supported by it. The receipts reported in 1833 were $2,106.

THE BORNEO MISSION (1836-1849).

The Rev. David Abeel suggested that if a conference were had with the Netherlands Missionary Society, the Reformed Church might be able to secure special facilities for conducting a mission within some of the colonial possessions of the Dutch Government in the East Indies. In 1834 his "Residence in China," a 12mo volume of 398 pages was published. The same year he received authority to visit Holland. After interviews with men of influence and authority there, he recommended to the church here to proceed to establish a mission somewhere within Netherlands India. He also visited England on his way home, and while there, formed "The Society for Promoting Female Education in the East." In the following year Dr. Abeel visited many of our churches and awakened a great interest in the proposed work. Four young men consecrated themselves to the service of the church in this new and difficult undertaking. They were Elihu Doty, Elbert Nevius, William Youngblood, of the class which graduated that year (1836) from the Theological Seminary, and Jacob Ennis, of the class of 1835. By the action of these brethren and their addresses a more earnest, resolute and general missionary spirit was aroused in the churches than had ever before existed. The Classis of Poughkeepsie, the Missionary Society of the Broome Street Church of New York and the First Church of Philadelphia, of which Dr. Bethune was pastor, all offered to support missionaries of their own, the last named choosing Mr. and Mrs. Nevius. Miss Azubah C. Condict, the sister of Mrs. Nevius, offered herself as an assistant missionary and was commissioned. She was, perhaps,

the first unmarried lady to engage in foreign mission work. Borneo was selected as the field to be occupied. These young men were ordained together on May 30, 1836, in the Middle Dutch Church (Lafayette Place) and the company sailed during the sessions of the General Synod, commended to God by the prayers of that body, while the whole church was moved by the event.

In 1838 Abeel published his "Claims of the World to the Gospel, and in the same year Revs. William J. Pohlman and Frederick B. Thompson were accepted as members of this mission and sailed for the East Indies.

In 1840 a further re-enforcement was sent, consisting of the Revs. W. T. Van Doren and Isaac P. Stryker. All the ministers appointed to the mission thus far were married except Mr. Stryker.

In 1842 the Rev. Wm. H. Steele, unmarried, sailed for Batavia to join the Borneo Mission.

The mission occupied two stations on the Island of Borneo, namely, Sambas and Pontianak. Some of the missionaries devoted themselves chiefly to the Chinese colonists; the others labored amongst the Dyaks. On every Sabbath there was preaching in three languages, Dyak, Malay and English, at the mission church, and religious instruction was given almost daily during the week. A school for Malay children was conducted by Mr. Youngblood; another, for the Chinese, by Mr. Pohlman. Nowhere were the missionaries assailed by ridicule or persecution; the mission involved a very small expenditure of money, the laborers entreated long for an addition to their force, but Borneo was abandoned. The health of Mrs. Nevius compelled her husband to return with her. Mr. Stryker died in 1842. Messrs. Pohlman and Doty left for China in 1844. In 1847 Thomson died in Switzerland; Mr. Youngblood's health failed, and, in 1849, he was compelled to return to the United States; and Mr. Steele was summoned home to recruit his health and, if possible, obtain a re-enforcement. He made his appeal to the Theological Seminary and to the churches. No one offered to go to Borneo and the mission was abandoned.

It should be mentioned that the government of the Netherlands compelled our missionaries to reside a year at Batavia before allowing them to proceed to Borneo. Mr. Steele only obtained a partial release from this restriction. His residence in Batavia was not prolonged beyond eight months. The fact that the Island of Borneo was ruled by the Kingdom of the Netherlands was productive of no benefit, yielded no facilities for the work to the mission at any time. There were in all eighteen persons sent to this field. See *"Appeal for the Borneo Mission."*

MISSIONARIES TO BORNEO AND THE EAST.

	Appointed.	*Retired.*
Rev. David Abeel	1829	1842*
Rev. Elihu Doty	1836	1844*
Mrs. Elihu Doty	1836	1844*
Rev. Elbert Nevius	1836	1843
Mrs. Elbert Nevius	1836	1843
Rev. William Youngblood	1836	1849

Mrs. William Youngblood	1836	1849
Miss Azubah C. Condict	1836	1839
Rev. Jacob Ennis	1836	1840
Mrs. (Haines) Ennis	1836	1840
Rev. William J. Pohlman	1838	1844*
Mrs. Theodosia R. (Scudder) Pohlman	1838	1844*
Rev. Frederic B. Thomson	1838	1847†
Mrs. (Wyckoff) Thomson	1838	1839†
Mrs. Emma Cecilia (Combe) Thomson	1840	1844†
Rev. Wm. Theodore Van Doren	1840	1842
Mrs. Wm. T. Van Doren	1840	1842
Rev. Isaac P. Stryker	1840	1842†
Rev. William H. Steele	1842	1849

* Went to China.

SYRIA.

In 1839 C. V. A. Van Dyck, M.D., appointed by the American Board as the missionary physician of the Syria mission, left the Reformed church of Kinderhook, N. Y., for his field of labor. God granted him the very great honor of completing the Arabic version of the Word of God that had been begun and carried forward for some years by Rev. Eli Smith, D.D. By a council composed of missionaries, which held only that meeting, Dr. Van Dyck was ordained to the Gospel ministry. From the trustees of Rutgers College he received the degree of Doctor of Divinity, never more worthily bestowed. (Van Dyck, C. V. A.)

SOUTH AFRICA.

So early as in 1858 an application was received from the Rev. Andrew Murray, of South Africa, to furnish the mission (of the Netherlands) there with missionaries from the Dutch Church in this country, to aid them in their work. Two years later the Rev. Daniel Lindley, a missionary of the A. B. C. F. M. to the Zulus of Southeastern Africa, presented in person a similar request, with "interesting statements touching the condition and needs of the Dutch churches in that region" (Natal). In neither case was the Board able to give a favorable response. (Lindley, D.)

THIRD PERIOD: SEPARATION FROM THE AMERICAN BOARD INDEPENDENT ACTION (1857).

The arrangement entered into with the American Board continued in operation with uninterrupted harmony and mutual satisfaction to the two Boards until 1857. The interest and contributions of the Reformed Dutch Churches were concentrated on the missions in India and China. The missionaries were all from their membership and naturally looked to the Dutch Church for their support and that of their work. Other churches, of other denominations, also co-operated with the American Board. The fond dream of many—of one national, undenominational agency for the prosecution of Foreign Missions—was still cherished. There seemed nothing in the constitution, or in the conduct, of the American Board to prevent the indefinite continuance and enlargement of such co-operation.

It was a fact, however, that union with so large a body of Christians and Churches contributing to the American Board, seemed in a measure to relieve the co-operating denomination of a sense of responsibility, since its deficiencies could be and sometimes were made up from other sources, though on the whole our churches contributed much more than the amounts expended on those missions. There were many, therefore, and in increasing numbers, who were convinced that greater things would be done and the entire Church roused to a deeper sense of responsibility, if its missionary work should be conducted independently by a Board of its own. They therefore desired the termination of the relations with the American Board which had existed harmoniously for twenty-five years and the institution of a distinct organization.

For such independent action the time was ripe and the pressure at length became too strong to be resisted. In 1856 the Board of Foreign Missions, thoroughly convinced of the wisdom and desirability of such a step, unanimously recommended "that the General Synod conduct their Foreign Missions in an independent manner." An exceedingly able report from the pen of Dr. Isaac Ferris, its President, presented with great force the reasons for such a proposition. But the Synod was not then ready to take action and the whole subject was referred to the next General Synod.

This step was taken in 1857.[14] The General Synod of that year met at Ithaca and received from the hand of the late Dr. Chambers, as Chairman of the Committee on Foreign Missions, a convincing and masterly report in advocacy of such separation and elaborating the reasons for it adduced by Dr. Ferris. The discussions were earnest, elevated and of a highly spiritual tone. The Holy Spirit's presence was distinctly manifested and under His guidance this course was resolved upon, though not without dissent from those who thought the time had not yet come, or clung with affection to the Board with which, and its work, they had been so long and happily associated. A committee was appointed to negotiate for a separation. A satisfactory agreement was arrived at and the two Boards parted company with mutual expressions of regard, gratitude for the past and hope for the future. In the same year the American Board transferred to the Board of Foreign Missions of the Reformed Dutch Church the Amoy and Arcot Missions with the missionaries comprising them. The real estate and other property were transferred by deed Aug. 25, 1858. (See *Minutes of General Synod,* 1859, p. 378; 1862, p. 120.) The history of the Board and its missions in succeeding years shows how amply, in the providence of God, the hopes of that day have been realized and the wisdom vindicated.

A simple comparison may here be introduced to show how the church and its benevolence toward Foreign Missions had increased during the twenty-five years of co-operative action. In 1832, when the first organization was accomplished, the Reformed Dutch Church reported 15,800 families and 20,222 communicants. From December, 1832, to May, 1833, these gave for Foreign Missions $2,106.12 1-2. In 1857 the number of families was 32,579 and of communicants 44,443. The contributions for

Foreign Missions for the year were $12,303.99 and for the whole period, $245,469. Seventeen missionaries, fifteen wives and one unmarried woman, thirty-three in all, had been sent to Borneo, China and India.

The Board was reorganized (1857)[15] by the addition of nine members, making twenty-four in all, and was incorporated by the Legislature of New York in 1860. The Hon. Theodore Frelinghuysen was elected President, Dr. Isaac Ferris, Corresponding Secretary, and Mr. Ezra A. Hayt, Treasurer. The entire support of the Amoy and Arcot Missions was at once assumed and it was unanimously ageed, informally, in February, 1858, "that the committee feel themselves bound to take the responsibility to send any qualified young men who might offer themselves for this work."

In no particular has the growth been greater or more marked than in that of work for women in our mission fields. And any sketch, however slight, of the Board's history, would be fatally defective that did not make mention of the Woman's Board of Foreign Missions. Dr. Abeel, returning from China in 1834, visited London and so interested Christian women there in the condition of women in the Far East that the Society for Promoting Female Education in the East was organized the following year. In 1861 the Woman's Union Missionary Society of America for Heathen Lands was organized in New York, chiefly through the efforts and zeal of Mrs. Thomas C. Doremus, a member of the Reformed Church, who became its first President.[16] In June, 1871, the Board directed its Corresponding Secretary "to prepare a Constitution for Woman's Societies Auxiliary to this Board."

WOMAN'S BOARD OF FOREIGN MISSIONS.

It was not till January, 1875, however, that the Woman's Board of Foreign Missions of our church was organized. In that month a few earnest souls met in New York, in the midst of storm and rain, and established this Board which has been the invaluable and indispensable helper of Synod's Board. Its efforts were immediately directed to the formation of Auxiliaries and Mission Bands in the several churches, and as the result of continuous labor, it has now about six hundred such auxiliaries. In 1880, when the Board was hard pressed financially, it assumed the support of all the work for women and girls in all our mission fields. That responsibility it still cheerfully assumes, though the cost has increased from about $5,500 to more than $30,000 per year. Its special contributions, also, for the erection of schools, chapels, dwellings, etc., have been many and generous, amounting to many thousands of dollars. The total of its receipts, from the beginning, is about $560,000. In 1899 it received from Mr. Robert Schell, of New York, a donation of $10,000 for the building and equipment of the Mary Taber Schell Hospital for women, at Vellore, India. In January, 1900, its twenty-fifth anniversary was celebrated with appropriate religious services and a Birthday Reception. Its total contributions (1900-1901) were $34,086.11.

OTHER OPPORTUNITIES.

Much interest was awakened at a meeting of the Executive Committee in August, 1870, by the presence of two Mexicans with an interpreter. In-

teresting statements were made by them concerning a work in progress for six years in the City of Mexico and its vicinity. More than forty congregations had been gathered, averaging forty souls. They had separated from the Roman Church and conducted their worship after the pattern of the Fulton Street Prayer Meeting. They sought to be taken under the care of the Board. The question of thus beginning a new mission in Mexico was held under advisement for several months, but the Board being heavily in debt, with no prospect of relief, the proposition was ultimately declined.

In 1870, in common with other similar societies, the Board accepted the invitation of the general government to nominate agents among the Indian tribes of the West, in pursuance of what was styled "General Grant's Quaker policy." The Government agreed to appoint and pay the agents so nominated, the Boards "to advise the agent, superintend his work as far as possible and to send out and maintain Christian school teachers and missionaries." The Pima and Maricopa Agency, having 5,000 Indians, and the Colorado River Agency, having some 23,000 altogether, were offered to and accepted by the Board. The plan worked with measurable but diminishing satisfaction for some years. Difficulties arose which were found to be insuperable, and, in October, 1880, the Board formally withdrew "from all co-operation with the Government." (Domestic Missions.)

In 1884 the recent opening of Korea was drawing to the "Hermit Kingdom" the eyes of those who desired the evangelization of its people and longed to attempt it. One such, a graduate of our Theological Seminary at New Brunswick (the Rev. Horace G. Underwood), made application to the Board in February of that year to be sent thither as a missionary of the Board. But it was not deemed either expedient or even possible to establish a new mission at that time, even by the appointment of a single missionary. The application was, therefore, reluctantly declined and Mr. Underwood cordially recommended to the Presbyterian Board, which was known to be considering the establishment of such a mission. The Reformed Church has reason to rejoice in the work he has been permitted to do in that field, though unable to send him forth to it herself.

The same subject was brought before the Board again in January, 1891. In that month a proposition was received from a gentleman of known liberality in the city of New York to furnish the sum of $5,000, "on condition and for the purpose of establishing a mission of the Reformed Church in Korea." But, aside from the fact that other churches already had flourishing missions in that country, the claims of its existing missions were too great and were scantily met to admit of its undertaking this new responsibility. The proposition was therefore necessarily though reluctantly declined.

Similar reasons delayed the assumption by the Board of the Arabian Mission for several years (1888-1894). But this was finally received upon the special subscription plan. (Arabian Mission.)

Three missionaries and their wives, seven catechists, two churches and two parochial schools, were received at Amoy from the A. B. C. F. M. in

1859. With the Arcot Mission were received five missionaries and their wives and one unmarried lady; five churches, with 117 communicants, five native helpers, eight schoolmasters and four colporteurs. The following table shows the increase God has given up to January, 1900:

COMPARATIVE SUMMARY (1858-1900).

	1858	1868	1878	1888	1898	1900
Stations	6	10	11	11	22	23
Out-Stations and Preaching Places	2	18	49	123	241	230
Missionaries, men	8	14	16	28	36	35
Missionaries, married women	6	12	14	21	31	31
Missionaries, unmarried women	1	....	7	9	20	26
Native Ordained Ministers	....	4	6	26	30	31
Other Native Helpers, men	22	76	86	173	211	237
Native Helpers, women	....	2	10	47	41	112
Churches	7	13	31	47	47	39
Communicants	297	816	1,563	4,559	5,564	4,597
Boarding School, boys	....	2	1	7	10	10
Scholars	....	55	40	308	517	577
Boarding School, girls	....	1	3	5	10	10
Scholars	....	46	97	300	456	451
Theological Students	....	7	19	32	61	50
Day Schools	6	17	44	106	201	163
Scholars	88	413	1,341	2,162	6,059	5,715
Hospitals and Dispensaries	....	1	1	....	4	6
Patients Treated	....	15,507	9,673	....	18,046	26,622
Native Contributions	....	$1,134	$1,590	$8,325	$10,758	$11,136

The whole number of missionaries connected with the Board from the beginning until 1902 is considerably more than 200. Of these 85 were men, 73 married and 45 unmarried women. Of the total number, 18 went to the Borneo Mission, 57 to China, 61 to India, 75 to Japan, and 15 to Arabia.

In the Report of the Board for 1900 a general review of the history of our Foreign Missions for 68 years is given. During the 70 years' existence of the Board a sum not much short of $4,000,000 has passed through its hands, not to speak of gifts for Foreign Missions before the formation of the Board, and many gifts to the Woman's Union Missionary Society before the formation of the Woman's Board. In 1901 the Board reported 88 missionaries then connected with it. Of these 34 were ordained ministers and 3 were physicians; 54 were women, 30 of whom were married and 24 unmarried. Two of the latter were physicians. The total receipts from all sources for the year ending in May, 1901, were $173,204.12, the largest for any year in the history of the Board.

The Committee on the General State of the Church in 1900 reported on the subject of Foreign Mission, briefly reviewing the history (Mints. Gen. Synod, 1900, pp. 814, 821-3), and then proposed the following action, pp. 837-9:

The time has come for the church to declare in unmistakable terms that the conquest of the world for Christ is the fundamental argument of the church's existence; that the command "evangelize all nations" is not to be a subsidiary work. Is it not our imperative duty to give stronger emphasis than we have heretofore given to the foremost commission of our Lord; to recognize and assert the essentially evangelistic nature, purpose and obligation of the church? As the constitution now stands, reference to this sacred trust appears only incidentally. Some of our missions apparently lack complete constitutional sanction. To give all the present and prospective missionary enterprises at home and abroad full constitutional recognition and support, the following amendment to the Rules of the Church Government is recommended for adoption:

1. *Resolved,* That Art. IX, Sec. 4, of the constitution, be amended by the addition of the following words and the same be recommended to the Classes for adoption:

"To the General Synod also belongs the power and duty to institute and organize such general agencies as shall best enable the church to fulfil the command of the Lord Jesus Christ by which he has enjoined on all His disciples the duty of teaching all nations and preaching the Gospel to every creature; to maintain, supervise and direct such agencies when erected in the conduct of missionary operations at home and abroad; and to recommend such methods in the churches as shall effectively sustain such agencies and tend to secure the largest possible dissemination of the Gospel."

Such constitutional recognition of the chief end of the church as expressed in the last command of her Head would serve for the members of the Reformed Church now, and in successive generations, as a constant incentive to highest endeavor; it would act as a permanent appeal to the church to devote her resources, to put forth her strength, to measure her courage, not according to the immediate result, but in proportion to the grandeur and the difficulty of her appointed task. This constitutional amendment was adopted in 1901.

Your Committee has been led to feel that there is need of supplementing the methods at present employed to secure funds for their maintenance and further development. A great "forward movement" is not only to be desired, but is absolutely indispensable for this purpose in both domestic and foreign fields. Under proper safeguards few methods are likely to prove more effective than the support of particular missionaries by individuals, particular churches and societies, or groups of societies and churches. This method is being largely employed in sister churches, and has been, and is now to some extent, employed among us. It has the advantage of establishing a "living link" between the givers and the workers in the field and of enabling the former to feel that, through their sub-

stitutes, they are "working twenty-four hours a day for Christ and the building up of His kingdom."

The Committee would therefore recommend to General Synod the following action:

Resolved, That this General Synod urge upon single churches, or groups of them, and upon individuals whom God has blest with means and upon associations within the churches, to take upon themselves the support of individual missionaries or fields, it being understood that the missionaries so supported should be as completely under the direction and subject to the rules of the Board as any others.

Your Committee further recommends the more complete organization of the church for missionary work by the adoption of methods similar to those employed by the Women's Executive Committee of Domestic Missions and the Woman's Board of Foreign Missions.

During the nineteenth century about three hundred Foreign Missionary Societies were formed. Of these about fifty have become large and flourishing. In the early years of that century the average annual collections for missions would not probably have exceeded $100,000 for the whole Protestant world. There is now given about $20,000,000 per year, but only beginnings have been made. The twentieth century will see the Evangelization of the whole world. The unanswerable proof of Christianity will be a *world redeemed.* If ye believe not Me, believe the works, which prove that the Father is in Me. The conversion of the world is the MIRACLE which the church by her faith and works is now performing. "Verily, verily, I say unto you, He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father; and whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." *John,* xiv, 12, 13.

AMOY MISSION[17] (1842).

The Amoy Mission was founded by Rev. David Abeel in 1842. He had labored among the seamen at Canton; he had been chaplain for the foreign community at Singapore for a year; he had made two extensive tours to Borneo, Java and Siam with a view to the establishment of missions among the Chinese, who had emigrated to those parts. But when, in consequence of the Opium War, Amoy was thrown open to foreign trade and settlement, he immediately went there. He began his work in a hired house, under an overshadowing banyan, on the island of Kolongsu. By his courtliness, affability and manly consecration he won the favor of both the literary and official classes, as well as of the common people. He had interested hearers from the beginning. But his health, never vigorous, soon utterly failed and he returned to the United States, in 1844, and died Sept. 4, 1846. Before Abeel left Rev. Elihu Doty and Rev. William Pohlman came to Amoy. They had gone out from our church and been engaged in missionary work among the Chinese who had settled in Borneo, but the far greater opportunity now open for missionary work among the Chinese in China itself brought them to Amoy. Pohlman will always be remembered as having

solicited and secured $3,000 for the first Protestant church edifice for distinctively Chinese worship in China. He superintended its erection at Amoy (1848), where the substantial building still stands and Christian congregations still assemble. He went to Hongkong to escort an invalid sister and to buy furnishings for the new church building. On his return the ship "Omega," in which he sailed, was wrecked off Breaker Point, 120 miles north of Hongkong, and by the overturning of the boat in which he and the captain and part of the crew were trying to get ashore, he was drowned.

Mr. Doty continued with the mission for twenty years and by his character and work left an enduring impression.

But the name that stands out pre-eminently in connection with the Amoy Mission is that of Rev. John Van Nest Talmage, D.D. He not only helped lay the foundations, but built thereon, and never knowingly, through upward of forty years of service, put in one trowelful of untempered mortar. He was a man of unusual weight and power of personality. His soundness of judgment made him an adviser and arbitrator whom foreigners and Chinese alike sought, and from whose advice they were not quick to turn away. He was one of the earliest advocates of union and co-operation in Foreign Missions and was mainly instrumental, so far as our church was concerned, in the establishment of an independent Chinese Church of the Reformed order. It embraces the converts of both the English Presbyterian mission and our own mission. "It is not an appendage of either of these foreign churches, but is a genuine independent Chinese Christian church, holding the standards and governed by the polity of the twin-sister Churches that sent them the Gospel by their own messengers. The missionaries retain their relations with their own home churches and act under commissions of their own Church Boards of Missions. They are not settled pastors, but are more like the Apostolic Evangelists of New Testament times, preachers, teachers, founders of churches, educators of the native ministry, superintendents of the general work of evangelization." Dr. Talmage's special literary achievement was the preparation and completion of a Character-Colloquial Dictionary in the Amoy dialect, intended to be of special service to the missionaries and the Chinese Christian Church. In the midst of multiplied duties and many distractions he worked at it for upward of twenty years. Great and good man, fervent preacher, inspiring teacher, wise and sympathetic counsellor, generous friend, affectionate father, the fragrance of his name cannot be dissipated, the memory of his life the multiplying years cannot crowd out.

Rev. Daniel Rapalje joined the mission in 1858. He finally returned to this country in 1899, after upward of forty years of faithful and efficient service. His unusual acquaintance with the Chinese language, both written and spoken, and his remarkable accuracy and facility of utterance have made him a highly respected and much valued missionary.

Rev. Leonard W. Kip, D.D., went to Amoy in 1861 and finally returned in 1899. He has been the geographer of the mission. He put as much painstaking accuracy into his maps as Dr. Talmage did into his dictionary.

He has been a constant traveler and a pioneer in the establishment of mission stations in the region beyond Chiang-chiu. The evangelization of the Siokhe valley and tributary valleys is due principally to the unwearied touring and testimony and planning and supervision of Dr. Kip.

Our missionary force in China has never been large. Reinforcements have been sent from time to time through the years. The proportion of those who could not endure the climate and were compelled, by reason of broken health, to return to the United States, has been relatively large. Some have passed away and others are still living, who would gladly have given their whole lives to the evangelization of China, but it could not be.

THE WORK.—The work of the mission is three-fold, Evangelistic, Educational, Medical.

EVANGELISTIC WORK.—The Amoy Mission began as a preaching mission. This was indicated in the words of Mr. Pohlman in 1846, in a paper in which he urged all the missionaries coming to China to learn to speak the language correctly, and adds, "Be sure you are understood, then preach, *preach,* PREACH." Of course, there is preaching in all the churches and chapels at the regular services every Sunday, to stated congregations of Christians. But more or less informal preaching to the heathen by the elders, school teachers and other laymen with the gift of utterance is going on in the churches and chapels all through the Sabbath-day. There are wayside chapels which are opened every afternoon and evening, and passers-by are attracted by the singing of hymns and the testimony of earnest men who bear witness to their repudiation of idolatry and their faith in Jesus Christ.

Special evangelistic tours to hitherto unvisited or seldom-visited villages are arranged for several days of every month, when the pastors and preachers and elders of a whole valley or a portion of a valley join. Christian literature is disseminated. Portions of the Scriptures, tracts on the fundamental truths of Christianity, tracts against ancestral worship and exposing idolatry, are sold or given away at all the chapels, and on these preaching tours. The Gospel story is told again and again by the lady missionaries on their house-to-house visits. There are at present connected with our mission 12 self-supporting churches, 41 preaching stations, 12 native pastors and about 30 native evangelists.

EDUCATIONAL WORK.—The work of education began with teaching the new converts how to read the already translated Scriptures. It is possible by reason of the peculiar genius of the Chinese language for a man to know enough character to make out a business announcement and write a business letter, to whom the characters and combinations of characters constituting the religious vocabulary are an unexplainable puzzle. Hence more or less educative work of this kind, teaching them how to read the Bible intelligently, must be done among all classes all the time. The children, too, must be gathered into Christian schools, away from the daily worship of Confucius and the contaminating influence of heathen teachers. The need of evangelists and teachers was felt and the older missionaries gave themselves, so far as they were able, to the training of men with the

modest accommodations and limited time at their command. To-day there is a well-appointed Theological Seminary building, where the students of both the English Presbyterian Mission and our own mission are given a three years' course in Systematic Theology, Exposition of Scripture and the Art of Preaching.

Men of character, ability and consecration have gone out from this institution and are now serving the churches. The seminary building was put up by, and is the property of, the English Presbyterian Mission.

The Middle School.—On one of the most commanding sites on the island of Kolongsu stands the Talmage Memorial Hall, the funds for which were raised by Rev. P. W. Pitcher. Here our Middle School is housed and upward of sixty boys and young men are given a good academic training. Besides, there is a Boys' Boarding School on the island of Kolongsu and there are boys' schools connected with every fully constituted church in the mission.

The education of the women and girls has received attention from the beginning. The Charlotte W. Duryee Bible School, founded in 1884, draws together under its roof women from many places in the Amoy region who never had an opportunity of any schooling in their childhood and wish, now that they are Christians and have the opportunity, to learn to read and understand the Bible for themselves.

Mrs. J. V. N. Talmage has superintended this school for many years and done most excellent work. There are two boarding schools for girls connected with the Amoy Mission, one on the island of Kolongsu under the care of the Misses M. E. and K. M. Talmage, and one at Siokhe. The influence of these schools is felt far and wide for good in the homes of the Christian Chinese. There are also day schools for girls at Amoy, Chiangchiu and Tongan.

Medical Work.—No work of the foreign missionary is more thoroughly appreciated by all classes, literati, officials, merchants, shop-keepers, farmers, than the medical work. It makes a visible, tangible, sympathetic, scientific appeal. China has no medical colleges except those erected within recent years under foreign influence. Chinese physicians have learned the use of a few remedies as the result of long experience, some of which are safely harmless, others moderately efficient and others positively harmful. At best Chinese medical knowledge is little more than quackery. They know nothing whatever of surgery. The first hospital opened in connection with the Amoy Mission was the Neerbosch Hospital at Siokhe, in 1889, under the supervision of Rev. J. A. Otte, M.D. The hospital proved a most effective agency in breaking down prejudice and opening the way to many homes and villages for the preaching of the Gospel.

On Dr. Otte's return to China, in 1897, Hope Hospital was built on the island of Kolongsu, the meeting point of junk and river-boat traffic from many directions, just opposite the city of Amoy. It is already proving a much appreciated pool of Siloam and healing Bethesda.

Mission Comity.—The three missions at Amoy, the London Mission (Congregational), the English Presbyterian Mission, the Reformed Church

Mission, as an illustration of Christian comity, and for the better prosecution of their respective work, have divided the region about Amoy—extending a hundred miles up and down the coast and a hundred miles inland, into three well defined sections within whose bounds each mission is to carry on its work. This makes the Reformed Church specifically responsible for the evangelization of at least two million people.

The mission just now is seriously undermanned. A strong reinforcement is greatly needed. Meanwhile faithful men and women are standing guard and doing earnest work.

MISSIONARIES OF THE "REFORMED CHURCH IN AMERICA" TO AMOY, CHINA.

	Went Out.	*Retired.*
Rev. David Abeel, D.D.	1842	1845*
Rev. Elihu Doty	1844	1865*
Mrs. Elihu Doty	1844	1845*
Mrs. Mary (Smith) Doty	1847	1858*
Rev. W. J. Pohlman	1844	1849*
Mrs. Theodosia R. (Scudder) Pohlman	1844	1845*
Rev. J. V. N. Talmage, D.D.	1847	1892*
Mrs. Abby F. (Woodruff) Talmage	1850	1862*
Mrs. Mary E. (Van Deventer) Talmage	1865	....
Rev. J. S. Joralmon	1855	1860
Mrs. J. S. Joralmon	1855	1860
Rev. Daniel Rapalje	1858	1899
Mrs. Alice (Ostrom) Rapalje	1878	1889
Rev. Alvin Ostrom	1858	1864
Mrs. Susan (Webster) Ostrom	1858	1864
Rev. John E. Watkins	1860	1860†
Mrs. John E. Watkins	1860	1860†
Miss Caroline E. Adriance	1860	1863
Rev. Leonard W. Kip, D.D.	1861	1899
Mrs. Helen (Culbertson) Kip	1861	....
Rev. Augustus Blauvelt	1861	1864
Mrs. Jennie (Zabriskie) Blauvelt	1861	1864
Rev. J. Howard Van Doren	1864	1873
Rev. John A. Davis	1868	1871
Mrs. Emma C. (Wyckoff) Davis	1868	1871
Miss Helen M. Van Doren	1870	1877
Miss Mary E. Talmage	1874	....
Miss Katharine M. Talmage	1874	....
Rev. David M. Talmage	1877	1880
Rev. Alexander S. Van Dyck	1882	1897
Mrs. Alice (Kip) Van Dyck	1886	1897
Rev. Philip W. Pitcher	1885	....
Mrs. Anna F. (Merritt) Pitcher	1885	....
Miss Y. May King, M.D.	1887	1889
Rev. John A. Otte, M.D.	1887	....

Mrs. F. C. (Phelps) Otte	1887	....
Rev. John G. Fagg	1887	1894
Mrs. Margaret (Gillespie) Fagg	1889	1894
Miss Elizabeth M. Cappon	1891	....
Miss Nellie Zwemer	1891	....
Miss Margaret C. Morrison	1892	....
Miss Lily N. Duryee	1894	....
I. S. F. Dodd, M.D.	1894	1895
Mrs. Mary (Carpenter) Dodd	1894	1895
Rev. A. D. D. Fraser	1895	1898
F. T. B. Fest, M.D.	1896	1898
Mrs. Emmy M. (Hartwig) Fest	1896	1898
Rev. Hobart E. Studley	1896	1902
Mrs. Edith J. (Holbrow) Studley	1898	1902
Miss M. Van B. Calkoen	1896	1899
C. Otto Stumpf, M.D.	1899	....
Mrs. Eleanor (Barwood) Stumpf	1899	....
Miss Angie M. Myers, M.D.	1899	....
Miss Louise Brink	1899	....
Rev. A. Livingston Warnshuis	1900	....
Mrs. Anna (De Vries) Warnshuis	1900	....
Rev. Douwe Cornelius Ruigh	1901	....

* Deceased.

† Rev. John E. Watkins and his wife sailed from New York to join the mission in 1860 and were never heard from.

See sketch of the Amoy Mission by Dr. J. V. N. Talmage, 1888. Sketch, etc., by Rev. John G. Fagg, 1899, from which the above is largely taken. Reports of the Neerbosch Hospital. The Kolongsu Boys' Academy. Reports of the Hope Hospital. Pitcher's "Fifty Years in Amoy; or, A History of the Amoy Mission, 1893."

Also the Bibliography under the names of the respective missionaries.

THE ARCOT MISSION, INDIA (1853).

In 1847 the Board was invited by the Prudential Committee of the American Board "to consider the expediency of undertaking a mission among the Tamil-speaking people of southern India and in the neighborhood of its Madras Mission, to be composed entirely of missionaries from the Reformed Protestant Dutch Church." Dr. Scudder had been transferred from Ceylon to Madras in 1836 and had made extended tours through the regions lying west and south, preaching the Gospel to great multitudes, distributing tracts and healing the sick. In his work he had been joined, in 1846, by his eldest son, Henry Martyn Scudder. A wide and open field had been developed by their labors and to it the attention of the Board was now directed. On Nov. 9 the Board resolved that the establishment of such a mission would be expedient. In 1850 Henry Martyn Scudder removed to Arcot, where he was joined, in 1852, by his brother William from Ceylon, and in 1853 by his brother Joseph from America. These brothers, with their father, requested the Particular Synod of New York of 1853 to allow

them to be organized as a Classis. The Synod granted the request, appointing Dr. Scudder to perform this service. In 1854 the Classis of Arcot was regularly constituted, three native brethren, who had removed from Madras, representing the eldership.

Early in 1855, Rev. John Scudder, M.D., died near the Cape of Good Hope, whither he had gone in the hope of retarding the decline of his strength. His death was widely lamented. His services to the church and the cause of missions had been of the highest value. During the same year Revs. Ezekiel C. and Jared W. Scudder reached Arcot and were admitted to the Classis. Miss Louisa Scudder accompanied them and engaged in the work as an assistant missionary. The stations of Arcot, Arni, Chittoor, Coonoor and Vellore were all occupied before 1857. In that year this mission also, with its missionaries, was surrendered to the independent Board of the Reformed Dutch Church, of which they were sons and ministers.

Previous to this occupation of Arcot by the Scudders some work had been done in Vellore and Chittoor and a few converts had been gathered by another society. These were now handed over to the care of the Arcot Mission.

DIVISION OF TERRITORY.

The method pursued is to divide the territory into parishes and distribute them among the missionaries who occupy central points called *stations,* from which, with their native assistants, they seek to evangelize the district intrusted to them.

The command of the Master: "Preach the Gospel," is the foundation stone of the mission. Learning the languages of the people well, the missionary enters in among the masses, carrying the Gospel message far and wide, distributing books and tracts. As most of the people live in villages, he spends a great part of his time in the district. Pitching his tent in a central village, he radiates from this point in company with native assistants, mornings and evenings, carrying the Gospel to all the villages that lie within the radius of four or five miles. Then changing his place of encampment, he does the same in another circle of villages, thus systematically "touring up" the whole district committed to his charge. Arriving in a village, he takes his stand in the principal street. A lyric is sung or a few verses of Scripture read, to attract an audience. When a number of people have gathered, the native assistant begins to address them, telling them first the object of the visit, then speaking probably of the folly of idolatry, explaining the nature of the true God, the way of salvation through Christ. The missionary then takes up the address and further unfolds the subject, enforcing and illustrating it by quotations from their own writings, after the manner of St. Paul on Mars Hill. Questions are then asked, which opens the way for further explanation; after which, books and tracts are distributed. In this way the Gospel is carried to every town, village and hamlet throughout the district.

FORMATION OF CONGREGATIONS.

After the Gospel has been repeatedly preached in a village, if any three

or more families agree to abandon idolatry and place themselves under Christian instruction, they are organized into a Christian congregation. A native Catechist is sent to the village, who takes up his residence with the people; a little school-house or prayer-house, costing $10 or $15, is erected, and in this building the people gather at night and are instructed in the fundamental truths of the Gospel, as well as in all the habits and usages suitable to a Christian community. During the day the children assemble and are taught secular and religious lessons. If at the end of a year any of the congregation give evidence of being true Christians, they are baptized, and when there is a sufficient number a church is organized. It is in this manner that all the congregations in our mission have been formed. There are now (1901) 24 organized churches and 152 out-stations where services are regularly held.

NATIVE ASSISTANTS.

Native agents employed by the mission are classified as follows: Native Pastors, Catechists, Assistant Catechists, Readers. A *Native Minister* is put in charge of one large congregation, of which he has the pastoral oversight. He also labors more or less among the heathen. A Catechist is a man appointed to instruct a native congregation. He assembles the adults for prayer and catechization, teaches the children, as well as labors among the heathen in his own and neighboring villages. The distinction between a Catechist and Native Pastor is, that the former is not ordained and so does not baptize nor administer the Lord's Supper. *Assistant Catechists* are junior Catechists. *Reader* is an indefinite title given to young men who have been but a short time in mission service, or to older men who have received but little training. A Reader has charge of a small congregation or school and accompanies the Native Pastor or Catechist in preaching to the heathen. Graduates of the Arcot Seminary are classed as Readers on being admitted into mission service. Catechists and Readers receive a fixed salary from the mission, which is supplemented by aid from the people, chiefly in grain. The maximum salary of a Catechist is $90 per annum and of a Reader $60. Native Pastors receive a maximum salary of $150, at least three-fifths of which is paid by the native churches, and, if necessary, up to two-fifths by the mission. Besides the above, the mission employs teachers, who give themselves exclusively to school work. Their salary, which is determined by the grade they have passed, is largely paid from school fees and Government grants. Wives of the helpers are frequently employed as school mistresses on a small salary of from $1.50 to $2.00 per month, to assist their husbands; and also as Bible-readers, to visit the houses of the heathen and read and explain the Scriptures. There are now (1901) 13 ordained native pastors and about 500 helpers of different kinds; 355 of them being men and 132 women.

SCHOOLS.

"Evangelize first, educate afterward," is a fundamental principle of the Arcot Mission; and although this rule has been departed from in recent years, especially in the establishment of high-caste girls' schools, it still

remains the governing policy of the mission. But notwithstanding that schools are established primarily for Christians, nearly all of them are open also to the heathen, who freely attend them.

DAY SCHOOLS.—Eight station and about one hundred out-station (village) schools are connected with the mission. In the latter adults as well as children are under instruction, the catechists doing the combined work of preacher and teacher. The *village schools* are very simple and elementary. The building, which answers also for a prayer-house, is rudely constructed with mud walls and straw roof. The only furniture is a small blackboard, a plain table and one chair or bench. The children sit on the floor and learn the alphabet by writing with their fingers in the sand. The secular lessons are usually limited to "the three R's," with a little geography and grammar. Religious instruction forms a large part of the curriculum. The *Station day schools* are of a higher grade and conducted more on the American plan. The building has brick walls and tiled roof and is supplied with benches, tables and maps. The teacher has been well trained and gives his whole time to the school work. Girls as well as boys are admitted into these schools.

BOARDING SCHOOLS.—The brightest pupils in the day schools are sent to the boarding schools, of which there are eight in the mission with more than 400 pupils. The design of these institutions is the training of Native Agents for mission work. A large number of men and women have already been educated in them and are now engaged in mission service. Parents of pupils who are able, pay one rupee (50 cents in silver) per month as school fee; poor children and orphans are educated free. The cost of educating a boy or girl (board, clothing and tuition) is from $30 to $40, according to age.

The Theological Seminary at Palmanar, which originated about 1884, and of which Rev. Dr. William W. Scudder was first Professor (1888-94), has sent out regular classes of students ever since its foundation. These become pastors of churches, partly self-supporting. Rev. Dr. Jared W. Scudder was elected Principal and Professor in 1895 and still holds that office. He is assisted by native teachers. There are now 36 theological students.

SCHOOLS FOR THE HEATHEN.—Besides the boarding schools for Christians, the mission has under its control other schools to the number of 159, with more than 6,000 scholars. Daily instruction in the Bible is given in these schools by Christian teachers.

OTHER AGENCIES.

Medical work is an important auxiliary to the mission. Several of the missionaries are certificated physicians, and have used their skill in medicine and surgery with excellent results. Many cases of conversion, in some instances of whole villages, have resulted from this agency. The mission has control of a large hospital at Ranipett, with a branch dispensary at Wallajapett, in which as many as a hundred patients are treated daily. No medicines are given out until the Gospel is first preached, and the influence

of the institution in allaying prejudice and winning the confidence of the natives cannot be overestimated.

COLPORTAGE.—Bible and Tract colporteurs, supported by English and American societies, canvass the district and sell Bibles and tracts. The native helpers also carry books and tracts on their preaching tours. They are not given gratuitously except when touring in new fields. Perhaps a couple of thousand Bibles, or portions of the Bible, are sold yearly, and a still larger number of Christian books and tracts.

Free reading rooms are kept at all the stations and are a useful agency in reaching the educated classes. Books and papers are furnished for perusal, and at least once a week an evangelistic service is held. The average number of visitors at the reading rooms of four stations are about 10,000.

WORK FOR WOMEN.

Hindu women are reached in three ways: By direct preaching, schools, and house visitation. The zenana system does not prevail in Southern India to the same extent as in the north. Women go about freely, and in the villages form a very considerable proportion of our audiences. In the large towns schools have been established, in connection with which house visitation is carried on by the missionary ladies and their female assistants.

PUBLICATIONS.

The publications of the mission are:

"The Bazaar Book; or, Vernacular Preacher's Companion," in Tamil.

"Spiritual Teaching," in Tamil and Telugu.

"Jewel Mine of Salvation," in Tamil and Telugu.

"Sweet Savors of Divine Truth," in Tamil.

These books, composed by Rev. Dr. Henry Martyn Scudder, and consisting chiefly of addresses to the Hindus on vital subjects, are of rare value. They are extensively used in Southern India, and are an inestimable boon to vernacular preachers, furnishing them with many able arguments and apt illustrations. Through them Dr. Scudder is still preaching to thousands of natives in India. The following translations have also been published:

"Liturgy of the Reformed Church in America," in Tamil, by Rev. Dr. H. M. Scudder.

"Liturgy of the Reformed Church in America," in Telugu, by Rev. Dr. Chamberlain.

"Heidelberg Catechism," in Tamil, by Rev. Drs. H. M. and J. W. Scudder.

"Bazaar Book," in English, by Rev. J. W. Scudder, D.D.

"Spiritual Teaching," in English, by Rev. J. W. Scudder, D.D.

"Telugu Hymn-Book," by Dr. Chamberlain.

Rev. Drs. H. M., E. C., and J. W. Scudder and Dr. Chamberlain have also done valuable work in connection with the translation and revision of the Tamil and Telugu Bible.

RESULTS.

The results of nearly fifty years' labor may be summarized as follows:

1. The Gospel has been preached, and in many places repeatedly, in nearly every village and hamlet throughout the district. From carefully kept statistics, it is ascertained that about five millions of people have heard the Gospel through the missionaries and their native assistants.

2. Twenty-four churches have been organized, containing about 2,500 communicants, representing a Christian community of nearly 10,000 souls. Christian congregations exist in about 150 villages. The native Christians are making steady advancement in intelligence and refinement, and are beginning to make their influence felt for good among the heathen masses. Their contributions toward the support of their own institutions in 1901 amounted to 5,320 rupees ($1,773 in silver), and this in a country where the laboring man receives, at the most, 8 cents, and the artisan 25 cents, a day.

3. One hundred and sixty schools, attended by nearly 5,000 pupils, have been established and are now in operation. These are distinctively Christian schools, the Scriptures being systematically taught daily. Through them an educated Christian community is being developed.

4. A Native Agency, consisting of thirteen pastors and of about 500 other native helpers (360 men and 140 women), has been raised up, and is now employed by the mission. As a proof of the value of this agency, it need only be stated that, while the congregations and schools have increased many fold, the foreign missionary force remains the same, the additional work being effected by native helpers.

5. The attitude of the higher castes toward the missionary and his message has undergone a favorable change. Abuse and ridicule of the preacher has almost entirely ceased; books and tracts are gladly received and read; children are freely sent to the mission schools; thousands are convinced of the falsity of their religion, and the truth of Christianity; and a general impression that Christianity will ultimately triumph prevails.

6. Nor is the change in the attitude of the higher castes toward the native Christian community less marked. Christians are no longer the despised and persecuted body they once were. Their children attend the same school, sit on the same seat, and read from the same book with Brahmins. As the native church advances in intelligence and moral strength, the high-caste heathen are attracted by the unity and brotherly love of its members.

Such are some of the direct results, but who can estimate the indirect results? The general awakening of thought throughout the whole empire; the revolution that Hindu society is undergoing; the relaxation of caste; the yearning for a purer faith on the part of many. The organization of a Brahma Somaj in the north, the recent movement to restore the purer religion of the Vedas in the south, the formation of societies to promote female education, widow remarriage, and other social reforms in every part of the country, how can these be accounted for except by the spread of Christian principles, which are arousing the consciences and quickening the religious sense of the Hindus. The palmy days of Hinduism are past, never to return. The Brahmins are fast losing their hold upon the people. The leaven of Christian truth is now entering the mass of the native community. Faith in India creeds and philosophy is being shaken, and is giving

place to inquiry and serious thought. The Sun of Righteousness is rising and shining more and more unto the perfect day.

The Arcot Seminary, at Vellore, dates from the beginning of the mission. In 1883 the studies were raised to a higher grade, and the idea of separating the theological and secular departments was suggested. The importance of a normal school for teachers also now began to be felt, and the propriety of sending some of the best scholars, among the boys, to some Christian college, was suggested. A normal school was accordingly organized in March, 1884. In this same year there were three students who took a theological course. It was determined that the separate theological school should formally begin in January, 1885. The next year it was determined that the title "Arcot Seminary" should be used of the Theological Department only, and that this department needed an endowment of at least $40,000. The Theological Department was placed under the care of Dr. William W. Scudder, who was to devote his entire time to it; and Dr. Jacob I. Chamberlain, then (1887) in America, was asked to raise $50,000 for its endowment. Certain students had now also been sent to the High School, at Vellore, under the care of the Church of Scotland, and Synod approved of this course.

The next year (1888) showed that Dr. Chamberlain had secured pledges for $65,000. It was determined to locate the Theological Seminary at Palmaner, and to call it "The Theological Seminary in the Arcot Mission." The Arcot Academy now became a separate school. In 1889 it appeared that, for the endowment, the sum of $55,000 had actually been collected; that the seminary had 14 students; that Dr. William W. Scudder had been installed as Professor, with two native assistants; and that the first report of a Board of Superintendents had been sent to General Synod.

About 1890 "Christian Endeavor Societies" and "The King's Daughters" were introduced as new methods of working. It was also now resolved to advance the studies in the Arcot Academy so as to fit young men to enter college. Prof. W. W. Scudder, as Professor of Theology, was now laid aside by sickness, and Dr. Chamberlain supplied his place. A "High School Department" was instituted in the Arcot Academy and also an "Industrial School."

The Board of Missions, in 1893, asked the Synod to define the relations of the Board to the Arcot Seminary. The Board of Direction was instructed to pay the income of the endowment to the treasurer of the mission, to be applied, under the mission, to the payment of the expenses of the seminary, including the salary of the Professor, so far as it would suffice; and that the Board of Missions supply any deficiency. The Board of Missions was also directed to co-operate with the Board of Superintendents.

Prof. William W. Scudder died in July, 1894, and Dr. Jared W. Scudder took charge of the seminary. In 1895 he was elected Professor, and was installed Jan. 11, 1896. In January, 1895, the High School, at Vellore (Scotch Church), was turned over to the Arcot Mission, with a large corps of teachers and 500 non-Christian students. The 55 Christian boys of our school at Ranipet were now transferred to this Vellore institution. It was at once suggested that this should become a college. It was supported by

students' fees and a government grant. Rev. William I. Chamberlain was already bearing the burden of the Principalship. In 1897 there were in attendance 835 scholars. The following year it was advanced to the rank of a college. The $5,000 required for the transfer in 1895 was now paid, and the college was proclaimed in January, 1898. Rev. William I. Chamberlain spent a couple of years in America, to fit himself more fully for the new duties connected with the Principalship, returning to the field in 1899. In the meantime Henry J. Scudder had acted as Principal. The United Free Church of Scotland has also now several students in the Arcot Theological Seminary, and other missions have been invited to share in its benefits. Vellore College has now 1,021 students, and is one of the four largest institutions in India.

Early in 1900 representatives were appointed by the Church of Scotland, the United Free Church of Scotland, and the Arcot Mission to formulate plans of co-operation in mission work and union in ecclesiastical matters. The missions approved of certain proposals, and the details were submitted to the home boards. In the meantime the missions begun to co-operate in the Mangala Vasanam newspaper, and proposed to open soon a normal school for Christian teachers. It was agreed that the selection of a Professor in the Arcot Theological Seminary should remain at the disposition of the General Synod; that the Board of Superintendents should have one representative from each of the co-operating missions; that each of the co-operating churches should endow a Professorship, and that the subject of ecclesiastical union should be presented to the General Synod in a memorial. The Synod of 1901, on this subject, took the following action:

(8) That, with reference to the memorial from the Classis of Arcot, we approve the proposed union of native churches in South India along the lines indicated in the memorial, as marking a notable advance toward the fulfilment of our Lord's prayer, "that they all may be one, that the world may believe that thou hast sent me." (Page 1099.)

In Southern India the unity of Reformed churches holding the Presbyterian system has long been a recognized fact, and the Arcot Theological Seminary has been resorted to by students of the different missions. In December, 1900, the Presbyterian Alliance of India met at Allahabad and twelve branches of the Presbyterian family in India were represented. This alliance was organized in 1875, and five councils were held between that date and 1890, but no decisive action was secured in the line of organic union. But the similar alliance of Europe and America had often urged upon the various mission boards the advisability of such union in foreign fields. The practicability of such a step had been seen in the Amoy field and in Japan. Dr. Chamberlain had warmly advocated it in America and Scotland. The Missionary Conference in New York in 1900 had also emphasized the importance of co-operation in mission work, and this movement in South India toward union began immediately after. The alliance proposes to call the several native churches, when united, "THE CHURCH OF CHRIST IN INDIA: PRESBYTERIAN." This union will no doubt be brought about in due time.

MISSIONARIES OF THE REFORMED CHURCH IN AMERICA TO THE ARCOT MISSION, INDIA.

	Joined the Mission.	*Retired from the Mission.*
Rev. Henry Martyn Scudder, M.D., D.D.	1851	1864
Mrs. Fanny (Lewis) Scudder	1851	1864
Rev. William W. Scudder, D.D.	1852	1894
Mrs. Elizabeth O. (Knight) Scudder	1852	1854*
Mrs. Frances Ann (Rousseau) Scudder	1858	1894
Miss Harriet Scudder	1854	1856
Rev. Joseph Scudder	1853	1860*
Mrs. Sarah A. (Chamberlain) Scudder	1853	1860*
Rev. Jared W. Scudder, M.D., D.D.	1855	....
Mrs. Julia C. (Goodwin) Scudder	1855	....
Rev. Ezekiel C. Scudder, M.D., D.D.	1855	1876
Mrs. Sarah R. (Tracy) Scudder	1855	1876
Miss Louisa Scudder	1855	1861
Rev. Joseph Mayou	1858	1870
Mrs. Margaret (Shultz) Mayou	1858	1870
Rev. Jacob Chamberlain, M.D., D.D.	1859	....
Mrs. Charlotte C. (Birge) Chamberlain	1859	....
Rev. Silas D. Scudder, M.D.	1860	1874*
Mrs. Marianne (Conover) Scudder	1860	1874
Rev. John Scudder, M.D.	1861	1900*
Mrs. Sophia (Weld) Scudder	1861	....
Miss Martha J. Mandeville	1869	1881
Miss Josephine Chapin	1869	1874
Rev. Enne J. Heeren	1872	1877*
Mrs. Aleida Maria (Vennema) Heeren	1872	1877*
Rev. John H. Wyckoff	1874	1886
Mrs. Emmeline F. L. (Bonney) Wyckoff	1876	1886
Henry Martyn Scudder, Jr., M.D.	1876	1882
Mrs. Bessie M. Scudder	1876	1882*
Miss Julia C. Scudder	1879	....
Rev. John W. Conklin	1880	....
Mrs. Jane Elizabeth (Lindsley) Conklin	1880	....
Rev. Lambertus Hekhuis, M.D.	1881	1888*
Rev. Ezekiel C. Scudder, Jr.	1882	1900
Mrs. Minnie E. (Pitcher) Scudder	1882	1883*
Mrs. Mabel (Jones) Scudder	1889	1900
Miss M. Kitty Scudder	1883	....
Rev. William I. Chamberlain	1887	....
Mrs. Mary (Anable) Chamberlain	1891	....
Rev. Lewis R. Scudder, M.D.	1888	....
Mrs. Ethel T. (Fisher) Scudder	1888	....
Miss Ida S. Scudder	1890	1894

Mrs. Mary (Anable) Chamberlain (W.I.C.)	1891	....
Rev. Lewis B. Chamberlain	1891	....
Mrs. Julia (Anable) Chamberlain	1897	....
Rev. John H. Wyckoff, D.D. (2d time)	1892	....
Mrs. Gertrude (Chandler) Wyckoff	1892	....
Miss Lizzie von Bergen	1893	1900
Rev. James A. Beattie	1894	....
Mrs. Margaret (Dall) Beattie	1894	....
Miss Louisa H. Hart, M.D.	1895	....
Rev. Henry Huizinga	1896	1899
Mrs. Susie (Antvelink) Huizinga	1896	1899
Rev. Henry J. Scudder (2d time)	1897	....
Mrs. Margaret (Booraem) Scudder	1897	....
Mr. Wm. H. Farrar	1897	....
Mrs. Elizabeth (Walther) Farrar	1897	....
Rev. Walter T. Scudder	1899	....
Mrs. Ellen (Bartholomew) Scudder	1899	....
Miss Ida S. Scudder, M.D. (2d time)	1899	....
Miss Annie E. Hancock	1899	....

* Died.

See Historical Sketch of The Arcot Mission, by Rev. J. W. Scudder, M.D., 1879.—Sketch of same, by Rev. J. H. Wyckoff, 1886, from which most of the above is taken.—Dr. Chamberlain is now preparing a new history of this mission.

THE JAPAN MISSION[18] (1859).

Nagasaki was the birthplace of Protestant missions in Japan. The country was opened to foreigners by the Treaty of 1858. Soon after, Dr. S. Wells Williams, of the American Board, and Rev. E. W. Syles, of the Episcopal Church, visited Nagasaki. They at once wrote to the Episcopal, the Presbyterian, and the Reformed churches in America, urging them to send missionaries to Japan. Before the close of 1859 missionaries from these three churches arrived. Rev. Dr. Guido F. Verbeck settled at Nagasaki and Rev. Dr. Samuel R. Brown at Yokohama. With him was D. B. Simmons, M.D., who, however, withdrew from the mission in 1860. In 1861 Rev. James H. Ballagh settled at Yokohama.

EARLY EXPERIENCES.

The opportunities for Christian teaching were few. The people were suspicious of foreigners; preaching was not allowed; Christianity was hated; and edicts of the government forbade the people's acceptance of it, imposing sanguinary penalties on all the subjects of the empire who should disobey. Besides these things the lack of knowledge of the language and habit of thought of the Japanese people was an effectual barrier to evangelistic effort. The principal objects of the first few years' work, therefore, were the acquisition of the language and winning the confidence of the government and people in the religion and aims of the missionaries. During these first years there were dangers and difficulties unknown to later

times, and the experiences of those then in the field were exceedingly trying. From the beginning individual inquirers were instructed in the Bible at the missionaries' houses, and when confidence was established, and the severity of the operation of the government edicts began to be relaxed, small Bible classes were gathered. The first baptism[19] was in 1864, and there were two in 1866. Dr. Verbeck, whose "History of Protestant Missions in Japan" was presented to the Missionary Conference at Osaka in 1883, speaks of this period as "the period of preparation and promise" and "with the exception of one joyful day of harvest near its close a time of learning and sowing."

BIBLE TRANSLATION.

Like other early missionaries, those of the Reformed Church attempted something in the way of Bible translation, but very little of the results of this early work was published. It was difficult at that time to find Japanese who were willing to publish the Christian Scriptures or even to assist in the work of their translation. In consequence of the attitude of the government toward Christianity, men could only undertake such work at the risk of liberty and perhaps of life.[20]

In 1865-66 Dr. Brown prepared translations of some portions of the New Testament, but all his manuscripts perished in the fire which destroyed his house in 1867. In 1867 Mr. Ballagh shared with others the work of preparing a first draft of the Gospel of Matthew. This was revised and published in 1873. In the meantime Dr. Brown had assisted in the revision of the Gospels of Mark and John, which were published in 1872. After this time there was no difficulty in arranging for the publication of the Scriptures or of any other Christian books. The edicts against Christianity were removed from the notice boards, but otherwise the government did not withdraw its proclamations; nevertheless it tacitly permitted the extension of Christianity and the publication of any books which were directed to this end.

Organized effort at Bible translation was begun by a Convention of Missionaries in 1872, when a committee was appointed to translate the New Testament. Dr. Brown gave himself almost entirely to the work of this committee for five years. Shortly before the work was completed he was obliged by failing health to cease his labors and return to America, where he died in 1880. Dr. Verbeck left Nagasaki in 1869 and entered the service of the Japanese government. He rejoined the mission in 1879, and devoted himself largely to the work of the committee appointed by the Convention of Missionaries in 1878, to translate the Old Testament and to have charge of the whole future work of Bible revision. The completion of the translation of the entire Bible was celebrated in February, 1888.

THE FIRST CHRISTIAN CHURCH.[21]

The way was prepared for the organization of the first Christian church by long and faithful labors with a few men who had been instructed individually or in classes. The event which immediately led to the organization was a series of prayer meetings. "In January, 1872, the missionaries

at Yokohama and English-speaking residents of all denominations united in the observance of the week of prayer. Some Japanese students connected with private classes taught by the missionaries were present through curiosity or through a desire to please their teachers, and some perhaps from a true interest in Christianity. It was concluded to read the Acts, in course, day after day, and that the Japanese present might take part intelligently in the service, the Scripture of the day was translated extemporaneously into their language. The meetings grew in interest and were continued from week to week until the end of February. After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer meeting entreating God with great emotion, with tears streaming down their faces, that He would give His Spirit to Japan as to the early church and to the people around the Apostles. These prayers were characterized by intense earnestness." (Address of Rev. J. M. Ferris, D.D., at the Mildmay Conference, October, 1878. Proceedings of the Osaka Conference, page 52.) As a direct fruit of these prayer meetings a church was organized at Yokohama, March 10, 1872. It consisted of nine young men who were baptized on that day and two men of middle age who had been baptized previously. The members chose for themselves the catholic name "The Church of Christ in Japan." This is the one day of joyful harvest referred to near the beginning of this sketch, the forerunner of many similar days experienced in the later history of Christian work in this land.

This church, now known as the Kaigan Church, has had a career of almost uninterrupted spiritual prosperity.

Mr. Ballagh was the acting pastor of this church for several years, and, under his supervision and through his efforts, it was provided with the first church building erected in Japan. This is of brick and seats nearly five hundred people. It was dedicated July 10, 1875. (The sum of $1,000, contributed by native Christians in the Sandwich Islands, was used in the erection of this building.)

THE UNITED CHURCH OF CHRIST IN JAPAN.

From very early times it was earnestly desired that the separate missions, although representing different church organizations, should labor together for the establishment of one Japanese church, which should have no organic connection with any church in another land. The subject was fully discussed at a convention in 1872, when steps were taken to secure similarity of organization in the churches that should be formed, in order to their union in one body when the proper time should come. It was not, however, until 1876 that definite action was taken resulting in the coming together of the missions of the churches of the Presbyterian order in one council. These missions were those of the Reformed Church in America, the Presbyterian Church in the United States of America, North, and the United Presbyterian Church of Scotland. The purposes of the union at that time were but two, viz., the fostering care of a Japanese church and the maintenance of a theological school. In all other matters the missions continued their separate work.

The churches under the care of these missions took as their name "THE UNITED CHURCH OF CHRIST IN JAPAN." The Doctrinal Standards were the Westminster Confession of Faith and Shorter Catechism, the Heidelberg Catechism, and the Canons of the Synod of Dort. The form of government was strictly Presbyterian. From the beginning the success of the union was assured. This is testified by the rapid growth of the church. At the date of the organization, Oct. 3, 1877, there were eight churches and six hundred and twenty-three members. These were united in one Chu Kwai (Classis). By 1881 the number of churches had increased so largely that the supervision of their work, the examination of candidates for licensure and ordination, and other ecclesiastical business, required more time and labor than one Chu Kwai could conveniently give. Some of the churches also were situated at a great distance from the original center, and the time consumed in traveling made even the two stated sessions of the year a great burden. In this year, therefore, the original Chu Kwai was divided into three, and the Dai Kwai (Synod) already provided for in the constitution was formed.

In 1885 the mission of the Presbyterian Church in the United States of America, South, and in 1886 that of the Reformed (German) Church in the United States joined the Council. In 1886 two additional Chu Kwai were formed. It should be mentioned here that the mission of the Women's Union Missionary Society, although not represented in the Council of United Missions, has co-operated with the United Church from the beginning, and has contributed by sympathy and labor not a little to its successful progress.

At the close of 1901 the statistical tables showed one Dai Kwai, five Chu Kwai, sixty-one churches, 8,690 members, of whom 7,551 are adults, and contributions during the past year for church maintenance, missionary work, etc., which exceed $15,000 United States gold. A glance at the map will show how widely the churches are scattered through the country.

EVANGELISTIC WORK.

Systematic evangelistic work by our mission was begun in 1875 with the assistance of Japanese Christians. The restrictions on foreign travel beyond the narrow limits defined in the treaties were a serious obstacle. But as opportunity offered the work was carried on. The measure of success and the rapidity of results differed greatly in different places, but there was some measure of success everywhere, and soon stations began to be established and churches organized in widely distant parts of the country.

Later the co-operating missions united a large part of their evangelistic work under the direction of an Evangelistic Committee. This was chosen by the Council and included some of the missionaries and a number of Japanese ministers and elders. Some important parts of the work could not be brought under this committee on account of their distance from Tokyo, where the meetings of the committee were held. This was the case with all that work which centered at Nagasaki.[22] The committee continued its work for two years, and made distinctly apparent the benefit of the association of the Japanese brethren with the missionaries in the direction

and responsibility of the work, and thus prepared the way for a great advance in the development of the United Church.

This advance was made in 1886 when the Dai Kwai organized a Mission Board (Dendo Kyoku), and directed the appointment of Mission Committees (Dendo Iin) in the different Chu Kwai. Under the direction of these the evangelistic work of the church and a large part of that of the missions have been carried on to the present time. In the Board and in each committee one-half the membership is foreign and one-half Japanese. The churches are urged to make their contributions to the Board monthly, and the missions connected with the Council supplement these contributions by the gift of three times the amount. The Board makes an annual appropriation to the Chu Kwai Mission Committees, payable in monthly instalments, and these committees direct the work, each within its own bounds. This method has passed beyond the period of experiment. As rapidly as the contributions make it possible for the committees to extend their labors the missions are passing their separate evangelistic work to their care. The committees meet at stated times to receive reports from the ministers and evangelists in their employ, settle cases of difficulty, arrange for popular "Lecture Meetings," and special gatherings for preaching, and devise ways and means for the more effective prosecution of their work. Among the evident advantages of this arrangement are these: The foreigners and Japanese work together on equal terms; the leaders in the work of the church understand and confide in one another more and more largely; the field is better understood; its wants are more easily and quickly met; the helpers are more thoroughly supervised than they could be by the foreign missionary alone, and the church is educated to the support and management of the work of evangelizing the empire.

There is a portion of our mission's evangelistic work that has not been transferred to the care of this Mission Board and these mission committees, viz., that in Ueda, Nagoya, Mishima, Hota and their vicinities. In all these places there are organized churches, and some of them present unusual difficulties. For both these reasons it has been thought best that they remain for the present under the supervision of the mission. At Morioka, also, 360 miles north of Tokyo, a new station was opened in 1887, and Mr. Miller removed there last year to take charge of it. It will be seen, therefore, that while the church is encouraged and educated to care for evangelistic work as far as it has the power to do so, the scope of the mission's separate labors is in no way restricted.

EDUCATIONAL WORK AT YOKOHAMA AND TOKYO.

In the early days of Christian work in Japan the members of the mission were sometimes engaged in teaching in the government schools. Dr. Verbeck was so engaged at Nagasaki for several years, and on his removal to Tokyo was the government's trusted adviser in the organization of the Imperial University, of which he was the first Superintendent. Dr. Brown also taught in the government school at Niigata for a year, and after his return to Yokohama had a class of young men under his care from which have come some of the most trusted ministers of the United Church, and

some valued assistants of missionaries of other denominations. The care of this class was afterward shared by several members of the mission, and it was removed to Tokyo in 1877 on the organization of the Union Theological School. During the following year an effort was made to carry on a boys' school at Yokohama, but the Synod's Board could not supply the means for sustaining it and it failed. Professor Martin N. Wyckoff arrived in 1881 and organized a school known as the Sen Shi Gakko. This was well sustained and successful. It was removed to Tokyo two years later and united with the Tsukiji Dai Gakko of the American Presbyterian Mission, the two becoming the Union College.

On the union of the three missions in 1877 the Union Theological School had been organized. This was carried on for nine years by one representative from each of the three missions.

THE MEIJI GAKUIN.

In 1886 the educational work of these missions was further unified by the organization of the institution known as Meiji Gakuin; "Meiji" being the name of the era of the present Emperor and meaning "Enlightened Government," and "Gakuin" meaning "a hall of learning." In this institution the Union College became the Academic Department, and the Union Theological School the Japanese (*i. e.*, vernacular) Theological Department. A special department was added, providing instruction through the medium of the English language in theology and other special studies for the graduates of the Academic Department. Gathering wisdom from the experience of three years, this plan was subsequently modified, so that there are now but two departments in the Meiji Gakuin, viz., the Academic and the Theological. The instruction in the Academic Department is for the most part in English, and that in the Theological Department in either English or Japanese at the discretion of the several professors. A series of optional post-graduate courses has been provided for the graduates of the Academic Department, to which the theological students, ministers residing in Tokyo, and others, are to be admitted subject to suitable regulations.

The aim of the Meiji Gakuin is to provide for its students a thorough education under Christian influences, and especially to train young men for the Christian ministry. Hebrew is not taught, and in Greek instruction has thus far been given only in the elements. Apart from these studies the curriculum of the Theological Department does not differ widely from that of our theological seminaries at home.

The general government is lodged in a Board of Directors, composed of seven foreign and seven Japanese members. The immediate administration is under the faculties of the two departments.

In 1887 Sandham and Hepburn halls were built, and the Academic Department opened its full term. Sandham Hall contains eight class rooms, besides offices and a chapel, able to hold 300 people. Hepburn Hall is a dormitory for students and contains 60 rooms—for 120 students. Harris Hall, built in 1888, is a dormitory for theological students. There are also

four dwelling houses for the teachers. The library now (1901) contains about 8,000 volumes.

In 1891 Dr. Hepburn resigned his position as President, which he had held since 1887, and in his place the Rev. Kajinosuke Ibuka was elected to the post, which he has filled so well and so acceptably ever since. The next year the institution lost the services of Dr. Amerman, who had been so closely connected with it and had done so much for it from the beginning. He has left a record in the number of works translated into Japanese, chiefly the results of his lectures on Systematic Theology. In the same year Dr. Knox, who also had done efficient work as a teacher, retired to return to America. The Meiji Gakuin lost severely in the deaths of Professor Ishimoto, who was studying in America when he died, and of Dr. J. C. McCauley, of the Presbyterian Mission.

The purpose of the Academic Department is not only to give a good education, but to add instruction in the truths of Christianity and to endeavor to build up Christian character. There is a Young Men's Christian Association, and some of its members teach in Sunday-schools.

The course of instruction in the Theological Department includes at present the following subjects: Old Testament Introduction, History, and Theology; New Testament Introduction and Theology, the Life of Christ, and Exegesis of the Epistles; Reading in English, General History, History of the Church and History of Doctrine; Church Polity, Homiletics, Ethics, Apologetics, Philosophy of Religion, and Systematic Theology. A course of lectures on Pastoral Theology is generally delivered by one of the Japanese pastors in the city or neighborhood.

All the students are during the term engaged in religious work among the different churches or Sunday-schools of the city; some of them regularly supply preaching stations in and around the city.

There have been 143 graduates from the Meiji Gakuin Theological Department, including those of the Union Theological School. Of these 78 are now (1901) in the service of the Church of Christ in Japan, and 12 in that of other evangelical churches. Eight (4 of whom are included in the 78) are teachers in Christian schools. Eleven are teachers in government or other schools. Eleven have died; 15 are in other callings; of 12 the Meiji Gakuin has no knowledge.

THE FERRIS SEMINARY.

In 1870 Miss Mary E. Kidder began teaching at Yokohama, with a class of four pupils, and soon after opened a girls' day school under the patronage of the Governor of the Port. Before the close of 1872 the number of pupils was 22. A few of the pupils were converted and the school was, on the whole, satisfactory, but from a missionary point of view a thoroughly successful day school seemed impossible. The parents of many of the pupils resided in the vicinity but a short time, and during this time the pupils were in the school only a portion of each day. There was little hope, therefore, that the impressions made would be lasting. A boarding school was needed. After some delay the lease of a lot of ground on the Bluff at Yokohama was obtained in 1874 and a school building erected. Miss

Kidder had been married in July, 1873, to Rev. E. Rothesay Miller, and thenceforward conducted the school with her husband's assistance. An interesting account of the early history of the school may be found in the "Manual of the Missions of the Reformed Church in America."

Mr. and Mrs. Miller, returning to America on furlough in 1879, resigned the care of the school which passed to Miss E. C. Witbeck. In 1881 Miss Witbeck returned to America, and Rev. Eugene S. Booth, who had come from Nagasaki in search of health, undertook the care of the school at the request of the mission. Prior to 1881 the number of pupils in attendance at any one time had not exceeded 40, but the opportunity of broadening the influence of the school was presented in the rapidly growing desire among the Japanese people for the education of women, and the accommodations for pupils were increased by the enlargement of the building in 1882. The number of pupils soon exceeded a hundred. The desire for still further enlarging the work was placed before the church at home by Mr. Booth during his visit to America in 1886, and funds were provided for the purchase of an adjoining lot and the erection of an additional building. This new building, Van Schaick Hall, is nearly completed. The school is thus provided with a much-needed chapel, additional recitation rooms, and dormitory accommodations, and can soon receive about two hundred boarders. The grade of the school has been advanced beyond what was desirable in the former period of its history and is fully equal to that of any other girls' school under mission direction.

The members of the mission engaged in the Ferris Seminary, in 1901, are Rev. E. S. Booth, Miss Anna DeF. Thompson, Miss Julia Moulton, and Miss Harriet Wyckoff. There are also four Japanese teachers and four assistants.

The number of pupils who have entered the seminary up to 1901 is 550, their ages ranging from 6 to 18 years, coming mostly from the middle and upper classes of society, and representing nearly every province in the empire. There have been 72 graduates.

EDUCATIONAL WORK AT NAGASAKI.

Rev. Henry Stout arrived at Nagasaki in 1869, just prior to Dr. Verbeck's removal to Tokyo, and for more than three years engaged in teaching in government schools. This work was relinquished as soon as it was thought that the time had come for direct mission work, and a boys' school was opened at the mission residence. The Bible was the principal text-book and instruction in English was offered as an inducement for young men to attend. Mrs. Stout began a school for girls also at the mission residence in 1873. The pupils soon became so many that they could not be accommodated. An arrangement was, therefore, made by which both these schools were removed to the native town. In the course of a few weeks about 50 girls and 30 boys were in attendance. Difficulties soon arose, however, on account of the use of the Bible, and the Japanese patrons caused the school to be closed. The work was resumed at the mission residence. Afterward, through the kindness of a Christian foreigner, a school house was built on the mission property and the school was removed to it.[23]

From this time until 1886 school work, both for boys and girls, was carried on amid alternations of hope and disappointment. Toward the end of 1875 it was arranged that Rev. Mr. Wolff should take charge of the boys' school, but after a few months he left the mission. In 1881 Rev. Mr. Booth opened a boys' school and Mr. Stout began to teach a theological class of four students. Two of these are now most effective ministers of the Gospel. Mr. Booth's removal to Yokohama before the close of the year left all the work where it was before. In 1884 Rev. Mr. Harris took up the work, but he was transferred to Tokyo, and it passed to the care of Rev. Mr. Demarest, who gave to it such time as he could spare from other duties.

THE WILLIAM H. STEELE, JR., MEMORIAL SCHOOL.

Meantime, the Synod's Board had received from its President a gift for the establishment of the William H. Steele, Jr., Memorial School, and under the care of Rev. Albert Oltmans and Mrs. Oltmans (1886-89), the mission educational work for boys in Nagasaki began a career of prosperity. In October, 1886, there were 19 students on the roll. Before the next summer vacation the number had increased to 40. A suitable location had already been chosen, and the erection of buildings for class rooms and dormitories begun. These were formally opened in the autumn of 1887. A gymnasium has since been added and is an attractive feature of the institution. There are two departments, a preparatory, which comprises a two years' course, and an academic, which comprises a four years' course. The school has proper accommodations for 60 boarders, but just now 70 find room by crowding.

Instruction is given in the Academic Department in English, Japanese, Chinese, arithmetic, and some other common English branches, as geography and physiology. There is daily instruction in the Bible for all the students, and a weekly singing class. The theological classes are carried on with the assistance of a Japanese minister. Instruction is given in theology, sacred and church history, the Bible, homiletics, and singing. The course of study extends through three years. The theological classes and the William H. Steele, Jr., Memorial School are under one faculty. In 1892 the name was changed to that of "Steele College."

STEELE COLLEGE.

Rev. H. Stout, D.D., Acting Principal, Rev. C. M. Myers, and five native teachers engaged on full time, and three others for special lectures; 93 pupils on the roll, 5 in the Academic Department members of the church; about half of the pupils boarders; 27 graduates from the Academic Department, and 25 from the Theological Department.

PRINCIPALS.

Rev. A. Oltmans.....1886—1889
Mr. H. V. S. Peeke.....1889—1891
Rev. M. Oghimi.....1891—1896
Rev. A. Pieters.....1896—1899
Rev. H. Stout.....1899—....

THEOLOGICAL DEPARTMENT.

The work of the Theological Department has been mainly in the hands of Rev. H. Stout, D.D., and Rev. A. Segawa. They enjoyed the assistance of Rev. H. Aoyama, commissioned by the Northern Presbyterian Mission, during a considerable period, and that of Rev. R. B. Grinnan, of the Southern Presbyterian Mission, during Dr. Stout's absence from the field in 1895-97. Students have been gathered from our own field, Kyu Shu, and from the main island, as far north as Nagoya.

During Dr. Stout's absence from the field great economic changes following the Japan-China war, and the rapid development of Japan's railroad communications, have greatly affected this work, so that since June, 1897, practically no candidates for the ministry having presented themselves, the department has been in suspension. It is extremely difficult to say what the future has in store. It is the purpose of the Board, however, to reopen the department the moment circumstances make it feasible. In connection with the earlier theological instruction, and that given as a department of Steele College, upwards of 40 men have been trained for work in the Master's vineyard.

THE JONATHAN STURGES SEMINARY FOR GIRLS.

The Misses Farrington were sent to Nagasaki in 1878 and began teaching a class of girls with the hope that it would be the nucleus of a school, but they were obliged by sickness to relinquish the work and returned to America the following year. As far as time and strength permitted, Mrs. Stout had before this been teaching such girls as she could gather about her, and now she again taught a small class, hoping that other ladies might be sent from home to revive the school. Several years elapsed before the expected reinforcements arrived, and then, on account of the necessity for studying the Japanese language, several years more passed before anything could be done beside the teaching of a small class. In 1887 the school building for the Jonathan Sturges Seminary was completed, and in September the school was opened with seven pupils. The first term closed in December with 17 in regular attendance.

In 1899 Mr. M. Saito became Principal; Miss A. K. Stryker, Vice-Principal, in charge of home department; Miss A. B. Stout, teacher of English branches; five native teachers engaged on full time, and three for special lessons; 60 pupils, 33 being boarders; 10 pupils members of the church in full communion, and 2 others baptized in infancy.

WORK FOR WOMEN.

The ladies connected with the Ferris and Jonathan Sturges seminaries do such work as time and opportunity allow in the families of the pupils.

The wives of our missionaries are not idle. They too, whenever possible, have their Bible, Sewing and English classes, generally connected with some church or school in the cities where they reside. Women's work, however, as organized and provided for in the appropriations of the Board, is for the most part confined to the Ferris Seminary at Yokohama and the Jonathan Sturges Seminary at Nagasaki.

GROWTH TOWARD SELF-SUPPORT.

During the last few years much discussion has ranged about the question of self-support and the relation of the missionaries to the native church organization. Without going into a special consideration of these questions, we may say that the native Christians have been gradually collecting more and more money, and while in our field we have no church that can be called really self-supporting, the Nagasaki church approximates it closely. Native Christians are beginning to realize that contribution to local expenses is a reasonable service and duty. The influence of the Synod, classes, and church papers, too, is strongly this way.

In earlier years, while the native church was still in swaddling clothes, the missions, of necessity, did all the thinking and planning for it. With the growth and development of the church, it has begun to assume its own responsibilities and discharge its own proper functions. This is naturally a time when difficult questions arise, and friction often develops. In this field we have been singularly free from difficulties of this order. The mission cares for nothing more than an advisory relation, in matters purely ecclesiastical, and this the native church freely accords, while in matters pertaining to our educational work or evangelism pure and simple, we have constantly enjoyed the sympathetic co-operation of the brethren of the native church organization.

On July 17, 1899, the last restriction to free residence and travel in the interior was removed. But on Aug. 3, 1899, the Minister of State for Education, Count Kabayama, issued over his signature the following Instruction (12):

"It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies be performed, at Government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction."

On the 16th of the month representatives from six Christian schools—Aoyama Gakuin, Azabu Eiwa Gakko, Doshisha, Rikkyo Chu Gakko, Meiji Gakuin and Nagoya Eiwa Gakko—met in Tokyo to consider what steps ought to be taken by them in reference to this Instruction.

Resolutions were passed declaring that they would forfeit their licensed privileges rather than give up their Christianity. At the same time a representative committee was formed who were to see the Minister of Education and see if relief could not be obtained from the action of the Instruction.

This committee subsequently had interviews with the Minister, Vice-Minister and Counsellor of the Department; but the relief desired was not obtained. The only concession was that schools might hold religious exercises out of school hours, if such exercises were conducted by the individual teachers as individuals, and not by the schools as schools.

The action of this committee was afterward confirmed by a Conference on Educational Matters gathered in Tokyo of the missionaries from all over Japan. Many interesting things were elicited at this time, and the conven-

tion cordially requested the committee to continue to act as the representative of the convention. In most cases, including the Meiji Gakuin, the schools have given up their connection with the government system for the sake of the principle involved; and it now seems likely that the government will make a special announcement which will indirectly restore to them the privilege desired.

LIST OF MISSIONARIES: SOUTH JAPAN MISSION

	Arrived.	*Retired.*
Rev. G. F. Verbeck and Mrs. Verbeck	1859	1869
Rev. Henry Stout and Mrs. Stout	1869	....
Rev. C. H. H. Wolff and Mrs. Wolff	1874	1876
Miss E. F. Farrington	1878	1879
Miss M. J. Farrington	1878	1879
Rev. E. S. Booth and Mrs. Booth	1879	1881
Rev. N. H. Demarest and Mrs. Demarest	1883	1890
Rev. H. Harris and Mrs. Harris	1884	1885
Miss C. B. Richards	1884	1885
Miss M. E. Brokaw	1884	1890
Rev. A. Oltmans and Mrs. Oltmans	1886	....
Mrs. R. L. Irvine	1887	1893
Miss C. B. Lanterman	1890	1892*
Rev. A. Pieters and Mrs. Pieters	1891	....
Miss S. M. Couch	1892	....
Rev. H. V. S. Peeke and Mrs. Peeke	1893	....
Miss H. M. Lansing	1893	....
Miss M. E. Duryea	1893	1897
Miss Anna K. Stryker	1897	....
Miss A. B. Stout	1898	....
Rev. C. M. Myers	1899	....

TEACHERS EMPLOYED.

Mr. H. V. S. Peeke	1888	1892
Miss A. B. Stout	1891	1895
Mr. A. A. Davis	1896	1898

LIST OF MISSIONARIES: NORTH JAPAN MISSIONS.

	Went out.	*Retired.*
Rev. S. R. Brown, D.D.* and Mrs. Brown*	1859	1879*
D. B. Simmons, M.D.* and Mrs. Simmons	1859	1860
Miss C. Adriance*	1859	1860
Rev. G. F. Verbeck, D.D.* and Mrs. Verbeck	1859	1898*
Rev. Jas. H. Ballagh and Mrs. Ballagh	1861	....
Miss Mary E. Kidder (Mrs. E. Rothesay Miller)	1869	....
Rev. C. H. H. Wolff* and Mrs. Wolff	1871	1876
Miss S. K. M. Hequembourg	1872	1874
Miss Emma C. Witbeck	1874	1882
Rev. E. Rothesay Miller	1875	....
Rev. J. L. Amerman, D.D. and Mrs. Amerman	1876	1893

Miss Harriet L. Winn	1878	1887
Miss Elizabeth F. Farrington	1878	1879
Miss Mamie J. Farrington	1878	1879
Rev. Eugene S. Booth and Mrs. Booth	1879	....
Miss Carrie E. Ballagh	1881	1885
Prof. Martin N. Wyckoff, Sc.D., and Mrs. Wyckoff	1881	....
Miss M. Leila Winn	1882	....
Rev. Howard Harris and Mrs. Harris	1884	....
Miss Mary E. Brokaw	1884	1899
Miss Anna DeF. Thompson	1887	....
Miss Mary Deyo	1888	....
Miss Julia Moulton	1888	....
Rev. Jacob Poppen, Ph.D., and Mrs. Poppen	1896	1898
Rev. Frank S. Scudder and Mrs. Scudder	1897	....
Mrs. J. D. Schenck	1897	....
Miss Harriet Wyckoff	1898	....

*Deceased.

See Dr. Verbeck's History of Protestant Missions in Japan, 1883. Rev. Dr. W. J. R. Taylor's Progress and Prospects of the Gospel in Japan, 1883. Sketch of the Japan Mission, by Rev. Jas. L. Amerman, D.D., 1889. Sketch of the South Japan Mission; by Rev. Henry Stout, D.D., 1894, new edition, enlarged, 1899. Rev. E. S. Booth's Sketch of the Ferris Seminary, 1887. Sketch of the North Japan Mission, 1901.

THE ARABIAN MISSION (1889).

Interest in missions was especially active in the New Brunswick Seminary in 1888-9. The students, James Cantine and Philip T. Phelps, of the senior class, and Samuel M. Zwemer, of the middle class, decided to go to the foreign field and to enter on pioneer work. Upon consultation with Professor Lansing, they chose the Mohammedan world. They proposed that this new work should be supported by subscriptions of from five dollars to two hundred by individuals, churches or other organizations. These first subscriptions were to run for five years, when the mission was to pass under the direct supervision of the Board of Foreign Missions of the church. The plan was presented to the General Synod of 1888. It was referred to the consideration of the Board, but the Board felt unable to assume any supervision at that time of this new enterprise.

The mission was, however, inaugurated independently on Aug. 1, 1889. It took for its motto, *"Oh, that Ishmael might live before Thee!"* The field chosen was Arabia. A Committee of Advice from four of the contributors was appointed. Under the circumstances, the mission was undenominational. The amount needed was to be simply the amount needed to equip and support the missionaries sent. The mission was incorporated in New Jersey and it at once received a legacy of nearly $5,000 from Catharine Jane Halstead.

On Oct. 1, 1889, James Cantine was ordained by the Classis of Kingston. He sailed on Oct. 16. Samuel M. Zwemer was ordained by the Classis of Iowa in the summer of 1890 and sailed on July 28. These two pioneers

visited Syria and from there went to Cairo to meet Professor Lansing, who was there for his health. On Dec. 18 Cantine left Cairo for Aden, and on Jan. 8, 1891, Zwemer took steamer for Suakim to consult with General Haig, a great friend of missions to the Mohammedans.

The two missionaries at first explored southwestern Arabia, according to General Haig's suggestions. In May, 1891, Cantine went to Muscat and the Persian Gulf, while Zwemer studied the possibilities of an opening in Yemen. Cantine visited Bahrein and other ports, finally going on to Busrah and Bagdad. But Busrah (Bossora) seemed to be the proper place in which to begin operations. An English physician having just left this field, a strong plea was made for an American physician, in order thus to gain the attention and confidence of the people. In January, 1892, C. E. Riggs, M.D., having apparently good testimonials, was sent out, but it soon became necessary to revoke his commission. This event, with the illness of Professor Lansing, and a decrease in the subscriptions, were serious blows to the work. But the missionaries on the field, nothing daunted, made an urgent appeal for five more men, and, to facilitate matters, asked the reduction of their own salaries. They believed that the best way to succeed was to extend the work and trust in God. In December, 1892, Rev. P. J. Zwemer joined the mission. Arrangements were also now made with the British and Foreign Bible Society to carry on their Bible work in this field.

In 1893 Bahrein was occupied as a second station. Within a year 200 portions of Scriptures had been sold. Eastern Arabia was now also visited, perhaps for the first time in recent centuries, by a Christian missionary.

On Jan. 6, 1894, James T. Wyckoff, M.D., sailed for the Arabian field. He visited Constantinople on his way to secure a Turkish diploma also, to facilitate his work. He arrived at Busrah in March. But a severe attack of sickness compelled his speedy relinquishment of the field.

In December, 1893, Peter J. Zwemer visited Muscat. The prospects for work in Oman were so encouraging that it was decided he should occupy that field. During the summer of 1894, at the request of the Mildmay Mission, Samuel M. Zwemer made a journey to Sana to distribute Hebrew New Testaments to the Jews. While on this journey his money was stolen and he was arrested by the Turks.

After many difficulties in the home administration of this mission it was finally transferred to the care of the regular Board in June, 1894. The distinct existence of the old corporation was still preserved, but its members, for convenience, are chosen from the members of the regular Foreign Board. This put the administration of the Arabian Mission in experienced hands. In 1895, after seven years of labor in Arabia, Mr. Cantine visited America on furlough. Rev. S. M. Zwemer was now transferred to Busrah, and Bahrein was left uncared for. The enervating character of the climate caused the missionaries great discomfort, while at the same time touring was rendered impracticable by tribal wars. Muscat was captured by the Bedouins, the mission house was looted, and Peter J. Zwemer was obliged to take refuge with the British Consulate. The Bible work at Busrah was

also stopped by Turkish authority, the Bible shop was closed, and the colporteurs arrested.

The arrival of Dr. H. R. L. Worrall, on April 21, 1895, possessing also a Turkish medical diploma, again gained the hearts of the people; but a severe sickness during his first summer on the field interfered with the work. But Mr. Cantine's visit to America had excited new interest for this Arabian mission. During the same year a new station was opened at Amara and there were some earnest inquirers.

Work for the women of Eastern Arabia was begun in 1896 by Mrs. S. M. Zwemer. She had left the mission of "The Church Mission Society," at Bagdad, in order to marry Mr. Zwemer. First at Busrah, then at Bahrein and Kateef, she inaugurated "woman's work." Extensive tours were also now made by Rev. P. J. Zwemer with native colporteurs. One of the latter visited the pirate coast of Katar and sold over a hundred portions of Scripture. There has been a great increase in these sales, 80 per cent. of them being made to Moslems. The following table shows this increase:

1892	620
1893	825
1894	1,760
1895	2,313
1896	2,805
1897	1,779
1898	2,010
1899	2,464
1900	3,844

In the autumn of 1895 Mr. Cantine returned to the field. In February, 1896, Mr. and Mrs. Zwemer left on a furlough. Mr. P. J. Zwemer now started a school of 18 African slave boys. A hand press also now began to be used, and a little tract was at once issued, in Arabic: "Mohammed or Christ—On Which Do You Rely?"

At Busrah the medical work brought many within the hearing of the Gospel. Dr. Worrall also began work at Nasariyeh. At Amara inquirers were found.

At the close of 1897 Rev. F. J. Barny, supported by the young people of Dr. Burrell's church in New York, arrived on the field and began the study of the language. In 1898 Rev. P. J. Zwemer, quite broken down in health, returned to America and died. Four new missionaries now went to this field. Miss Margaret Rice (now Mrs. F. J. Barny) and Rev. George E. Stone sailed with Mr. and Mrs. S. M. Zwemer on their return in August, 1898. Sharon J. Thoms, M.D., and Marion Wells Thoms, M.D., of the University of Michigan, arrived on the field in December, 1898. But Mr. Stone died on June 26, 1899. Since then Rev. H. J. Wiersum and Rev. J. E. Moerdyk have gone to the Arabian field, but Mr. Wiersum died in 1901. The total receipts for the special Arabian Mission, as reported in 1901, were $9,377.39.

MISSIONARIES TO ARABIA.

	Appointed.	*Retired.*
Rev. James Cantine	1889	....
Rev. Samuel M. Zwemer	1890	....
Mrs. Samuel M. Zwemer	1895	....
C. E. Riggs M.D.	1892	1893
Rev. Peter J. Zwemer	1892	1898*
James T. Wyckoff, M. D.	1894	1894
H. R. L. Worrall, M.D.	1895	....
Mrs. Emma (Hodge) Worrall, M.D.	1901	....
Rev. F. J. Barney	1897	....
Mrs. F. J. Barney	1898	....
Rev. George E. Stone	1898	1899*
Sharon J. Thoms, M.D.	1898	....
Mrs. Sharon J. Thoms, M.D.	1898	....
Rev. H. J. Wiersum	1899	1901*
Rev. J. E. Moerdyk	1900	....

* Deceased.

See Sketch of Arabian Mission, by Rev. S. M. Zwemer, 1901, and the frequent reports from the fields.

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[1]"The Archives of the Classis of Amsterdam" preserves all this East Indian correspondence. See also Van Troostenberg's "De Hervormdekerk in Nederlandsche Oost Indie," 1884.

[2]The writer made inquiry for this copy of Eliot's Indian Bible when in Holland in 1897, and learned this fact.

[3]See Anderson's "Annals of Colonial Ch."; Humphrey's "Hist. Col. Ch."; "Doc. Hist. N. Y.," vol. iii., pp. 591, 598, 698, etc.; "Classified Digest of the Records of the Soc. for Prop. Gospel," London, 1894.

[4]The volume for 1800 contains 480 pages, and is the principal authority for facts about the founding of the N. Y. Missionary Society.

[5]Still to be had of the Tract Society.

[6]"Minutes General Synod," 1816, pp. 16, 17; 1817, pp. 6, 39, 40; 1818, p. 37.

[7]In 1821 Dr. Milledoler makes a covenant with the Osage Indians on the Missouri to receive a missionary. ("Missionary Herald," 1821, p. 26.)

[8]"Minutes General Synod," 1826, pp. 58-61; 1827, pp. 74-77.

[9]"Minutes General Synod," 1831, pp. 380-1.

[10]"Minutes General Synod," 1832, pp. 88-90.

[11]"Minutes General Synod," 1832, pp. 138-141.

[12]"Minutes General Synod," 1832, p. 232.

[13]There are two or three copies of this sermon in the Sage Library, bound up with other pamphlets. It was also now published in the "Christian Intelligencer," about 1836.

[14]See "Minutes General Synod," 1857, pp. 223-236.

[15]See Constitution of Board of Foreign Missions, R. P. D. C., with Rules of Business, 1857. Also "Manual" of the Board of Missions, for the Use of Missionary Candidates and Missionaries under Appointment, 1885. Also, Report of Board, 1897, after forty years' separate action.

[16]See the successive numbers of "The Missionary Link," for the history of the "Woman's Union Missionary Society of America for Heathen Lands." Sketch of life of Mrs. Doremus in the number for March, 1877. Many of the Reformed Churches had Societies connected with this Union Society before the Woman's Board of the Church was organized. See also Dr. Jas. I. Good's "Famous Women of the Refd. Church," 1901, for a sketch of Mrs. Doremus.

[17]Amoy was one of the five treaty ports opened by the Treaty of Nankin, Aug. 29, 1842.

[18]See the several works of Rev. Dr. Wm. E. Griffis on Japan.

[19]See account of this first baptism in "Sketch of South Japan Mission," 1899, pp. 7, 8, 9; and "North Japan Mission," 1901, pp. 16, 17; also "Mrs. Sangster's Manual of the Missions of R. C. A.," 1887.

[20]See Rev. Dr. J. M. Ferris's article on "Japan" in "Manual" of 1879, pp. 144-148, for early facts connected with this Mission. Also "Sketch of South Japan Mission," 1899, pp. 5-7.

[21]See "History of North Japan Mission," 1901, pp. 17, 18, 19, 23, 24; and of "South Japan Mission," 1899, p. 13.

[22]See account of this work in "Sketch of South Japan Mission," 1899, pp. 23-25, 31.

[23]See "Sketch of South Japan Mission," 1899, pp. 14-19.

CHAPTER XX.

THE ALLIANCE OF THE REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM.

By Rev. Wm. Henry Roberts, D.D., LLD., American Secretary.

The idea of an organization including the several national churches of the Protestant Reformation was a favorite thought of many of the leading reformers. The idea found expression in their mutual correspondence, and also at times in the acts of the governing bodies of several of the churches. This desire for united action, among other causes, led to the Synod of Dort, called by the States General of Holland, which met at Dort in that country, 1618-19, and to which invitations were extended to all the Protestant churches of Europe. The majority of these churches were represented at the Synod by delegates, five of whom were from the Church of England. The Westminster Assembly also, held at London, 1643-52, was in part representative of the spiritual unity of the Reformed churches, for commissioners were appointed or invited to it from the churches of Scotland, Ireland, and New England, as well as England.

A little after the middle of the nineteenth century influential Presbyterians in Great Britain and the United States, among whom were Rev. Dr. James McCosh, President of Princeton University, and Rev. Dr. William Garden Blaikie, of Edinburgh, suggested the formation of a general organization which should include all the Reformed churches wherever found. Official action in harmony with the suggestion was taken in 1873, both in Great Britain and the United States. In 1874 meetings preliminary to organization were held at Edinburgh, Scotland, and at New York City. At the New York meeting representatives of seven churches were in attendance with the Rev. Dr. John Hall as Chairman. Both meetings approved of the calling of a joint preliminary gathering of delegates from British, Continental, and Colonial churches, to be held in London in 1875, and if the way should be clear, to adopt a constitution and make other preparations for the first meeting of a General Council. The Council thus arranged for was held on July 3, 1877, at Edinburgh, Scotland, and there were present 220 delegates, representing 43 denominational and national churches. The General Councils since the first have been held as follows: At Philadelphia, Pa., 1880; Belfast, Ireland, 1884; London, England, 1888; Toronto, Canada, 1892; Glasgow, Scotland, 1896, and Washington, D. C., 1899. The proceedings of the Councils have been published in seven octavo volumes.

The constitution of the alliance admits to membership "any church organized on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and

morals, and whose creed is in harmony with the consensus of the Reformed confessions." It also provides for meetings of the Council at regular intervals, usually four years; indicates the powers of the Council, and specifies the various objects for which united effort is to be put forth, among which are to be specially noted the work of evangelization, the commendation of the Presbyterian system as Scriptural, the religious use of the press, and the best methods of promoting moral reforms. The Council, however, has no power to "interfere with the existing creed, or constitution, of any church in the alliance or with its internal order or external relations." The purpose of the alliance may be briefly put in the phrase "co-operation without incorporation."

During the intervals between Councils the business of the alliance was first conducted by general committees responsible only to the Council. At the meeting at Belfast, in 1884, an Executive Commission was constituted, divided into two sections, one for the American and the other for the remaining four continents. They are called the Western and Eastern sections, respectively, and each has its own chairman and secretary. The powers of this Executive Commission are of a limited nature, and the body is subject to the jurisdiction of the Council. The officers of the Council are a President, who is the President of the alliance, and two secretaries, the one general and the other the American secretary, who are secretaries of the alliance. These secretaries are also the stated and premanent clerks of the Council, and perform in addition the duties respectively of secretaries of the Eastern and Western sections.

The following ministers have been Presidents of the alliance:

1. Rev. W. G. Blaikie, D.D., LL.D., of the Free Church of Scotland (1888-92), who presided at the Toronto Council.

2. Rev. Talbot W. Chambers, D.D., LL.D., of the Reformed Church in America (1892-96). Dr. Chambers departed this life while in office.

3. Rev. Wm. H. Roberts, D.D., LL.D., of the Presbyterian Church in the U. S. A. (1896), who was chosen as the successor of Dr. Chambers and presided at the Glasgow Council.

4. Rev. J. Marshall Lang, D.D., of the Church of Scotland (1896-99), who presided at the Washington Council.

5. Rev. William Caven, D.D., LL.D., of the Presbyterian Church in Canada (1899), to date.

The general secretary of the alliance is the Rev. George D. Mathews, D.D., of London, England, and the American secretary is Rev. Wm. H. Roberts, D.D., LL.D., of Philadelphia, Pa.

The constituency of the alliance now (1902) consists of more than 80 national and denominational churches, found on all the six continents. It is estimated that the members and adherents of the Presbyterian and Reformed churches of the world number about 25,000,000 persons. Some of the national Reformed churches on the Continent of Europe are not connected with the alliance, owing mainly to their legal relations to the States in which they are found.

The results and influence of the alliance may be briefly stated as follows: The alliance has brought, into practical sympathy and mutual beneficial

relations, Christian churches scattered throughout the world, maintaining in general the same type of Reformed doctrine and the Presbyterian form of government.

Recent movements toward co-operation and union in mission work in various heathen countries have, in large part, been the result of the influence of the alliance, and it can be said that in all foreign mission work it has established closer relations between the workers.

It has also brought a potent influence to bear upon civil governments in various parts of the world, in the interests of humanity and of peace.

Above all, the Presbyterian and Reformed churches of the world, as true children of the Reformation, have been enabled by the alliance to make themselves distinctly felt as a great power in the life and progress of the church universal. They represent the great principles which are fundamentally connected with the progress and maintenance of civil and religious liberty, stand for the spiritual welfare of mankind in a notable and hopeful manner, and their ministers and members are found in all important countries. There is but one other communion which is geographically as extensive, and may claim, therefore, visible universality. Side by side on every Continent stand the Romanist and the Reformed; the teacher face to face with the priest; the open Bible in opposition to the Confessional; liberty opposing tyranny; the obedience of Christ confronting the obedience of Rome. Before the alliance and its churches (constituting a true ecumenical branch of the church universal) opens out a future of world-wide service to the true interests of mankind, both for time and eternity.

CHAPTER XXI.

SPECIAL FEATURES AND RELATIONS.

The Reformed Church in America has been noted for its conservatism in doctrine. It perhaps represents old-fashioned orthodoxy as well as, if not better than, any other denomination. Nevertheless, it has ever been most liberal in its relations with other churches. It cheerfully recognizes all evangelical Christians as brethren in Christ. It has, during the past century, sent corresponding delegates or letters to no less than 30 different Synods, or Assemblies. While taking repeatedly very decided action in support of the Federal Union (1861-65), it was the first to send a corresponding delegate to the Presbyterian Church (South) when the war was ended. It has ever been among the foremost in organizing and supporting all the great union societies for evangelistic publication or work.

Its type of Presbyterianism has some admirable features of its own. The term of office of its elders and deacons is only for two years, although they may be re-elected; but the elder retains the honor of his office for life, and may at any time, though not in the Consistory, become a delegate to the Synods of the church. The acting Consistory may also call together all former elders and deacons, as a Great Consistory, for consultation on important matters. The members of the Consistory are also generally the trustees of the property. This prevents conflicting views between the spiritual and temporal officials of the church. The church has also an elaborate liturgy, which may be used or not at the option of the minister. The forms for the administration of baptism and the Lord's Supper are, however, obligatory. Either mode of baptism is allowed, although but one is commonly employed. In order to avoid neglecting any part of divine truth, ministers are required to explain the system of doctrine contained in the Heidelberg Catechism, so as to go over the entire system once in four years. This system, however, is not dogmatic, but experimental and practical. It presents the fact and the cause of man's misery, the method of redemption, and the gratitude which is due to God therefor. This catechism, constructed on such a basis, and emphasizing especially the comfort to be derived from all the great facts of Christianity, is one which evangelical Christians of all creeds could subscribe. There has never been any change in the standards of doctrine since the Synod of Dort (1619), yet perfect liberty of investigation is allowed and encouraged. The standards and liturgy were not fully translated into English for use in America until 1767, although translations, not very well known, had existed in England previously. In the same year an English psalm-book was published, with the music, the plates for the latter having been prepared in Holland. Constant improvements in the hymnology of the church have been made, so as to keep abreast of the times. In 1813 a revised edition of the Psalms was

published, without music, and with the addition of 172 hymns. Additional books of hymns have been added from time to time, and these have been several times combined together and reclassified. During the last twenty-five years several new entire books of hymns have been adopted, until now the hymns indorsed by the General Synod in one book or another include almost all the important evangelical hymns before the public.

The church has always prized a learned ministry. She was the first of the denominations of the land to appoint a theological professor (1784) and establish a theological seminary. She also ever cordially welcomes ministers of other denominations, many of whom are called to her pulpits. All her ministers are recognized by her constitution as bishops in the church of God. The use of the Dutch language for too long a period in her pulpits undoubtedly drove many of her children into the Presbyterian and Episcopal churches. As early as 1730 David Abeel, of New York, presented a petition with many signatures for English services, in part, in the church of New York, but the effort was not successful. English was not introduced in that church until a generation later (1763), which even then brought on a disastrous lawsuit. Dutch preaching lingered on in many of the rural parishes until about 1820. Then for a quarter of a century its tones were seldom heard in the pulpit; but with the recent new immigration to Michigan and other states the Dutch language has again revived, and in the two denominations existing in the West is probably now used in the pulpits of 200 churches.

In 1696, the year in which the first church charter was secured, the churches were only 23 in number and the ministers only 9. During the next 25 years there was a slow, natural increase of population, the churches increasing to 40 and the ministers to 13. In 1740 the ministers were 20 and the churches 65. In 1755, when the Cœtus assumed the powers of a Classis, the ministers were 28 and the churches 73. At the union of the parties in 1772 the ministers were 41 and the churches 100. The Revolutionary War being mainly on the territory of the Dutch Church, the church suffered not a little, both materially and morally. At the adoption of the constitution in 1792 there were only 40 ministers and 116 churches. During the early years of the nineteenth century a number of churches were organized in Canada, but the War of 1812 scattered them. In 1821 there were 129 ministers and 187 churches. In 1841 there were 234 ministers and 253 churches, with about 24,000 communicants. It was not until 1845 that the number of ministers and churches became equal—275 ministers and 274 churches. The communicants now numbered nearly 33,000. From this time there was a more steady increase. About 1846 the new immigration of Hollanders to the West began. In 1855 the churches were 364, the ministers 348, the communicants 39,000, and benevolent contributions about $78,000. In 1865 the churches were 427, the ministers 436, the number of communicants more than 54,000, the benevolence $225,000, and the moneys reported for congregational purposes not quite $500,000. At the time of the national centennial (1876) the churches had increased to 506, the ministers to 546, the communicants to nearly 75,000; benevolence is reported at only $210,000 (against $282,000 of 1875), and moneys contributed for congrega-

tional purposes at nearly $873,000. In 1901 the churches are reported at 654, the ministers 716, the communicants nearly 111,000, the benevolence about $380,000, and moneys for congregational purposes at $1,165,216.

UNION OR FEDERATION.

It is a truth to which all Christians will agree, that divisions in the church of Christ, so far as they are detrimental to the success of the kingdom of Christ in this world, must, sooner or later, be healed. The great division of the Greek and Latin churches yet continues, notwithstanding repeated attempts at reconciliation. In 1683 an earnest attempt was made by Leibnitz, Moranus, and Spinola to reunite the Roman and Protestant churches, but after ten years of negotiations the effort was abandoned. Many letters passed back and forth between the continental and British Reformers to unite the Reformed churches. Professor Hermann Witsius drew up a plan for this purpose for William III, but nothing came of it. In 1743 the Classis of Amsterdam sought to bring about a union of the Dutch, the German, and the Presbyterian churches, but without success. In 1783 Dr. Livingston expressed the desire that some genius equal to the task would arise, to draw a plan for uniting all the Reformed churches in America into one national church. Notwithstanding the seeming difficulties in the way, "I humbly apprehend," says he, "this will be practicable; and I yet hope to see it accomplished." In 1784 efforts began to be made to promote friendly correspondence between the Presbyterian, the Associate Reformed, and the Dutch Reformed churches in America. Committees met, and articles of agreement were drawn up in 1785, and new articles in 1800. Friendly letters and visits of delegates were exchanged for several years, but this was all. In 1816 special efforts were renewed to unite the Associate Reformed and the Dutch Reformed in closer bonds, and in 1820 to unite them together under the name of the Reformed Protestant Church in North America. The standards of the two churches were adopted, and individual congregations were to be allowed their own customs and usages. Two-thirds of the Classes were in favor of this union; but in 1821 the Associate Reformed Church declined to press the subject further. Delegates and letters, more or less frequently, were exchanged in subsquent years.

In 1822 new articles of correspondence were drawn up between the Presbyterian and Dutch churches, and delegates have passed back and forth almost every year now for about 80 years. In 1873-78 earnest efforts were made to bring about a union of the Presbyterian churches, North and South, and of the German Reformed Church with the Dutch Church, but without success.

In reference to the Presbyterian Church (South), however, a plan of co-operation was formulated which related to publication, home missions, foreign missions, and education. It was hoped that the Reformed Church would take special interest in the evangelization of the colored people through the agencies of the Southern church. The only practical result finally reached, however, was co-operation on the foreign field.

Besides the effort for union with the German Reformed Church made by the Classis of Amsterdam in 1743, the Cœtus party made overtures to that body for union in 1762. In 1770 Queen's College was located at New Brunswick, partly for the reason that it would be more convenient for students of the German churches in Pennsylvania; and the names of two German ministers, Wyberg and Du Bois, were put among its first incorporators. At the first meeting of the Dutch General Synod, in 1794, union with the German Church was looked forward to as a desirable consummation, and a committee was appointed to take "effectual measures to bring so desirable a thing into effect." Delegates were exchanged, and German students were urged to come to New Brunswick. More distinct propositions for union were made in 1820, and again in 1842, and at the important Harrisburg convention of 1844 it was thought that the scheme was on the high-road to success; but in 1848, owing to certain doctrinal discussions in the German Church, the Dutch Church withdrew from the scheme, and correspondence was suspended for ten years (1853-63). With the tri-centennial of the Heidelberg Catechism, in 1863, intercourse was renewed, and a general effort for union was again made in 1873, as alluded to above, but then the Dutch and Germans could not agree on the doctrinal standards. In 1886 began another effort, which was prosecuted for six years. The scheme of a federal union now seemed certain to succeed, and two-thirds of the Classes of the Reformed (Dutch) Church, and most, if not all, of the Classes of the Reformed (German) Church, agreed to the plan proposed; but some technical errors in the reports of the vote of the Classes of the Dutch Church and other reasons delayed the consummation, and ultimately prevented success. The scheme of a federation of all churches holding the Presbyterian system is yet under consideration. Co-operation on all the mission fields is already an accomplished fact.

THE CHRISTIAN REFORMED CHURCH.

On the 22d of October, 1822, five ministers of the Reformed (Dutch) Church seceded. This was done, as they state in their "Reasons," "on account of Hopkinsian errors of doctrine and looseness of discipline." Their names were Rev. Solomon Froeligh, Rev. Abram Brokaw, Rev. Henry V. Wyckoff, Rev. Sylvanus Palmer, and Rev. John C. Tol. Portions of their congregations went with them. All of these, except Mr. Froeligh, were under suspension at the time of the secession. In the course of the next nine years seven other Dutch ministers and parts of their congregations joined this secession. At first a Classis was formed, and in 1824 they organized a General Synod and formed two Classes—that of Hackensack, N. J., and that of Union, in central New York. During the first six years they gathered 26 churches, some of which soon became extinct and others independent. In 1859 their records showed that up to that time they had had in all 24 ministers and 26 congregations. Fourteen of their ministers had then either died, been suspended, or left the body, and 10 of their churches had become extinct or independent, so that in that year (1859) they had 10 ministers and 16 churches.[1]

Meanwhile (1835) there had occurred a separation in Holland from the state church of ministers and others who were dissatisfied with the doctrine and some features of the polity of that body. Some of these Separatists came to the United States, and thus the Christian Reformed Church of Holland was transplanted to Michigan; but the great body of the Holland immigrants of 1846 and subsequent years fell into the fold of the old Dutch Church. Commissioners of that church had been sent to visit them and invite them to such union. Classes were soon organized among them, and ultimately the Particular Synod of Chicago (1856). But about 1880 some of these brethren demanded that the General Synod should denounce Free Masonry and refuse church fellowship to those belonging to oath-bound secret societies. This the Synod, after patient consideration of the subject, declined to do. In 1882, therefore, a number of these Holland ministers and churches seceded from the Reformed Church in America and joined the Christian Reformed Church. In 1889 most of the remnant of the old secession of 1822 also united with this body. The Christian Reformed Church of this country has now eight Classes and one Synod, with about 100 churches and 13,000 communicants. Their standards of doctrine and polity are identical with those of the Reformed Church in America, and it would be for the benefit of both parties to come together and labor with united strength for the progress of the kingdom of Christ.

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[1]See "Manual of Reformed Dutch Church," first edition, 1859, pp. 134-137. See also "An Outline of the History of the Christian Reformed Church in America," by Rev. Henry Van der Werp, 1898.

FORMER MINISTERS OF THE COLLEGIATE CHURCH
(COPIED FROM THE PORTRAITS)

FORMER MINISTERS OF THE COLLEGIATE CHURCH

(COPIED FROM THE PORTRAITS)

PART SECOND.

THE MINISTRY.

Aaron, Jepamani (Hindoo), b. in India; Arcot Seminary, 1896; lic. by Classis of Arcot; acting as an evangelist in India, 1896——.

Abeel, David (nephew of J. N. Abeel), b. at New Brunswick, June 12, 1804, N.B.S. 26, l. Cl. N.B.; ordained as an evangelist, Oct. 26; Athens, N. Y., Ap. 26-8, voyage to West Indies, Nov. 28, Miss. at St. Thomas, West Indies, Dec. 28-July, 29, supplied Orchard St., N. Y. C., Aug.-Oct. 29, voyage to China, Oct. 14, 29-Feb. 25, 30, chaplain of Seamen's Friends' Soc. Oct. 29-Dec. 30, Miss. of A.B.C.F.M. in Java, Dec. 30-June 31, Siam, June 31-May 33, voyage to London, May-Oct. 33, visits France, Holland, Germany, Prussia, and Switzerland, in the interests of Missions, Oct. 33-Sept. 34, visits America, Oct. 34-Dec. 36, West Indies, Dec. 36-May 37, America, May 37-Oct. 38, voyage to China, Oct. 38-Feb. 39, Macao, Feb. 39-May 41, Siam, May-Oct. 41, Borneo, Oct. 41-Jan. 42, Kolongsoo (near Amoy), Jan. 42-July 44, Amoy, July 44-Jan. 45, voyage to America, Jan-April 45, died at Albany, Sept. 4, 1846.

He sought entrance, at the age of 15, into the military academy at West Point, but too many applicants had preceded him. He then studied medicine, but, as the light of grace beamed upon his mind, he benevolently turned his thoughts to the duty of seeking to save the perishing. His spiritual exercises were very powerful, and are preserved partially in a diary. He entered on his ministerial duties with a deep sense of his responsibility. He struggled in prayer and hoped for great things, and was not disappointed. A general revival in his first charge gladdened his heart. Failing health, however, soon compelled him to give up his duties and sail to the West Indies. But, for a long time, he had reflected on the wants of the heathen world. It then, also, required far more courage than now to embark in a missionary undertaking. He collected intelligence and prayerfully pondered the subject. At length the way opened, and he sailed as chapalin of the Seamen's Friends' Society; and, after reaching China, was transferred to the American Board. He traveled in various parts of the East Indies, surveying the field, acquiring some knowledge of the dialects, and assisting the missionaries whom he found there. His instructions were to ascertain the true condition of affairs in Eastern Asia, and to report to

the American Board. Hence the itinerant character of the record of his labors. And when his ill-health compelled him to visit Europe and America he excited much interest, wherever he went, by the reports which he made. His second visit and residence in China was during the opium war, to which he makes many allusions.

Mr. Abeel was not a man of remarkable power of intellect, or of peculiar genius; yet his mental formation was characterized by solidity and strength. He was a clear and close thinker, and could express himself with discrimination and force. He sought to improve his talents to their utmost, that he might use them to the glory of God. He was an indefatigable student, although his feeble health often seriously interfered with his studies. While a master of his mother tongue, he was also critically acquainted with several different languages. On account of an exquisitely musical ear he was endowed with great natural capabilities for the acquisition of the Chinese. He was also acquainted with the Siamese and Malay languages.

As a preacher his discourses were clear and forcible. He was not given to abstract discussions of truth, but was plain and practical. While in the different localities abroad he was generally chaplain to the foreign residents; and when at Kolongsoo, of the British army. His manner in the pulpit was unaffected, but, at the same time, winning and effective; and the musical and pleasing intonations of his voice added force to his language.

While delighted in the pursuit of science and literature, he was eminently religious. He had the most exalted conceptions of the work of sanctification in the soul. He set the highest standards before him—that of the Savior Himself. He set high value on the private duties of religion. He was an ardent student of the Bible. For days he would pore over some passage or chapter, till be had thoroughly caught its spirit. He loved to read it in the different versions as well as in the original, that he might find new beauties and thoughts. He was also a man of prayer. While a student, he had a bower to which he retired for this exercise. It was in such a place he first became impressed with the claims of the heathen. He drew his strength directly from God, and owed his attainments in piety to secret prayer. He had also remarkable habits of meditation; not that he thereby neglected active duties, but he meditated while engaged in such duties.

But humility was the crowning beauty of his character. While in great danger of spiritual pride, on account of his acknowledged piety, yet he only valued his growth in grace as God enabled him to exercise childlike humility. And all these attainments, as his diary abundantly shows, were made in opposition to a heart of wickedness. His spiritual conflicts were many and severe.

He also had most exalted views of Christian duty and responsibility. His piety was not selfish. Complete self-consecration to the service of the Master, in promoting the welfare of men, was his high and holy aim. And he sought to recommend religion by his life. He cultivated a meek temper of mind, abhorring all resentment or narrow-minded feeling. The commanding points of his character were ennobled and strengthened, while the selfish dispositions were corrected and restrained. He was also of a truly

catholic spirit. He could hardly recognize the dividing lines of denominations. He lamented over the struggles of sectarianism as a waste of precious time and a perversion of talents, while thousands were perishing. He also possessed refinement of feeling and manner. This gave him much influence as a missionary. He was greeted by the most refined, and received into circles of powerful influence. He himself, it is said, exerted an influence among the foreign residents of the East almost as much as one of official rank.

It is believed that he exerted more spiritual good in his private intercourse with men, and by the power of his holy life, than as a preacher. All felt that it was a privilege to entertain him, for he left a blessing behind him. He was the founder of the Amoy Mission.—D.D. by R. C., 1828.

See "Dr. I. N. Wyckoff's Sermon at his funeral," "Dr. T. E. Vermilye's Sketch of Abeel," "Williamson's Memoir," and articles in "Sprague's Annals of the Dutch Pulpit," by Dr. I. N. Wyckoff and Dr. G. Abeel. His "Journal," sermons, papers, etc., are in Sage Library, at New Brunswick. See also "Am. Miss. Memorial," p. 338; "Anderson's Hist. of Am. Bd. Com. F. M.," and "McClintock's Cyc." (Presbyt. Rev. January, 1881.)

PUBLICATIONS: "To the Bachelors of India, by a Bachelor," 8vo, pp. 35. "About 1833—Residence in China," 12mo, pp. 398; 1834. This was translated into German under the title "Reise des Nord-Amerikanischen Missionars, David Abeel in den Länden Hinterindiens," 1830-33. "Basel," 1836. "Map," 8vo. ("Baseler Missions Mag.," 1836, art. iv)—"The Missionary Fortified Against Trials," 1834. "Happy Influence of For. Miss. on the Church," 8vo, pp. 16. (In "Nat. Preacher," Nov., 1838)—"The Missionary Convention at Jerusalem, or The Claims of the World to the Gospel," 12mo, pp. 244; 1838. Many articles in the "Chinese Repository." Many tracts in the Chinese Lang. (One of these is "Discourse on the Unity of God"—"Journal." For extracts see his "Memoir," by Williamson. "A Sermon on Heaven." See "Memoir," p. 299.

Abeel, Gustavus (s. of J. N. Abeel), b. in N. Y. C., June 6, 1801, U.C. 23, N.B.S. 24, 1. Cl. N.B.; English Neighborhood, 24-8 (also Miss. at Hoboken), Belleville, 28-34, Geneva, 35-49, Newark, 2d, 49-64, resigned, w. c. S.T.D. by C. C., 1842. Elected a trustee R. C., 1845. Died Sept. 4, 1887.

His pastoral work continued for a period of forty years, and his ministry sixty-three years. He was influential as a minister in the denomination, and devoted to its interests and beloved by others. He was a profound thinker and a clear expounder of Gospel truth. It was, however, in his parish work that he accomplished most.

His relations with his people were such that they loved and revered him. The calm consistency of his life, his quiet and dignified yet always courteous manner, the word of advice or admonition when needed, or consolation so tenderly and sympathetically spoken, all endeared him greatly to his people. (Mints. Gen. Syn., 1888, 677.)

PUBLICATIONS: A pamphlet on the church. A few tracts and sermons. A poem"The Departed to the Bereaved"—in "Ch. Int." July 26, 1855. Ser-

mon on "Systematic Benevolence," in "Ch. Int.," Oct. 9, 1856. Decennial sermon at Newark, May 6, 1860, in "Ch. Int.," Aug. 2. Sermon at funeral of Rev. Jas. Scott, 1858.

Abeel, John N., b. at New York, 1769, C.N.J. 1787, stud. theol. with Livingston and Witherspoon, l. Cl. N. Y.Y. 1793; tutor in C.N.J. 1791-3; (Philadelphia, Arch st. Presb., 1794-5) New York, 1795-1812, d. Jan. 19. Elected a trustee of Columbia Coll. 1799, and a trustee of Queen's Coll. 1808. D.D. by Harvard, 1804.

He began the study of law, but in about a year, his heart having been touched by Divine grace, he forsook his first choice for the ministry. He possessed a sound understanding, greatly improved by diligent application. His manners were unusually mild, unassuming, amiable, and winning. In society he was affable and communicative, his colloquial talents being extraordinary. As a minister he was truly eminent. He had industriously cultivated his fine natural talents, and laid up large stores of valuable information. Few have possessed so nice and accurate discernment. His style was plain and simple, the strain of his discourse was didactic, and he usually preached extemporaneously. He delighted to dwell on Christian experience, in which he was always animated and interesting, rising often to uncommon elegance of diction and to true eloquence.

He was a faithful pastor, and the inquiring, the tempted, and the perplexed confidently sought his advice and instruction. He was also of a truly catholic spirit toward all evangelical Christians. Yet in his own denomination, with a discrimination which few have possessed, he discerned the path of her true interests, and employed in her behalf the energy of his talents, the charms of his eloquence, the weight of his influence, and the efficacy of his prayers. It was principally by his efforts that a large fund was raised for the fuller endowment of the Theological Professorship now about to be located at New Brunswick (1809). Indeed, while laboring for this end, that disease was induced which terminated his life. But thereby the institution was founded on a permanent basis.

He deserved to be loved, and he was loved of all. His people furnished him ample means to undertake voyages for the recovery of his health. He was a principal agent in promoting a revival of religion in New York, greater than had been known since the days of Laidlie. He refused offers and invitations to Boston and Philadelphia, and to the Presidency of Union College. His health began to fail in 1809. He spent one winter in South Carolina and make a voyage to Rio Janeiro, but all his efforts and the best medical skill proved unavailing. He was one of the founders of the N. Y. Historical Society in 1804.

See "Gunn's Commem. Ser., Drs. Milledoler's and Miller's Sketches in Sprague's Annals," "Mag. R. D. C.," iv, 289. "Evang. Guardian and Rev.," May, 1817. "Gunn's Livingston," 2d ed., 1856, p. 387. "McClintock's and Strong's Cyc." "Collegiate Ch. Yr. Bk.," 1890, 81.

Publications: "Anniversary Disc. Before N. Y. Miss. Soc., 1801," 8vo, pp. 67. "An Old Disciple," "Mag. R. D. C.," ii, 129. "The Many Mansions—A Ser. to Communicants," 8vo, pp. 42 (also pub. in "Mag. R. D. C.,"

iv, 229. "Gen. Synod's Address to the Churches," 1807, vol. i, 368-378. This is an elaborate address and very important in reference to the history of the church in general and the seminary in particular.

Abell, James. Chittenango, 1838-55, Waterloo, 56-7, Emeritus, d. 1867.

Ackerman, Edward G., b. Saddle River, N. J., Feb. 3, 1837; R.C. 66, N.B.S. 69, l. Cl. Paramus; Mamakating, 70-4, Currytown and Spraker's Basin, 74-8, S. S., Currytown, 78-9, Schagticoke, 79-85, Woodstock, 86-90, Greenport, 90-4, Clover Hill, 97-9, d. Dec. 1. See "Mints. Gen. Syn.," 1900, 888; "Biog. Notices of Grads, R.C.," 1900, 25.

Ackerson, John H. N.B.S. 1839, l. Cl. N.B.: Columbia, 41-2, Schaghticoke, 42-4, susp, 47, dep. 1848.

Ackert, Winfred Rugan, b. Red Hook, N. Y., Nov. 30, 1870; R.C. 92, N.B.S. 95, l. Cl. Poughkeepsie; West Hoboken Chapel of Grove Refd. Ch., New Durham, N. J., 1895-1900, Vermilye Chapel, N. Y. C., 1901, Jan. 1——.

Publications: "Anonymous Articles," in the "Brotherhood Star."

Adam, John Douglass, b. Falkirk, Scotland, 1866; Edinburgh University and Divinity School, 66-90, lic. by Congregationalists, 90; (Cong. ch. at Rupert, Vt., 90-1, Manchester, Vt., 91-3), Brooklyn Heights, 1893——

Adams, R. L., S. S. Raritan, Ill., 1876-7.

Adams, Wm. Ten Eyck, b. Astoria, N. Y., June 30, 1863; N.Y.U. 88, N.B.S. 91, l. S. Cl. L.I.; Edgewood, Brooklyn, 1891——

Addy, John Gilmore, b. N. Y. C., Feb. 6, 1872; P.S. 97, l. Presb. Brooklyn; (Huntsburg, N. J., 98-1900), Bethany Chapel, Brooklyn, 1900——

Aeilts, Eerko, b. in Germany, Feb. 2, 1864; H.C. 98, W.S. 1900, l. Cl.....; Bethany Ch., Clara City, Minn., 1900——

Aiyave, Samuel Paul (Hindoo), b. India; Arcot Seminary, 1892; l. Cl. Arcot, 92; laboring as an evangelist in India, 92-8.

Albert, Pierre, b. Lausanne, Switz., 1767; N. Y. C., French ch., 1797-1804.

Alburtis (or Burtis), John, b. 179—, C.C. 1812, N.B.S. 1817, l. Cl. N.B. 1817.

Allen, Abram W., b. 1814, Highlands, 1874-84, died Dec. 12.

Allen, Chs. Jeremiah, b. Carlisle, Pa., Dec. 6, 1865; Laf.C. 89, U.T.S. 92; ord. by ch. of Passaic, June 14, 92; Pompton Plains, N. J., 92-6, Greenville, Jersey City, 96-1900.

Allen, Fred E., b. New Haven, Ct., Ap. 21, 1850; R.C. 73, N.B.S. 76, l. Cl. Newark; (Middle Island, L. I., 78-92; Griswold, Ct., 1892——)

Allen, Henry Bacon, b. New York, Mar. 16, 1868; N.B.S. 1898; l. Cl. Saratoga; Easton, N. Y., June-Oct. 98, Annandale, 99-1901, Bethlehem, 2d, N. Y., 1901——

Allen, John Knox (s. of P. Allen), b. at West New Hempstead, N. Y., 1844; R.C. 65, N.B.S. 68, l. Cl. N.B.; Hoboken, 1868-70, Tarrytown, 1st, 1870—

Publications: "The Permanence of the Church": Sermon at 200th anniv. of 1st ch. Tarrytown, 1897.

Allen, John Mitchell, b. Allendale, N. J., 1859; R.C. 85, N.B.S. 88, l. Cl. Raritan; Upper and Lower Walpack, 88-1892, d. May 24. See "Mints. Gen. Syn.," 1893, 886; "Biog. Notices of Grads. R.C.," 1892, 43.

Allen, John Stevenson, b. Balm, Pa., Oct. 20, 1857; Westm. Coll. 82, U.T.S. 85; ord. Presb. West Chester, May 13, 86; (Presbyt. West Chester, N. Y., 1886-9; Patterson, N. Y., 1889-92); Newark, N. J. (N. Y. av.), 1892—

Allen, Peter, b. in Columbia Co., N. Y., 1808; N.B.S. 1837, l. Cl. Poughkeepsie, 1837; West New Hempstead and Ramapo, 1837-53, West New Hempstead, 1853-62, d. See Sketch in "Manual," 1879.

Allen, Peter A., 1888-90.

Alliger, John B., b. 1816, R.C. 35, N.B.S. 40, l. Cl. Ulster; Clove, N. Y., 40-3, Shawangunk, 43-50, Jamaica, 51-70, w. c. Died June 18, 1885.

He was often a valuable and influential member of the Synods of the church, where his clear and orderly statements of clear and settled opinions and convictions were received with interest. He was a lucid and earnest preacher. He was a genial and entertaining companion, was one of the rare men who can conduct an earnest discussion with entire good nature. Being also well informed and of a rather critical habit, his conversation was stimulating and quickening. The church of Jamaica was conducted successfully by Mr. Alliger through the usually trying ordeal of erecting a new church building at a considerable outlay. After leaving his last settlement he led a retired life and seldom participated in the administration of denominational affairs.

Ambler, James B., b. in England, 1797; l. 1816 (Bradford, Eng., 1816-8); c. to America, 1818 (Presbyt. 1818-33) in Ref. Ch. 1833-48, d.

His ministry was extended through the northern and central portions of New York till about 1833, when he connected himself with the Reformed Church. He commanded the utmost esteem for the sincerity of his piety and his untiring zeal. His ministrations were effective and successful. He was eloquent and dignified in his delivery, attentive as a pastor, and changeless as a friend. His labors in New York state and city and in St. John's (N. B.) were very successful.

Amerman, Albert, b. in N. Y. C., 1793; C.C. 1812, Assoc. Ref. Sem. 1816, l. Cl. N.Y. 1816; Johnstown and Mayfield, 1817-20, susp. restored, Johnstown and Mayfield, 1820-1, "Johnstown and Mayfield, indep.," 1821-43, "Hackensack and Paterson, indep.," 1843-55, "Hackensack, indep.," 1855-71, when pastor and people joined the Presbyt. Ch. Emeritus, 1877. Died Sept. 4, 1881.

He was a man of great strength of character and at the same time of great kindliness and geniality. He was a spiritual discipline of Christ; and as a preacher, mighty in the Scriptures.

Publications: "Independency." "The Church of Christ Independent of the Synod of Dordrecht, and all other Synods; or, Scriptural Principles in Relation to the Order and Government of the Church." 12mo, pp. 188. Albany: 1823.

Amerman, James Lansing, b. at Farmingdale, L. I., Aug. 13, 1843; N.Y.U. 62, N.B.S. 68, lic. Cl. N. Y.; Richboro', Pa., 68-71; Bergen (Jersey City), 71-76; Missionary to Japan, 76-93; Prof. of Theology at Tokio, 77-93, returned to America; Financial Sec. of Bd. of Foreign Missions, R.C.A., 1893—

Publications: "Memorial Sermon for Acton Cyril Price, Jersey City, N. J.," 1875. "Sketch of Japan Mission, R.C.A.," 1880. "Shinyaku Seisho Shingaku." "The Theology of the New Testament on the basis of Van Oosterzee," 1881. Third edition 1896. "The Gospel of Mark in Japanese Colloquial," 1881. There have been several editions. "Soshiki Shingaku Chogen." An Introduction to Systematic Theology." A tract, 1884. "Yushinron," "The Argument for the Being of God," 1884. Third edition 1890. "Shinseiron," "The Attributes of God and the Trinity," 1885. Second edition 1892. "Kami no Teshi," "The Decrees of God," 1885. "Tenchisozoron," "The Creation of the Universe," 1885. "Kyokwai Seiji," "Church Government," "After Dr. S. M. Woodbridge," 1885. Second edition 1888. "Jinseiron," "Anthropology," 1887. "Kyujogaku," "Soteriology," 1888. All of these Japanese works were prepared in collaboration with Rev. K. Ibuka, M.A., and were printed either in Tokyo or Yokohama.

Many letters and articles for periodicals, both English and Japanese.

Amerman, Thos. A. A.C. 1827, N.B.S. 30, l. Cl. Poughkeepsie; Beekman, N.Y. (S.S.) 30-1, Coeymans, 32 (Presb. 32-5), Shokan, 35-8; Jamesville, 38-40.

Ames, John W. Studied under Livingston (?) Miss. on Delaware, 1814.

Anderson, Asher, b. at Flatlands, L.I., July 23, 1846; R.C. 70, N.B.S. 73, l. Cl. L.I.; Flatbush (Ulster Co., N.Y.), 73-5; Fishkill, 75-80, Passaic, North Ch., 80-6, Bristol, Conn., 86-9, Meriden, Conn., 89-1901; Secretary of Nat. Council of Cong. Chs. in U.S., 1901——

Publication: "Steps for Beginners."

Anderson, Charles, b. Schenectady, 1812; U.C. 1840, Aub. Sem. 43 (Sennett, N. Y., 42-64, Union Springs, 64-8, Savannah, 68-70, Sennett, 70-7, Castile, 77-8); Owasco Outlet, 79-1883 (Presbyt.). Died Jan. 4, 1900. See "Aub. Sem. Cat."

Anderson, Chas. T., b. in Wayne Co., Pa., Sept. 26, 1849; C.N.J. 69, P.S. 73, lic. by Presbyt. of Elizabeth, April 18, 72; ord. by Presbyt. Philadelphia, North, May, 73 (Port Kennedy, Pa. (Presbyt.), 73-4), Peapack, 74-82. (Hackensack, Presbyt. 82-96). Bound Brook, 1896—

Publications: "All things pertaining to Life; an Illustration of 2 Pet, i, 5-7.

Anderson, Wm., b. Sept. 4, 1814; N.B.S. 49, l. Cl. N.Y.; Peapack, 49-56, Fairview, 56-9, Newtown, 59-66, Greenbush, 66-76, St. Thomas, W. I., a few months, 75-6, Fordham, 76-87, d. Ap. 23.

He entered upon the study of theology after he was a married man and with a family. Previously he had been a civil engineer and teacher of mathematics. In study he was diligent; in the pulpit a clear and interest-

ing expositor of God's Word; in pastoral work faithful and successful. All who knew him bore testimony to his fidelity to the service of his Master; to the wisdom of his counsels in all the deliberations of Classis and to his earnest zeal to promote the welfare of the church in all its interests. As a minister and pastor few have shown more fidelity or ability in the discharge of their duties, rightly dividing the Word or pressing the truth more firmly upon the consciences of his hearers. "Mints. Gen. Syn. 1887, 439.

Anderson, Wm. Frederic (son of Wm. Anderson), b. at Peapack, N. J., Jan. 17, 1855; R.C. 75, P.S. 79 (Chatham, 1879-81); Fordham, 81-93. Died July 24, 1893.

He was called to assist his father at Fordham in 1881, and upon the latter's death succeeded him in the charge. It would be hard to overdraw the worth of this young brother. From childhood his instincts were pure and his ambitions were after goodness and usefulness. He had consecrated his whole body, soul and spirit, with absolute unreserve to his beloved Lord for service. His Master was in his every thought; the inward witness of the Divine Spirit was his joy and strength; the Bible was his inspiration; the winning of souls was his passion; the vast outlying field for work was his daily study; his people were his pride, and his pulpit was his cherished throne of power. His last work was the founding of the New Reformed Church of Belmont in New York City. "Mints. Gen. Syn." 1894, 209. "Biog. Notices Grads." R.C. 1894, 26.

Anderson, Wm. H. R.C. 1862, N.B.S. 1865, l. S. Cl. L.I. 1865; Cortlandtown, 1865-6.

Andreæ, Gottlieb, b. Obersleben, Saxony Weimar, Eisenach, Jan. 3, 1851; Northwest. Coll., Ill., 76, Eden Sem., Missouri, 79; ord. by Evang. Luth. Ch. Jan. 28, 79 (Nameoki, Ill., 79-83); Jersey City, St. John's Ger. Evang. 1883—

Andrew, Lewis Curry, b. Howeland, Md., Jan. 24, 1852; St. John's Coll., Annapolis; ord. by Meth. Epis. Conf. Wilmington, Del.; N.B.S. 90, West Farms, N.Y.C., 90-9, w.c.

Andrus, John Cowles, N.B.S. 1882.

Antonides, Vincentius, b. 1670, Bergen in Vriesland, Holland, 169.-1705, c. to America 1705; Bushwick, Flatbush, Flatlands, Brooklyn, New Utrecht, Gravesend, 1705-44, also Jamaica, 1705-41, d. 1744, July 18.

Upon his arrival he found his field occupied by Freeman under license from Cornbury, who fomented the troubles in the Dutch churches of Long Island. He was treated with great discourtesy by Cornbury, yet he boldly performed his duties at the risk of arbitrary imprisonment by the governor. After yielding many points to Freeman for the sake of peace, the troubles partially ceased. The Classis of Amsterdam sustained Antonides and condemned Freeman through all the troubles. At his death a paper of the day says: "He was a gentleman of extensive learning, of an easy, condescending behavior and conversation and of a regular, exemplary piety, endeavoring to practice himself what he preached to others; was kind, benevolent and charitable to all, according to his ability; meek, humble,

patriotic and resigned under all his afflictions, losses, calamities and misfortunes, which befell him in his own person and family."—See also "Doc. His. N. Y." iii. 89-115, qt. ed. IV., 123; "Sutphen's Hist. Disc."; Amst. Cor.; many letters 1704-44.

Arcularius, And. M., b. Dec. 2, 1835, R.C. 1863, N.B.S. 66, l. Cl. N.B.; North-Esopus, 1866-81, Roxbury, 81-3, New Baltimore, 83-97, St. Thomas, W. I., 99-1901.

Arnolt, Edward Muss, b. ..... NB.S. 1882, l. Cl. N.Y.; Johns Hopkins University, 83; dismissed to Presbytery of Baltimore, 1883.

Arondeus, Johannes, ord. by Cl. Amsterdam, Sept. 9, 1741; c. from Holland, 1742; Bushwick, Flatlands, Brooklyn, New Utrecht and Gravesend, 1742-50; Raritan, Readington, Harlingen, Six Mile Run and Three Mile Run, 1747-54; returned to Holland.

He was from Overschie, Holland. The Classis was seeking a man for the churches of Kings Co., L.I., when he reported himself as "Commendatus" for foreign churches. The Classis highly praised him in a letter to Long Island and wished for him and his wife a safe voyage. He went by way of England because of the dangers caused by the war, but was speedily captured by Spanish pirates and robbed of everything he had, even his call, and in January, 1742, he found himself again put down on the coast of Holland. The pirates had carried him to St. Sebastian. He now asked to be released from his call to Long Island on account of the feebleness of his wife, but the Classis delayed granting his request. In the meantime the churches of Long Island sent over a new call for him, offered to pay his back salary and made him a present of $250, so anxious were they for a minister, especially as Freeman had recently died. He started again June 20, 1742, and reached his destination safely. For several years matters proceeded fairly well, when in 1747 he became a violent enemy of the Cœtus. He now irregularly went to the churches on the Raritan and had himself installed pastor of the churches in Somerset Co., by Fryenmoet, and ministered to the enemies of Frelinghuysen. The Harlingen records were taken possession of by his party and his ecclesiastical acts recorded in them, for all the surrounding churches. He ordained new consistories for Three Mile Run, Six Mile Run, Harlingen, Readington and Raritan and his baptisms of the children of the disaffected in this region are recorded for seven years from 1747. The Harlingen consistory started new records (both books are still preserved) in 1749 and left the site of the old church, selecting a new site for a new building. In 1748 he went back to his field on Long Island and resumed services there. In 1750, because of irregularities in general and trouble with his colleague, Van Sinderin, the Cœtus suspended him, to which, however, he paid no attention. In 1752 he was deposed, but continued to preach for a year or two, especially in New Jersey. In 1772 he again sought recognition of the Classis of Amsterdam, but the Classis looked up his record and summarily rejected him. See "Millstone Centennial" and "New Brunswick Hist. Discourse," by Steele. Mints. Ch. N.Y., Eng. Trans. Lib. B. 167, Frelinghuysen's Sers. 341; for another description of him. Amst. Cor., many letters, 1742-54, 1772.

Ashley, A. W., S.S., New Concord, 1876-8.

Ashley, B. F., Athens, 1st, 1891-2; Presbyt.

Asirvatham, Joseph (Hindoo), Arcot Sem. 1900, lic. by Cl. of Arcot; laboring as an evangelist in India.

Atwater, Elnathan R., b. Canajoharie, N. Y., Dec. 15, 1816; U.C. 34, lic. Presbyt. Albany, 48 (Tribes Hill, 48-51, mission work in Brooklyn, 51-3); entered R.D.C. 53; Assoc. Editor, Christian Intelligencer, 53-68, sole editor, 68-72; died 1899, Nov. 28.

He studied law and was admitted to the bar and followed that profession for several years. Relinquishing the legal profession, he studied for the ministry. As a man he was noted for his manliness; as a minister of the Gospel for the solidity of his utterances; as an editor he wielded skilfully the editorial pen. "Mints. Gen. Syn.." 1900, 889.

Atwater, John Parsons (son of E. R. Atwater), student in N.B.S. Died Dec. 20, 1897.

Aurand, Henry, b. 1805; D.C. 1830 (settlements in Ger. Refd. and Presbyt. chs. See manual, 1879). Columbia, N. Y., 1860-3. Died 1876.

Ayler, Junius (African), N.B.S. 1886. In Methodist Church.

Ayers, Samuel Brittain, b. in Pa. 1811; C.N.J. 34, P.S. 37; ord. Cl. Orange, 38; Minsunk, 38-41, Ellenville, 41-54, Vanderveer, Ill. 54-67; Presbyt. Died Dec. 15, 1887. See "Manual," 1879, and "P. S. Gen. Cat."

Baas, Wm. G., b. Zaandam, Neths., June 28, 1850; H.C. 80, N.B.S. 83, l. Cl. N.B. Arcadia and Palmyra, 83-8, Palmyra, 88-91, Beaverdam, Mich., 1891—

Baay, Gerrib, b. in Neths., May 31, 1792; came to America, 1848; Alto, Wis., 48-50.

Baay, Jac. Beloit Coll. 1857, N.B.S. 1860; l. Cl. N.B., 1860; Keokuk, 1860-65, Presbyt. 1866.

Babbitt, Amzi, b. Mendham, N.J., 1794; C.N.J. 1816, P.S. 1821; ord. by Presbyt. Newcastle April 3, 1821 (Pequea, Pa., 21-31, Presbyt.); Philadelphia, 2d, 34-5 (Salisbury, Pa., Presbyt.). Died Nov. 14, 1845.

Backerus, Johannes Cornelisz., of Barsinger, Hoorn. Ord. by Cl. Amsterdam, Oct. 16, 1642; Curacoa, 1642-7, New Amsterdam, 1647-9.

He was introduced to the Clasis of Amsterdam Oct., 1640, by a letter of Rev. John Megapolensis, then minister at Koedyk, as one willing to go as a Comforter of the Sick to the East Indies; but as he had not a regular education, he was refused. In 1641 it was shown that he had exercised himself for two years at Koedyk in the "Postamena" of the Christian religion. The Classis then allowed him to preach before them on Justification (Rom. 3: 28), but they were not entirely satisfied. He preached again before them on John 3: 16. The Classis said he had some good notions (*reymselen*), but he must study still further. A few months later he again preached before Classis on Mat. 16: 18, "Thou art Peter," etc., but he was again exhorted to study. He tried it again in October on 1 John 2: 3, and in November on Rom. 3: 1, when the assembly was so well pleased that they resolved to examine him. (Students were always required to

preach before they were examined.) About this time Backerus informed the Classis that he knew of certain ministers in the Classis of Alkmaar who were not averse to going to the East or West Indies. They were the ministers at Schorel and at Koedyk. He was requested to invite them to visit the Classis of Amsterdam. This led to the coming of John Megapolensis to Rensselaerwyck. On Dec. 2, 1641, Backerus was finally examined and ordination was promised him before the sailing of the next ships to Curacoa. But in July, 1642, nothing had yet been accomplished, as the directors of the company were dilatory in acepting him. They were deliberating whether to abandon Curacoa or not. On account of this delay, the company presented Backerus with $100. On Oct. 16, 1642, the Classis finally ordained him and he proceeded on his journey. His contract with the company was for four years. Letters were subsequently received from him from that place relating to the state of the church there and asking instructions as to baptizing the children of the natives. Subsequently Peter Stuyvesant was made governor of Curacoa, and in 1647 was transferred to New Netherland and Backerus accompanied him and took charge of the church at New Amsterdam with a salary of 1,400 guilders ($560).

But Backerus was anxious to settle in Holland. His brother, accordingly besought the Classis (January, 1648) to give him his dismission. He had only remained in New Netherland because Bogardus was about to leave and it seemed improper to leave that church without a pastor. (See his letter of Aug. 15, 1658.) He says there were 170 members in New Amsterdam. John Stevenson had been the schoolmaster there for about seven years and another, said he, should be at once sent. Peter Vander Linden, already in Manhattan, was temporarily appointed. In May, 1649, Stuyvesant forbade Backerus to read papers, animadverting on the government, from the pulpit until he had signed them. He sailed for Holland Aug. 15, 1649, and when there took sides with the complainants against Stuyvesant. See "Col. Docs. N. Y.," i, 308, 317, 431, 496; xiv, 115; and "Amst. Cor."

Bagley, Francis H., b. in Boston, Mass., Jan. 16, 1840; Ham. C. 70, U.S. 73; ord. Presbyt. Buffalo, sine titulo, May 20, 1873; Greenburgh, 1873-5, d. July 12, 1878. See "Manual" of 1879 and "U.S. Cat."

Bähler, Louis Henri (s. of P. B. Bähler), b. Amsterdam, Neths., Sept. 18, 1839; R.C. 61, N.B.S. 67, l. Cl. Orange; Coeymans, 67-9, teaching, 69-84 (Preble, N.Y., 84-9, Malden, 89-96), W. Hurley, N.Y., 96-7, Manheim, 98-1900.

Bähler, Pierre Benjamin, b. at Zwolle, Neths., May 25, 1807; studied in gymnasia. in Neths.; c. to America, 1865; Albany (Holl.), 65-6; Paterson (Holl.), 66-8; Rochester (Holl.), 68-73, emeritus. Died Jan. 28, 1882.

Bähler, Pierre Guillaume Maximilien (s. of P. B. Bähler), b. at Mans, Belgium, Ap. 29, 1844; R.C. 1868, N.B.S. 71, lic. Cl. N. B. 71; Pultneyville, 71-84; Beaverdam, Mich., 85-89; Clymerhil, N. Y., 1889——

Bailey, Henry S., b. Bremen, O., Mar. 16, 1862; Heidelberg Coll. 88, Heidelberg Sem. 90; lic. by G.R.C. White Pigeon, Mich., 90-4, Three Rivers, Mich., 94-6, Centreville, Mich., 1896——

Bailey, John Webster, Northumberland, 1884-6.

Bailey, Joseph Paul (s. of Paul Bailey), Arcot Sem., 1899; lic. Cl. Arcot; serving as an evangelist in India.

Bailey, Paul (Hindoo), Arcot Sem., 1883, lic. and ord. by Classis of Arcot, 83; Orattur, Kolapakam, Narasinganur, Varikkai, Vellirapatu (India), 1883-89; Orattur, Narrasinganur, Vellerapati, 1889——

Bailey, Wm., b. Beekers Corners, N. Y., Feb. 19, 1819; R.C. 42, N.B.S. 45, l. Cl. Albany; Helderbergh, 45-7; Schodack, 47-56; Constantine, 56-63; also Mottville, 56-63; also Porter, 59-63; Albany, 3d, 63-68; Whitehouse, 68-84. Died July 3, 1887.

He was a faithful pastor and succeeded in attaching the hearts of his people to himself in an unusual degree. He had a thoroughly genial nature. His cordiality was perhaps the most striking part of his character. He was a true Nathaniel, a man without guile. His spontaneous frankness of manner and friendliness of heart laid the foundation of a vast amount of influence. His later sermons were a rich exhibition of ripened Christian experience and were very forcible because of their portrayal of the blessedness of true religion See "Mints. Gen. Syn.," 1888, 676.

Baird, Charles Washington (son of Rev. Dr. Robt. Baird), b. at Princeton, N. J., Aug. 28, 1828; U.N.Y., 48; U.S., 52; l. by Presbyt. New Brunswick; Chaplain of Am. Chapel, Rome, Italy, 52-4; Sec. Am. and For. Ch. Union, 54-5; R.D.C., Bergen Hill, Brooklyn, Mar. 60-Ap. 1861 (Presbyt. Ch. Rye, N.Y., 1861-87), d. Feb. 10. D.D. by U.N.Y., 1876.

President Roswell D. Hitchcock, of Union Theological Seminary, said at his funeral:

"We commemorate to-day a Christian scholar whose written and printed records survive him, and will long survive to link his name and his memory with the heroic age in our Protestant history, irradiated by that Huguenot heroism which has never been surpassed. We commemorate to-day a Christian man, of gentle blood, of happy birth, of rare opportunities, of careful culture. Even the most casual acquaintances, having the slightest intercourse with him, would say, 'how gracious.' We commemorate to-day a Christian minister. . . . This Christian minister was a Bishop of the Apostolic type; a Bishop to all—not to his own parish only. There was one church in Jerusalem, and only one, and one church in Rome, and only one. Our friend realized, as few clergymen have done, in his own experience and to the satisfaction of all his neighbors, that however many parishes there may be within this municipality, he was a Bishop of them all —of you all. It is really worth one's while to live and worth one's courage to die, when life may mean so much, and when the after life is sufficiently revealed in all its brightness."

Publications: "Eutaxia, or The Presbyt. Liturgies," 1855; a revised edition was published in London by Rev. Thos. Binney, under the title "A

Chapter on Liturgies," 1856. "A Book of Public Prayer," compiled from the "Authorized Formularies of the Presbyt. Ch." as prepared by Calvin, Knox, Bucer, etc., 1857. "Chronicle of a Border Town: Hist. of Rye, N.Y.," 1660-1870; 1871. "Hist. Bedford, N.Y., Church," 1882. "Hist. of Huguenot Emigration to America," 2 vols., 1885; 2d ed. 1885. "Translation of Malan's Romanism," 1844. "Transl. of Discourses and Essays of Merle d'Aubigne," 1896. "Civil Status of Presbyterians in Province of N.Y.," in "Mag. of Am. Hist.," October, 1879. "Monograph on Rev. Pierce Daille." "A Month Among the Records in London."

His "Hist. of the Huguenot Emigration" was translated into French by A. E. Myer and De Richemond, under the title "Histoire des Réfugiés Huguenots en Amérique," and published at Toulouse by the Société des Livres Religieux, 1886, in one volume, 8vo, pp. 624.

Baker, Fred. Philip, b. at Franeker, Neths., Feb. 25, 1852; H.C. 73, W.S. 76, l. Cl. ..... (ord. by Presb. of Winnebago, 77; Runal, Wis., 76-83; Marshfield, Wis., 83-7; Wayne, Neb., 87-91); Constantine, Mich., 91-3 (Hot Springs, S. Dak., 93-7; Sheldon, Ill., 97-9, Presbyt.); Irving Park, Chicago, 1899—

Baker, Wm. Schermerhorn, b. Jersey City, N. J., Nov. 18, 1858; LL.B., Columbia Coll., May 12, 80; Counselor, N.J., June 4, 85; N.B.S., 95; l. cl. Bergen; ord. by Cl. Ulster, July 9, 95; Woodstock, N.Y., 95; missionary work, 96-8; assistant, Bloomingdale, N.Y.C., October, 98-March 99, w. Missionary Work '97-'03, Pastor Epiphany '03-'06

Baldwin, Eli, b. at Hackensack, Nov. 1, 1791; University Col. of Med., 1817, N.B.S. 20, ordained as a Miss. to Georgetown, D.C., 22-24, Miss. agent in N.J. and Pa., 24-5, Houston St., N.Y.C., 25-39, d. Sept. 6, S.T.D. by C.C.

Early impressed with a sense of divine things, his youthful energies were directed to the attainment of the truth as it is in Jesus. His powerful mind, aided by a highly cultivated intellect, enabled him to exhibit the truth with profit to others. Among the first fruits of his ministry in the District of Columbia was one who afterward became an able minister in the Episcopal Church; while at least six others who attributed their conversion to his ministrations became ministers of the Gospel. He was the founder of the Houston street church, New York City.

Baldwin, John Abeel, b. in N.Y.C. April 25, 1810; Y.C. 29, P.S. 34, lic. Presbyt. Newark, 34; Flatlands and New Lotts, 36-52 (Lancaster, Pa., Ger. Ref., 52-7); New Providence, N. J., Presbyt., 57-63; S.S. Woodhaven, 69-76, residing in Brooklyn, 63-86, d. Feb. 22. D.D. by .....

Baldwin, John Crane, b. Jan. 26, 1802; lic. by Cl. N.B. 1832. Lived in Alabama and Mississippi. Died at Knox Hill, Florida, June, 1862. He was half-brother of Rev. Eli Baldwin, above.

Ballagh, Jas. H., b. Hobart, N. Y., Sept. 7, 1832; R.C. 57, N.B.S. 60, l. Cl. Bergen; voyage to Japan, June-Nov. 61, Kanagawa, 61-3; Yokohama, 63-8; voyage to America, Jan. and Feb. 69, visiting the churches, 69-70, Miss. at Yokohama, 70-9, also Pastor Yokohama Ch., 72-8;

voyage to America, 78; in America, visiting the churches, 78-9; voyage to Japan, 79. Care of Evangelistic work in the North Japan Mission, 1871——

PUBLICATIONS: Trans. of "Westminster Catechism and Child's Shorter Catechism" into Japanese; numerous hymns into Japanese; numerous articles in "The Japan Gazette," in the "Christian Intelligencer," and other papers of the church; sermon at Missionary Convention at Osaka, 1883, at Tokyo, 1900; also sermons on Presidents Lincoln, Garfield, and McKinley.

BALLAGH, WM. H. R. C. 60; N.B.S., 63, l. Cl. N.B. Union, 65-68; East Berne and Knox, 68-77; Union Evang. Ch., Corona, L.I., 78-80; Asbury Park, 80-6; Lodi, 86-8.....Died Jan. 2, 1892.

See "Mints. Gen. Syn.," 1892, 653; and "Biog. Notices of Grads, R.C.," 1892, 36.

BANNINGA, JOHN J., b. Muskegon, Mich., Dec. 9, 1875; H.C. 98, W.S. 1901, l. Cl.....; Missionary under A.B.C.F.M. in Madura District, India.

Bantley, John. N.Y.C. Av. B. Ger. 1876.

(Barclay, Henry. (Episc.), 1708. Preached to the people of Albany and Schenectady in Dutch, 1708-12. Also Miss. to Indians. "Doc. Hist.," iii, 697. Anderson's Col. Ch., iii, 428-31.)

Barcolo.....lic. by Cœtus, 1758.

Barcolo, Geo., b. at New Utrecht, 1775; C.C. 1795, stud. theol. under Livingston, l. Cl. N.Y., 1798; Hopewell and New Hackensack, 1805-10, d. 1832, at Preakness, N.J.

BARNUM, FRED. SHEPARD, b. Bethel, Ct., Feb. 3, 1837; Wesleyan Univ., Middletown, Ct., 59; lic. and ord. by N.Y. Conference, Meth. Epis. Ch., 59 (Meth. Epis. Ch., Peekskill, 59-60; Brewsters, N.Y., 60-2; Great Barrington, Mass., 62-4; Pine Plains, N. Y., 64-7; Saugerties, N. Y., 67-70; Shrub Oaks, N. Y., 70-2; Yonkers, N. Y., 72-4; Presbyt.; Thompsonville, Ct., 74-88); Coxsackie 2d, 88-99, w.c.

BARNY, FRED. JACOB, b. Basle, Switz., Jan. 1, 1873; R. C., 94, N. B. S., 97, l. Cl. N.Y., May 31, 97; ord. by same, June 13, 97. Missionary to Arabia, 1897——

Barny, William F., Naumburgh and New Bremen, N. Y., 1893-7; Salem, S.D., 97-1899.

BARR ROBT. H. R.C., 1875; N.B.S., 1878; lic. Cl. Paramus, 1878; Gutterberg, 1878-80; Owasco, 1880-3; Bushwick, 83-6, w.c.

Bartholf. See Bertholf.

BARTHOLF, BENJAMIN A., b. Wyckoff, N.J., Nov. 1, 1835; R.C. 61, N.B.S. 64, l. Cl. Passaic; Fair Haven, 64-8; Pascack, 68-73. S.S. in Ind. Cong. Ch. at Stone Church, Genesee Co., N. Y., 73-6 (Mayfield, N. Y., 76-80; Conklinville and Day, 80-81, Presbyt.), Amity, 81; Vischers Ferry, ...Gallatin, 87-99, w. c.

BARTLETT, DWIGHT KELLOGG, b. at Utica, N. Y., March 30, 1832; U.C. 54, tutor, U.C., 54-8, P.S. 58, lic. N. River Presbyt., 60; ord. by same, 61; Smithfield, N. Y., 59-62; Stamford, Ct., 62-4, both Presbyt.; Rochester,

N. Y.; Cong., 65-74; Albany, 2d, 1874-81, d. Jan. 11. D.D. by U.C., 1875.

Bassett, John, b. at Bushwick, 1764; C.C. 1786, stud. under Livingston, l. by Syn. R.D. Chs. 1787; Albany, 1787-1804, Boght (Cl. Albany), 1805-11, Gravesend and Bushwick, 1811-24, d.; also Prof. of Heb. Lang. 1804-12. Elected a trustee of Queen's Coll. 1788. S.T.D. by W.C. 1804.

He was a man of extraordinary erudition and an excellent Hebrew and classical scholar. He trained a number of young men for the ministy. He was an edifying preacher, though not gifted with great vividness of imagination, or with eloquence. Quoted in "Centennial" of N. B. Sem., 427. See Johnson's "Hist. Sketch, Ch. of Albany," 1899, p. 19.

Publications: 1. "Psalms, Hymns and Spiritual Songs." Albany, 1791. 2. Translation of Immens' "Pious Communicant," 2 vols. 8vo, N.Y., 1801. 3. "Hist. App. to Johnson's Farewell Ser. at Albany," 1802. 4. "Memorial of Ch. of Albany to Classis," 1804, pp. 36.

Bassler, Benj., b. at Berne, N.Y., 1808; U.C. 1830, N.B.S. 1833, New Rhinebeck and Sharon, 1833-8, Farmerville, 1838-66.

His grandparents emigrated to this country from Switzerland in order to escape religious persecution and to enjoy the unrestricted exercise of their religious faith. He was born and nurtured in the very atmosphere of religion, having been consecrated to God by his mother, from the very inception of his being and trained from his earliest years to the associations and duties of piety. From the time of his conversion, at sixteen, he felt called to engage in the sacred work of the Christian ministry. After a course of preparatory study in the Albany Academy, he entered Rutgers College; but, in consequence of sickness at home rendering a nearer residence necessary, he completed his course at Union. He was possessed of a thoroughly genial nature. The cordiality and warmth of his natural disposition was, perhaps, the most striking trait in his character. He drew to himself a large circle of acquaintances and won general regard by the kindliness of his nature and the easy familiarity of his intercourse. No one was ever repelled from his presence by an appearance of reserve, or by the coldness of an unsocial spirit. He was always cheerful and always attractive. He became, therefore, an endeared member of the domestic and social circle, a most agreeable companion during the intervals of ecclesiastical meetings and a welcome visitor in discharging the duties of the pastoral relation. Indeed, his spontaneous frankness of manner and friendliness of heart, by making him easy of access to all and bringing him into ready sympathy with all, laid the foundation, under Divine grace, for a vast amount of usefulness. But he was also a man of most serious and earnest piety. His faith was ardent; his convictions settled and unwavering; and he was capable at all times of being stirred with religious emotion. Although of an uncommonly lively and happy spirit, he never allowed himself to jest with sacred subjects, and his whole demeanor unconsciously betrayed the powerful hold which Divine truth had upon his judgment and affections. None that ever heard him could forget his tremulous tones

and devout spirit in prayer, or the earnestness and pathos of his appeals to impenitent sinners.

Thus he was qualified, both by nature and by grace, to render eminent services in winning souls to Christ. Through a long and unbroken series of years he performed the functions of a useful and fruitful pastorate. His carefully prepared sermons were logical in order and pointed in application. They abounded in evangelical sentiment and practiced expositions of Christian doctrine. And the best evidence of their power remains in the strong and united church of Farmerville, in which the most delightful harmony and peace have ever dwelt, and from which he departed universally beloved and lamented.—Rev. T. S. Doolittle.

Bates, Elisha D., Stuyvesant Falls, 1860-1, susp. 1869, dep.

Bates, William Henry, b. Champion, Jefferson Co., N. Y., May 20, 1840; Ham. Coll. 65, Aub. Sem. 68, lic. Presb. of Cayuga, ord. by Presbyt. Cortlandt (in Presbyt. Ch., 68-93); supplied Rochester 2d, 93-95.

Baumeister, John, College Point, 1888-98, w. c.

Bayles, J. Owen, b. Cherry Fork, Ohio; Geneva Hall, Northwood, O., 1857, Refd. Presb. Sem., Allegheny, Pa., 60, lic. by Refd. Presbyt. Ch. (Teaching, 60-6; Kortright, N. Y., 66-95); Spotswood, 1895-1901, w. c.

Bayles, Thos. Floyd (s. of I. O. Bayles), N.B.S. 1898, Gardiner, N. Y., 98-1902, Little Falls, N. J., 1902——

Beale, Joseph Robert, b. Pamplin City, Va., Oct. 13, 1869; Lafayette Coll. 93, U.S. 97 (Hastings-on-Hudson, 97-1900), Breakabeers 1900——

Beardslee, J. W., b. Nov. 23, 1837; R.C. 60, N.B.S. 63, l. Cl. N.B.; Rosendale, 63, Constantine and Mottville, 63-4, Constantine, 64-84, also S.S. at Porter, 64-70, West Troy, 84-7, Prof. Bib. Langs. and Lit, in Western Theolog. Sem. 1887——

Publications: "Address on President Garfield," 1881. "Fun. Ser. of Rev. Dr. O. H. Gregory." 1885. "The Bible Among the Nations." "Address Before Society of Inquiry, N.B.S.," 1880. "The Two Advents Contrasted: in Four Sermons." "Twenty Years with Refd. Ch. of Constantine, Mich.," 1884. "The Foes of the Family," 1883. "The Lord is my Banner." "Numerous Sermons and Addresses."

Beardslee, Wm. Armitage, b. Constantine, Mich., Ap. 6, 1867; H.C. and R.C. 88, N.B.S. 91, l. Cl.....Assist. Yonkers, 1st, 91-2, Park Hill, Yonkers, 92-5 (Presbyt., Saranac, N. Y., 95-97); d. Oct. 19.

Of fine education, of great culture, of winning ways, giving promise of great usefulness, he was permitted only to begin his work on earth, when the Master called him up higher. See "Biog. Notices of Grads., R.C.," 1898, 25.

Publications: "Constitution of the Hist. Soc. of N.B.S., with Paper on Object and Plan of a Museum of Christian History," 1889.

Beattie, Jas., U.C. 1834, Fordham, 54-6.

Beattie, Jas. Anderson, b. Westerkirk, Caugholms, Scotland, 1861; Glasgow Univer. 85, P.S. 89, l. Presbyt. of New Brunswick; ord. by London Presbyt. Ontario, 89 (Kempo and S. Delaware, Ont., 89-90, Presb.);

Pekin, Ill., 1st, 90-2, Trinity, Amsterdam, N. Y., 92-4, Chittoor, India, 1894——

Beattie, John, b. at Salem, N. Y., 1784; U.C. 1806, studied under Proudfit, l. Cl., N.Y. 1808; Miss. in West. N. Y. and Canada, 1809-10, New Utrecht, 1809-34, Buffalo (S.S.), 1838-42, pastor, 1842-4, d. 1864, Jan. 22.

He was born of Scottish parents and brought up among the Scotch Presbyterians in Washington Co., N. Y. When on his missionary tours in Canada he kept a minute journal of his daily life. On May 14, 1810, he left his L. I. home for one of these tours, and was gone five months. He was a week in making his voyage to Albany by sloop, and during this period thus writes: "Under this adverse providence, during these four days, I have had some gloomy reflections—a long journey before me—an entire stranger in the land to which I am sent—a wilderness to pass through before I reach missionary ground—my horse in the meantime oppressed by standing still on board, and starving for want of provisions. These considerations combined depressed my spirits, and rendered these four days gloomy. But I still enjoyed one consolation, I trusted that God, who called me to the mission work, would conduct me safely through." While becalmed opposite Coeymans on a Sunday, he and a couple of passengers took the boat and went ashore, and walked back to the church. Domine Westervelt was absent at Bethlehem, his other charge. Beattie obtained a horse and rode over to hear him, but arrived in time only to hear the application. After recess Beattie preached, and got back to the river in time to see the sloop sailing away. However, he made himself heard, and was taken on board. He gives a vivid description of the bad roads between Albany and Lake Ontario, and of the equally bad lodgings—"the worst roads that it is possible for the human mind to form any conception of;" "horrid bridges;" but the mosquitoes "were the occasion of more misery to me than all the rest of my difficulties combined;" and then his lodgings, "an old weather-worn log house covered with bark—a dismal inn to the weary traveler." His bed was the floor, but he could not sleep. "I was under the necessity of maintaining an arduous contest with an innumerable multitude of little nocturnal beasts which inhabited the place." The next day he "rode twenty miles to breakfast under a mosquito escort," and at length came in sight of his missionary field. But the roads were still worse in Canada. His horse lost a shoe, and became very lame. "The morals of the people are said to be very much corrupted, and there is little or no religion in the place."—Kingston.

Beattie, Robt. H., b. St. Andrews, Orange Co., N. Y., Aug. 26, 1815; U.C. 34; stud. theol. with Dr. Wylie in Philadelphia; lic. 1835 (supplied Milton, Pa., 35-6; Walden, N. Y., 39-42; Refd. Presbyt. W. Milton, N. Y., 42-54; Presb., Bethlehem, Orange Co., N. Y., 54-66; supply, New Windsor, 67-70; Milford, Pa., 70-2); Bloomingburgh, N. Y., 72-84; New Hurley, 1884, d.

Beattie, Robt. Hezekiah (s. of R. H. Beattie, above), b. Bethlehem, Orange Co., N. Y., Nov. 10, 1864; C.N.J. 85, P.S. 91, l. Presbyt. Hud-

son, 1891; ord. Cl. Orange, 91; teacher, Prot. Coll. Beirut, Syria, 85-9, Latin tutor, C.N.J., 90-1; Newburg (R.C.A.), 1891——

PUBLICATIONS: Articles in "The Interior," "The Christian Work," "The S.S. Times," "The Christian Intelligencer," "The Biblical World," etc.

BEAVER, JOS. PERRY, b. Tylersport, Pa., Mar. 1, 1858; Ursinus Coll. 80, Aub. Sem. 83; lic. Presbyt. Cayuga (Presbyt. 83-9); Nassau, 89-98, Buffalo, 98-1901, S.S. New Concord, 1901——

BECHGER, A. V. W., Holland Ch., N. Y. C., 1895; in the Netherlands, 1896, in London, Eng., 1897——

BECHTHOLD, AREND HENDRICK, b. at Amsterdam, Holland, 1822; arrived at Boston, Mass., Aug. 7, 59; lic. by North Suffolk Assoc., Mass., Dec. 16, 62; ord. by same, Feb. 11, 63; Miss. among the Hollanders in Boston Highlands (Roxbury), 59-66; Paterson, N. J. (True Dutch Ch.), 2d Holl., May 14, 66-7, July; Boston, Lenox St. Chapel, Jan. 19, 68-70, New York City (Holl. Ch.), 70-84; d. Nov. 15.

Mr. Bechthold had been superintendent during 1857-8 of the farm school named "Surinaamsche Mettray," in Surinam, W. I. (This is a kind of orphan asylum.) He afterward determined to become a missionary in South Africa in connection with a brother-in-law there. But arriving in Boston, sickness and death in his household, together with the lateness of the season, compelled him to wait till the following spring. Upon inquiry whether there were any Hollanders in Boston, he learned from Rev. Dr. Anderson, of the Warren Street Baptist Church, that there was a colony of Hollanders in Roxbury. These were sought out and religious services were begun on Oct. 27, 1859, which led to an earnest awakening among them, and the establishment of a Dutch church. Abner Kingman, a wealthy merchant, supported Mr. Bechthold, who labored both among the Dutch and Germans. This mission was under the care of the Springfield Street Congregational Church. Two years after (1861) a house of worship was built, since converted into a dwelling. Subsequently the firm of Sewall, Day & Co. built a large hall for these Hollanders on the corner of Ruggles and Parker streets. Rev. G. Vandekreeke, a graduate of Hope College, subsequently labored among them. On Feb. 20, 1873, a Dutch church was organized, under the name of the "Holland Congregational Church of Boston Highlands." Mr. Bechthold subsequently did a great work for fourteen years among the Hollanders in New York City. It was no light task to concentrate them from New York and suburbs, and maintain a church organization among them. But this was but a small part of his work. For many years he met the immigrants of every incoming Dutch steamer at Castle Garden, and spoke words of welcome to them. In that place he preached the Gospel to many thousands. He aided them in exchanging their money and tickets, and in forwarding them to their destination. Many who were in destitution were helped; the sick were cared for, and he wrote letters of information to their friends in Holland. He was a true helper of his people.

Beck, T. Romeyn, R.C. 1849; acting Prof. Latin in R.C. 59-60, N.B.S. 62.

l. Cl. N.B. 62; Chap. 13th Reg. N.J.V. 62-3, Prof. of Latin and Greek, Holland Acad., 63-5, Prof. of Latin and Greek in Hope College, 1865-85, also Lector in Biblical Criticism and Theology in Hope College, 67-85, Prof. in Dr. Gamble's Institution at Lytton Springs, Cal., 85-8, Prof. in a Gov. College, Yamaguchi, Japan, 88-94; died in Cal., May 22, 1896, D.D. by R.C. 1879.

He was a worthy scion of distinguished stock, named after his great-grandfather, Rev. Dr. Theodorick (or Dirck) Romeyn. For many years his father, Dr. Lewis C. Beck, was a Professor in Rutgers College. Mr. T. R. Beck studied law, and practiced in Chicago (1852-8), when he resolved to study theology. He was soon called to the then nascent Hope College, where his chief life work was done. For this position he was fitted in a peculiar degree through his varied experiences, his habits of study, his superior attainments, and his instructive courtesy. During twenty-two years he was a treasure to that institution in all its diversified interests. Moreover, he did not neglect ministerial duties. Hope Church had only recently been organized at Holland, Mich., and in its weak condition he gave his services as a Ruling Elder, also preaching with great acceptance as often as necessity required. When the Theological Department was created in Hope College, the General Synod appointed him Lector in Biblical Criticism and Philology, in which capacity he served for eight years. He was an earnest and enthusiastic student, dignified, yet genial and affable; gentle and unassuming, but firm in every principle; while he commanded, in a peculiar degree, the respect and affection of his people. In 1885 he sought a more southern residence for the benefit of his health, and continued his excellent didactic labors for three years in Dr. Gamble's Institution at Lytton Springs, Cal. He then went to Japan, and for six years taught with great success in a government college at Yamaguchi. At the same time he taught a Bible class, out of the scholastic hours. In 1894 he returned to California for his health, and died a couple of years after. See "Biog. Notice of Grads. of R.C.," 1897, 15.

Publications: "Baccalaureate Sermon at Hope College," 1883.

Becker, Chs. North Bergen and Hackensack, 3d, 1857-60, Naumberg and New Bremen, 1860-70.

Bedford, Charles Van Wyck, b. Glenham, N. Y., Mar. 14, 1871; N.B.S. 97; lic. Cl. Montgomery; Ghent, 2d, 1897——

Bedford, Edward (Hindoo), Arcot Sem. 1899; lic. Cl. Arcot; acting as an evangelist in India, 1899——

Beckman, Abram J., b. South Branch, N. J., Oct. 21, 1838; C.N.J., U.T.S. 70-72, 73-4; ord. Cl. Illinois, Nov. 4, 74; Norris, Ill., 74-75; S.S. Shokan and Shandaken, N. Y., 76-82; (Matawan, N. J., 82-84); South Branch, 85-87; (Allentown, N. J., 88-92), d. Ap. 4.

At the opening of the Civil War he enlisted and served as a soldier in the U. S. army. On account of physical infirmities, he had to cease from active labors. During the years that he was laid aside his great desire was to regain health sufficient to re-enter the pastoral work. He was an earnest, devout, faithful, and conscientious minister of the Word. He was ever

highly esteemed by the people among whom he labored. "Mints Gen. Syn.," 1892, 656.

Beekman, Jacob T. B., b. Ap. 11, 1801, U.C. 1822, N.B.S. 1825, l. Cl. Philadelphia, 1825; Middletown, N. J., 1825-36, w. c. 1836-47, Presb. Died 1875, Ap. 25.

Beekman, John Stotthoff, b. Middlebush, N. J., Oct. 19, 1833; C.N.J. 57; U.T.S. 57-8; P.T.S. 58-60; (serving Presbyt. chs. 63-70), S.S., Somerset, Kan., 70-4, (Presbyt. 74-88; Episcopalian). For details see Princeton Sem. Gen. Cat.

Beekman, Peter Stryker, b. Millstone, N. J., July 19, 1861; R.C. 84, N.B.S. 87, l. Cl. N.B.; Glenham, N. Y., 87-93, Currytown, 93-1901, Flatbush (Ulster Co.), N. Y., 1901——

Beekman, Theodore Amerman, b. South Branch, N. J., Nov. 18, 1856; R.C. 82, N.B.S. 85, l. Cl. Raritan; Columbia, 85-7, S.S. at Preakness, 87-9, Central Bridge and Howe's Cave, 89-93, Jerusalem, N. Y., and S.S. at Union, 1893——

Beidler, Fred. P., b. Reading, Pa., Oct. 28, 1824; Dickinson Coll. 2 yrs; Marshall Coll, 46, Mercersburg Sem. 49, lic. by Cl. Lebanon, G.R.C. 49; ord. Cl. Miami, G.R.C. 51; (laboring among North Carolina Germans, 49-52; at Pleasant Hills, Mo., teaching and supplying Presbyt. Ch. 52-3, supplying White Pigeon Ch. (Presbyt.) Mich., 53); South Bend, Ind., 53-4, teacher in Holland Academy, 54-5, Miss. Holland, Wis., 55, Ridgeway, 55-6, Macon, 56-7, w. c.

Bell, Goodloe Bowman, b. Reading, Pa., June 14, 1832; Y.C. 52, U.S. 59; Wawarsing, 1874-81. For other details see Gen. Cat. U.S. Died 1894.

Bellenger, Henry, b. 1789; Secession Church, 1827-9, Independent, at Sharon, Wynant's, and Pooster's Kill, 1829-1877, d.

Publications: "A Volume of Sermons," copy in Sage Library.

Bender, August Ferdinand, b. Brooklyn, N. Y., Aug. 7, 1874; Coll. Dept. Th. School, Bloomfield, N. J., 93, Theolog. Dept. 96, l. Presb. Newark; Newtown, 2d, L. I. (Ger.), 96-1901, (Steubenville, O., 1901——)

Benedict, Wm. A., Gilboa, 1856-7.

Benjamin, Chs. Frederic, b. Beekman, N. Y., 1872; R.C. 1898, N.B.S. 1901, l. Cl. Pokeepsie; Alexandria Bay, 1901——

Bennett, Asa, b. 1790; N.B.S. 1824, l. Cl. N.B. 1824; Schodack, 1824-8, Ovid, 1828-38, Constantine, 1844-5, d. 1858, Jan. 16. Sketch in "Ch. Int.," Feb. 4, 1858.

Benson, Aaron Wm., b. Cobleskill, N. Y., 1843; R.C. 71, N.B.S. 74, l. Cl. Schoharie; ord. by Presb. of Hamilton, Ontario, Nov. 28, 74; (West Flambora, Canada, 74-6, Rockford, Delano, Maple Plain, Long Lake, Minn., 1877, Minneapolis, 5th Presb. Ch., 78-9, White Bear Lake, Pine City, 80-2, Eden Prairie, 84-5, Yarkie, Mo., 87-8, Rush City, Minn., 88-90, Elim and Bethany chs., Minneapolis, 91-3, North St. Paul, Minn., 1896——. Also engaged in journalism on "The Western Presbyterian," Minneapolis.

Bentley, E. W., b. 1826, Y.C. 1850, East Windsor Theolog. Inst. 1854, lic. by Hartford 4th Assoc. 1854; Ellenville, 1854-80, w. c. Died 1886, Oct. 23.

He was a man of sterling worth, marked ability, cultivated powers, genuine piety, cheerful and kindly spirit. Ellenville was his only pastoral charge. There, in the providence of God, he was laid aside from the active work of the ministry. In ecclesiastical assemblies his influence told. He was often chairman of important committees. The reports he made were wise and quickly adopted.

PUBLICATIONS: "Hist. Cl. of Orange," 8vo, pp. 80, 1875. "Several Sermons." Many articles in the "Ellenville Journal," "Christian Intelligencer," etc.

Berdan, John, lic. by Seceders, 1830, Aquackanonck, sec. 1830-89, died.

BERG, HERMAN CASPARUS (s. of Jos. F. Berg), b. Philadelphia, Pa., Oct. 5, 1845; R.C. 66, N.B.S. 69, lic. Cl. N.B.; studied at Basel, Ger., 69-70, evangel. services, Mission House, Basel, 69-70; student at Tuebingen, 70-1; Rocky Hill, N. J., 72-8, College Point, L.I., 78-88, Bedford, Brooklyn, 88-95, Ellenville, N. Y., 1895——

PUBLICATIONS: Many sermons in "N. Y. Tribune" and "Brooklyn Eagle." Articles in "Ch, Int.," including a "Criticism on Acts 26:28."

Berg, Jos. Fred. (s. of Rev. Christian Fred. Berg, of Denmark, and Hannah Tempest, his wife, of England, Moravian missionaries), b. at Grace Hill, Antigua, W.I., June 3, 1812; educated in Moravian institutions at Fulnic, England, 1816-25; c. to U. S. 1825, and placed in the Moravian School at Nazareth, Pa Teacher of Chemistry, Nazareth, 1829, while pursuing theological studies. Lic. 1831, ord. and installed, Ger. Ref. Ch. Harrisburg, Oct. 2, 1835-7, Philadelphia (Race Street), G.R.C., 1837-52, Philadelphia, 2d, R.D.C., 1852-61, Prof. of Didactic and Polemic Theology, New Brunswick Sem. 1861-71, d. July 20. Also Prof. Evidences of Christianity in Rutgers College, 1862-7.

He was only seventeen years of age when appointed Teacher of Chemistry at Nazareth. While pastor at Harrisburg he was elected Professor of the Latin and Greek Languages at Mercersburg College, but declined. While pastor of the Race Street Church, he also studied medicine, and received the degree of M.D. from Jefferson Med. College. He was gifted with a vigorous mind, which was enriched and disciplined by careful culture and study. His acquirements embraced not only a knowledge of the classics and several modern languages, but in almost every department of literature and science there were few subjects which he had not diligently explored. His power of acquisition was realy encyclopædic, and he had the rare faculty of using, to advantage, when occasion required, his copious stores of knowledge.

As a preacher he had the elements that command attention, secure confidence, and achieve success. He did not aim to dazzle his hearers by a display of pulpit pyrotechnics. His was not that kind of eloquence that carries an audience before it. His style was solid, logical, persuasive, and instructive. He sought to reach the hearts of his hearers by first giving them a clear and intelligent comprehension of the truths embodied in the text, and then making a direct, pointed application of the same to their circum-

stances and wants. He had great copiousness, as well as a surprising felicity of diction; while his sermons were full of matter, they were irradiated by apt and beautiful illustrations, but all tending to the conversion of sinners and the edification of the church. His ministry was accordingly honored by the Master.

Dr. Berg excelled as a controversialist, although he had no relish for controversy. His retiring disposition and constitutional timidity made him prefer the more quiet fields of Christian work. But when duty bade him step out from the seclusion which he sought, there was no one who could battle with more earnestness and power in defence of the truth against the assaults of error. The famous discussion which took place a few years ago in Philadelphia between him and the noted infidel—George Barker—is still fresh in the recollection of very many in that city. Barker had been lecturing for some time previously against the Bible, and had attracted large audiences of those who either hated the Inspired Word or wished to find some ground to fortify themselves in their resistance to its claims upon them. He boldly threw out a challenge to all the ministers in Philadelphia to meet him in a public discussion of the inspiration of the Scriptures. So persistent, defiant, and even insulting was he that, lest it might be supposed that they were afraid to meet him and the cause of truth receive injury by their silence, the ministers in Philadelphia resolved that some one of their number should confront this boasting Goliath of infidelity. But who should be the man? The eyes of all were at once turned to Dr. Berg. With his characteristic modesty he declined the encounter, but at length yielded to their urgent importunities.

The discussion took place in one of the largest halls in the city, and was continued for several successive nights. The building was densely packed every evening, and the excitement was intense. Dr. Berg understood his man. He knew he had "a foe worthy of his steel"—one who was *primus inter pares* among the infidels of the age—a man of great learning, argumentative ability, and captivating eloquence. But having accepted the battle, Dr. Berg did not fear. He knew he had the truth on his side. He was thoroughly familiar with the evidences, both internal and external, of the divine inspiration of the Bible. He had studied his subject in all its aspects and bearings, and also understood full well the weak points in his adversary's side, and was thus able to anticipate and defend himself against the sophistries, the tricks, and subterfuges to which he would resort.

The discussion ended as was anticipated. The arrogant and boasting infidel, finding himself, for the first time, confronted by his equal in learning and debate, lost his equipose and vainly tried to recover himself from the strong and weighty blows dealt him by changing the points at issue; but Dr. Berg, with an unrelaxing grasp, held him to them. After struggling hard, Barker yielded up the contest. It was the first time he had met with defeat. There was great rejoicing among the friends of the Bible in Philadelphia at the result.

It is pertinent in this connection to say that Mr. Barker shortly after returned to England, his native land, where, by a wonderful providence, he was brought, under the tuition of the Holy Spirit, to review the grounds of

his belief, to renounce his infidel opinions, and to make an open profession of faith in Christ. A letter addressed by him afterward to a gentleman in Philadelphia, and which was published, contained his humble and penitential confession, and expressed his purpose to devote the remainder of his life to preaching the very Gospel which he had so long and strenuously opposed and vilified.

Dr. Berg had been drawn into other heated controversies, and, in the ardor of his impulsive nature, may have used harsher words than his judgment in calmer moments would have approved, but he afterward always regretted it, and he cherished no ill-feeling against any one to whom he had been opposed.

Dr. Berg was an uncompromising enemy of Popery, and for several years edited a quarterly magazine, in which with masterly ability he exposed the character of that corrupt church. In fact, amid the multifarious duties of his pastorate, he was constantly engaged in hard literary work. It was not in his nature to be idle.

As a pastor he was greatly beloved by his people. Always genial and cheerful, his presence was welcome in every household. It was especially during seasons of bereavement and affliction that his deep spirituality and loving Christian spirit made themselves felt with wondrous power in comforting and sustaining the sorrowing and the dying.

As a professor he met fully the expectations of his friends, and justified the wisdom of the highest ecclesiastical judicatory of the church in appointing him to the position. The students of the several classes under his instruction bear testimony to his faithfulness and ability. His wealth of learning, gathered by many years of previous hard study, were made tributary to the elucidation of the Scriptures.

He continued his literary labors after his appointment to the professorial chair. In fact, his pen was seldom idle. Periodicals, reviews, and newspapers received frequent contributions from his active and fertile pen. The "Intelligencer" is especially indebted to him in this regard, and the articles which he furnished its columns were highly appreciated. Most of his writings that were published in book form appeared during the time of his pastorate. Dr. Berg was a man of large acquirements and of cultivated tastes, an excellent, useful, and faithful minister of the Gospel, a kind and affectionate pastor, warm in his friendships, ardent and energetic in the discharge of duty, and whole-hearted in his devotion to the cause and kingdom of his blessed Lord. See "Dr. Appel's Recollections of a College Life," pp. 16-18. Also "Centennial of N.B. Sem.," p. 453.

Publications: "The Tree and Its Fruits," 1837. "Ancient Landmarks," 1838. "Christian Landmarks, or Centenary of G. R. C. Phil.," 1840. "The House of God and the Family Altar," 1840. "Lectures on Romanism," 1840. Several editions—"The Confessional," 1841. "Papal Rome," 1841. Series of pamphlets, pub. anonymously, entitled, "A Voice from Rome," "Rome's Policy toward the Bible," "The Pope and the Presbyterians," 1844; many thousands sold. "Translation of Deu's Moral Theology," 1842; 2d ed., 1856. A discussion at Lebanon, Pa., between N. Stein-

bacher and J. F. Berg, 1842, pp. 120. "History of the Holy Robe of Treves," 1844. "Oral Controversy with a Catholic Priest," 1843. "The Old Paths; or, A Sketch of the Order and Disc. of the Ref. Ch. Before the Reformation," 1845. "A Plea for the Divine Law Against Murder," 1846. "Mysteries of the Inquisition, etc.," 1846. "The Faithful Physician": discourse before students of Medical College, Philadelphia, Pa., 1849. "Reply to Archbishop Hughes on Decline of Prots.," 1850; more than 150,000 copies sold. "Exposé of the Jesuits," 1851. "The Inquisition—Church and State; or, Rome's Influence upon the Civil and Relig. Instit. of our Country," "A Prize Essay," 1851. "Trapezium; or, Law of Liberty vs. Despotism and Anarchy," 1851. "Jehovah Nissi; or, Farewell Words to 1st G. R. Ch. Phil.," 1852. "Vindication of the Farewell Words," 1852. "The Bible Vindicated Against the Aspersions of Jos. Barker," 1854. "Prophecy and the Times; or, England and Armageddon," 1856. "The Stone and the Image; or, The Am. Republic, the Bane and Ruin of Despotism: an Exposition of the Fifth Kingdom of Daniel's Proph.," 1856. "The Saints' Harp; or, Hymns and Spiritual Songs," 1856. "Abaddon and Mahanaim; or, Demons and Guardian Angels," 1856. "Cause and Cure of Financial Distress," 1857. "The Olive Branch; a Conservative View of Slavery," 1857. "Loyalty; or, Christian Obligation," 1859. "Paganism, Popery, and Christianity; or, The Blessings of an Open Bible." "The Second Advent of Christ not Pre-millennial," 1859. "The Evangelical Quarterly," 3 vols., 1860-2 (No. 4, of vol. 3, never published). "Farewell Sermon at Second Refd. Ch., Philadelphia," 1861. "Inaugural Address as Professor of Theology in New Brunswick Seminary," 1861; in "Ch. Int.," Oct. 3, 1861. "Valedictory Ser. Before the Students of Rutgers College," 1862. "Hist. and Lit. of Heid," "Cathechism, and its Introduction Into the Netherlands," "A Translation of Von Alpen," 1863 (this was also pub. in "Evan Quarterly.") "System of Didactic Theology: In MSS.," in Sage Library. "History of the Rebellion." "Second Coming of Christ," 1868; in "Ch. Int.," Feb. 1868, *et seq.*

Besides the above, he published books for children. "Bobbie, the Schoolmaster"—Children's stories; translations from Van Horne and the French. "Scripture Hist. of Idolatry," "A Series of Six Books for Children," "Winter Evenings at Home," "The Squirrel Hunt," etc. Newspaper articles are omitted.

Berg, Joseph Frederic (son of Herman Berg), b. at Tübingen, Ger., July 28, 1871; R.C. 92, N.B.S. 95, l. S. Cl. L. I.; Montgomery, N. Y., 1895-1902, Port Richmond, S. I., 1902—— Ph.D. 1895.

Publications: "Influence of the LXX on the Peshito Psalter," 1895. "A Dissertation Submitted for the Ph.D. in the University Faculty of Philosophy, Columbia College," "Sermons."

Bergen, John H. (colored), N.B.S. 1879, lic. by Cl. N.B. 79; ordained by same, 80, as a missionary colporteur; labored at Columbus, Ga., 80-3, when he joined the Southern Presbyt. Ch. Although he was an African and was blind, yet by simply having his lectures read to him he passed through the seminary in a creditable manner. This reading

was done largely by a lady of refinement. He died suddenly on Dec. 13, 1893.

BERGEN, JOHN TALLMADGE, b. on Bergen Island, Flatlands, N. Y., Sept. 21, 1860; R.C. 1883, U.T.S. 86, lic. by S. Cl. L. I.; S.S. at Steinway, L. I., 84-86; ord. by Cl. Ulster, 86; Shokan and Shandaken, 86-89, Hope Ch. Holland, Mich., 89-92, Brooklyn, South, 92-95, Robert Schell, Professor of Ethics and Evidences of Christianity in Hope College, 1895. Supplied Hope Church, 1900-1.

PUBLICATIONS: Correspondence to "Ch. Int.," 1895——

Berger, Martin Luther, b. Mellenville, N. Y., Aug. 12, 1839; Wms. Coll. 59, U.T.S. 59-62; ord. Cl. New Brunswick, June 10, 63; East Millstone, N. J., 63-5, Fishkill, N. Y., 65-8, Syracuse, N. Y., 68-75; San Francisco, Cal. (Presb.), 75-80, S.S. Hillsdale, N. Y., 81-3, Sec. McAll Mission in France, 83-6, Prof. Theol. in Straight Univ., New Orleans, La., 87-9; Cleveland, O. (Cong.), 91-5, traveling in Europe, U. S., and the East, 1895. D.D. by Straight University, 1887.

BERGMANS, JACOB C., b. Province of Friesland, Neths., June 4, 1861; Albion Coll., Mich.; Yale Div. School, 91, lic. by Western N. Y. Assoc. (Cong.); Perry, N. Y. (Cong.), 92-4, New York Mills, 95-1901, Gilboa, 1901——

BERNART, JAS. ELMENDORF, b. at Millstone, N. J., 1821; R.C. 1848, N.B.S. 1851, l. Cl. Phila., 1851; S.S. Upper Neversink, and Brown Settlement, 1851-4, Upper Neversink, 1854-6, Miss. at Boardville, 1856-77, pastor 1877-81, w. c.

Berry, James Romeyn (grandson of Jas. V. C. Romeyn), b. at Hackensack, N. J., March 8, 1827; R.C. 47, N.B.S. 50, l. Cl. Bergen; Piermont, N. Y., 50-2, Syracuse, 52-7, Kinderhook, 57-63, Jersey City, 3d, 63-8, Fishkill-on-Hudson, 69-70, (Montclair, N. J. (Presb.), 70-87), Rhinebeck, 87-91, d. June 5. D.D. by R.C. 1867. President of Gen. Syn. 1890.

As a man and a minister he was characterized by exceptional excellence. Of commanding personal presence, he attracted the attention of all who met him. But his qualities of mind and heart were even more conspicuous and challenged the confidence and regard of those who knew him well. Both heredity and environment exerted a favorable influence upon his early life. He was trained to be a student and a Christian; and the effect of this training was manifest through his entire career. In youthful years he developed noble qualities, and to the close of life illustrated the virtues of a matured manhood.

As a preacher, he was a clear thinker, a forceful writer and an effective speaker. He carefully studied his sermons, and felt that the best he could produce should be given to God and the church. At the same time his discourses were invariably practical and spiritual. The pulpit was to him a means to an end, and his efforts in connection with it were directed to the glory of God and the salvation of men. God honored him as an interpreter of the Word, and men loved to hear him preach.

But as a pastor, as well as a preacher, Dr. Berry was singularly suc-

cessful. His nature was sympathetic and his devotion to his people intense. Whatever service would promote the welfare of those to whom he ministered it was his delight to render. He never wearied in his endeavors to point souls to Christ in times of temptation and in seasons of sorrow. And by his profound knowledge of Scripture and his rich and ripened Christian experience he was enabled to lead many from darkness to light, and from death to life.

As a natural result of his ability and his piety, Dr. Berry was frequently summoned to serve the church at large. His counsel was sought by those who were entrusted with large interests, and his executive aid was solicited in behalf of many important enterprises. Only two days before his death he retired from the Presidency of the General Synod and preached a sermon on the occasion, which was characterized by marked earnestness and spirituality. At the close of this discourse, which will long be remembered by those who heard it, he quoted that stanza of Dr. Ray Palmer's hymn which the author repeated with his last breath:

"When death these mortals eyes shall seal
And still this throbbing heart,
The rending vail shall Thee reveal,
All glorious as Thou art."

The act was suggestive. In less than forty-eight hours he had passed through the vail and experienced the ineffable vision of Christ in His glory. It was a fitting close of a faithful ministry.

For him to live was Christ. For him to die was gain.—Rev. Dr. J. McC. Holmes. See also "Biog. Notices of Grads. of R. C.," 1891, p. 26; and "Mints. of Gen. Syn.," 1892, p. 647.

PUBLICATIONS: A number of sermons—One on death of President Van Buren, in "Ch. Int.," July 31, 1862. "Silence and Mystery," on death of President Garfield, 1881. "The Word of Life Is Near," 1881.

Berry, Philip (grandson of Jas. V. C. Romeyn, and brother of Jas. R. Berry), b. Hackensack, N. J., Feb. 16, 1837; R.C. 57, U.T.S. 57-58, N.B.S. 58-60, l. Cl. Bergen; ord. by Cl. Mich.; Grand Rapids, Mich., 60-61, Scotia, N. Y., 61-63; Sidon, Syria (Am. Bd.), 63-65; Athens, Pa., 65-72; became a Baptist, Sutton, Mass., 72-75, Belchertown, Mass., 75-77, Three Rivers and Palmer, Mass., 77-78, ed. of the "Nat. Baptist," Philadelphia, Pa., 78-83, Southampton, Pa., 83-88; died Aug. 23 1889.

He and a fellow student by the name of Schiebe visited Germany during one of the seminary vacations. On their return they were on the ill-fated steamer "Austria," which was burned at sea, with a loss of 600 lives, only 88 persons being saved. The Christian passengers held a prayer-meeting on the stern of the ship until the flames compelled them to jump overboard, when he and his friend mutually promised if either were saved to inform the family of the other. Berry was saved, but Schiebe was lost. Berry communicated the sad intelligence to Schiebe's affianced in Germany. In course of time she came to America and married Berry. Mr. Berry

was an accomplished swimmer, and sustained himself in the water for many hours, driving the seagulls away which darted at him. In time he was picked up by a passing vessel. His system, however, received a nervous shock from which it never fully recovered. "The Burning of the Austria" was subsequently published as a tract by the American Tract Society. In 1872 he became a Baptist, and was for five years editor of a Baptist paper. His health was not sufficient to enable him to bear the climate of Syria. See also "Biog. Notices of Grads., R. C.," 1890, 21.

Bertholf, see Bartholf.

Bertholf, Guiliam (William), b. in Sluis, Holland, and baptized there Feb. 20, 1656; lic. and ord. by the Cl. of Middleburg, Sept. 16, 1693; Hackensack and Acquackanonck (now Passaic), N. J., 1694-1724; supplied also, occasionally, the churches on the Raritan, Ponds, Pompton (Plains), Schraalenberg, Tappan, Tarrytown, Belleville, Staten Island, etc., 1694-1724. Died about 1726.

The value of the services of Mr. Bertholf to our American Reformed Church in its earlier periods was very great. Rev. Dr. David Cole has studied up his history minutely and traced his ancestry and descendants very fully. (See "Cole's Hist. of Church of Tappan," 1894.) He united with the Church of Sluis on April 4, 1677, and remained there until about 1683, when he and his wife, with three children, came to America. They first settled at Bergen, N. J., uniting with that church on Oct. 6, 1684. Subsequently they lived at Aquackanonck until about 1690. He appears as clerk and voorleser at Harlem the following year. But shortly after he bought land and settled at Hackensack. The Church of Hackensack had been organized in 1686 and that of Aquackononck in 1693. These churches had been so impressed with Mr. Bertholf's gifts as Reader and Comforter of the Sick, that they sent him to Holland, to the Classis of Middelburg, with the request to have him examined, licensed, and ordained as their pastor. This was done at the date as given above. Mr. Bertholf preached his trial sermon on Mat. xi, 28: "Come unto Me all ye that labor," etc. He reached his home again on Feb. 24, 1694, and began his ministry, which lasted for thirty years. It was a ministry of untiring faithfulness, and of phenomenal success, especially in the founding of churches. Until 1709 he was the only Dutch preacher in New Jersey, and had the sole spiritual charge of all the Holland communities in that state. The First Church of Raritan (now Somerville) was organized by him in 1699, and supervised by him till the settlement, in 1720, of Rev. T. J. Frelinghuysen, its first regular pastor. Then, too, at least three churches outside New Jersey received his ministrations and care from their beginnings to the end of his official life. Much preliminary work is now known to have been done by the settlers themselves, at Tappan from 1686 to 1694, at Tarrytown from 1680 to 1697, and at Port Richmond, S. I., for some time before 1700. But it was Domine Bertholf who finally brought all these communities to organization, and, till 1724, exercised over them a careful supervision. With especial minuteness of detail he watched over and guided the church at Tappan, which was within a short distance of his own home. And he also

started religious movements at Ponds, Pompton, Schraalenburgh, and Second River (Belleville), some of which did not take form in church organizations till he had himself passed away. He was a great lover of his Lord, and deeply consecrated to His service. The writer of this sketch knew, in his childhood, many aged people who had received, direct from contemporaries of Domine Bertholf, exalted testimonies to his personal character, his mental qualities, and his ministerial strength and faithfulness. His piety was deep, his judgment and tact superior, his grasp of the Bible clear and strong, his preaching reverent and spiritual, his intercourse with people cordial and magnetic, and his devotion to his work untiring. He lived in a quiet time, and left behind him no written books or pamphlets. His work was done as noiselessly as it was done faithfully, and had, therefore, almost faded from the church's knowledge. His descendants are very numerous, two ministers of the Reformed Church being among the number.—Rev. Dr. David Cole. See also "Cole's Bicentennial of Tappan," 1894, pp. 7-20; "The Bicentennial of Tarrytown," pp. 48, 49, 127-132; "Taylor's Annals of Classis of Bergen." The "Amsterdam Correspondence" has allusions to him in the letters of the other ministers, who did not altogether like his methods, and who assert that he was a follower of Jacob Coleman, the Labadist.

Bertholf, James Henry, b. at Fredonia, Chautauqua Co., N. Y., Aug. 15, 1840; R.C. 64, N.B.S. 67; Unionville and Greenburgh, N. Y., 67-70, New York City (De Witt Chapel, Collegiate Church), 70-83, Nassau, N. Y., 83-8, Marlboro, N. J., 88-1892, w. c.

Bethune, Geo. W., b. in N. Y. C., 1905; C.C. and D.C. 1823, P.S. 1826; (Miss. to colored people and sailors, Savannah, Ga., 1826), Rhinebeck, 1827-30, Utica, 1831-4, Philadelphia, 1st, 1834-6, Philadelphia, 3d, 1837-49, Brooklyn Heights, 1850-9, New York, 21st st., 1859-62, d. Apr. 28, at Florence, Italy. He also supplied the Am. Chapel, Rome, 1859-60.

He stood in the front rank of ministers of the Gospel. Originally endowed with a fine mind, and furnished with every possible facility for cultivating and furnishing it, he achieved a very high degree of success in the pulpit and elsewhere. A thorough master of English, of finished taste, fertile in thought, rich in illustration, skilled in dialectics, familiar with the stores of the past, yet with a quick eye to the present, a proficient in *belles-lettres*, he had almost every literary requisite for the composition of sermons. When to this it is added that he was sound in the faith and had his heart in the work, that he had a most musical voice, of rare compass and modulation, it is not wonderful that his reputation stood so high. He was a close and diligent student, and never was ashamed to confess it. His platform efforts were always impromptu, but for the pulpit he felt conscientiously bound to make careful and thorough preparation.

In occasional addresses he gave free play to his genial humor and ready wit (which he never did in the pulpit), and thus became a great favorite in all popular assemblies. He was unusually favored in the variety of his accomplishments. He had a nice ear for music, and sometimes composed sacred harmonies; he had a fine taste in painting and sculpture; he was an

accomplished Latinist and Grecian; he was familiar with a number of modern languages, some of which he spoke fluently; he was well read in the history of philosophy, and his general information was both extensive and accurate.

At an early age he betrayed a poetical genius, to which, however, he never gave full scope. His poetry is characterized more by delicacy of feeling and chasteness of diction than by power or poetic fancy, and nearly all the subjects chosen for his poems were of a religious character.

He was a man of very genial nature, sympathetic and companionable, destitute of formality and reserve, with a rich fund of anecdote and a sparkling wit, which gave a pungent zest to his conversation. He was the life of the social circle. Nor was this mere good-fellowship, for he had real kindness of heart, which was manifest in various effective ways to all who were near him.

The pulpit was the place where he loved to labor, and where he especially excelled and wielded his greatest power. His fame in his beloved work of preaching Christ is almost world-wide. For oratory he had a natural adaptation, which was very early shown. But he also studied the best authorities, and by wise culture and careful direction properly developed those qualities which God had given him, and the result was a natural, individual manner peculiarly his own. He was not cast in anybody's mould. He swayed large audiences at his will, sending an indescribable thrill through every chord of the heart as he pictured his various scenes; in his religious services he melted to tears, and in his popular addresses he convulsed multitudes with merriment.

He realized very deeply that his pulpit was a consecrated place, and that his work there, whether as the mouth of God to the people or as the mouth of the people to God, was of the most responsible character. Hence it was with him a matter of special concern that the highest possible interest should be given to every part of the service. The selection of his hymns or psalms was very carefully made, and these were read in a manner to give them the fullest effect on the hearer; and no man understood better than he how to accomplish this.

His devotional exercises were what they claimed to be—the outpouring of a full heart at the mercy seat, tenderly alive to all the interests with which he was charged, and especially making himself one with his people, whom he loved most tenderly. All was solemn, humble, simple, earnest, with no rambling into the field of fancy, no proclamation of his views on the conflicting theories of theology, no attempt to show how much he knew and how well he could exhibit it, but all was truly devotional. One felt, as he joined with him in prayer, that he was really holding converse with an infinitely holy Being, and occupied a place very near the throne, and was bowed down by its overpowering holiness.

So when he preached it was as a legate of the skies—as one appointed of God to minister in His name—as having a message from God to dying man, a word of consolation to the sorrowing, as well as of instruction to the ignorant. His preaching was eminently evangelical and Biblical, and

no hearer could avoid the impression that the treasures of the Gospel were inexhaustible.

Christ and him crucified was the theme in which he delighted and on which he expended all his strength. And learned as he was, having great literary treasures at command, yet his sermons were marked with the utmost simplicity. He was also courageous and faithful as a preacher. The fear of men did not influence him. Hence he was ever ready to proclaim the most humbling and unpalatable doctrines of the Word of Life, as circumstances required. He did not hesitate to assume whatever responsibility fairly belonged to a servant of the living God. His theology was that of the Reformation. Yet he was no stranger to the metaphysics or the philosophy of modern theologians and those of the German schools.

In his pulpit exercises a special importance was given to Scripture reading. He felt bound to honor, on all occasions, the Bible, and his care was so to read that men should feel that it was God's word they heard, and so to hear as to understand. His selections were most judiciously made with reference to the subject of his discourse, as was the case with the hymns chosen for praise, so that a perfect harmony reigned in the services of the sanctuary. Nothing was carelessly done or allowed to pass off in a slovenly manner. See "Fowler's Am. Pulpit," 398-400; "Duyckinck's Am. Cyc. Lit.," ii, 403; "Dr. Is. Ferris' Mem. Ser.," "Evang. Quarterly," iii, 297; "Drake's Am. Biog. Memoir, by Dr. A. R. Van Nest"; "Dr. W. J. R. Taylor's Disc. on Death of Bethune"; "Cent. of N. B. S.," 461, and Index.

PUBLICATIONS: "The Cross of Christ: The Only Theme of the Preacher of the Truth": Inaugural at Utica, 1831. "Hope for the Christian Mourner": A discourse on the death of the wife of Rev. A. M. Mann, 1833. "The Duty of Christian Ministers": An inaugural discourse, 1834. "Reasons for Preferring a Union with the Reformed Dutch Church": A sermon at the installation of Dr. Gosman, Philadelphia, 1835. "Our Liberties: Their Danger and the Means of Preserving Them," 1835. "Genius": An address before the Literary societies of Union College, 1837. "True Glory": A sermon commemorative of Stephen Van Rensselaer, 1839. "Leisure, its Uses and Abuses": A lecture before the New York Mercantile Library Asociation, 1839. "The Age of Pericles": A lecture before the Athenian Institute of Philadelphia, 1839. "The Child Samuel": A discourse delivered at the opening of the New York Orphan Asylum, 1839. "The Prospects of Art in the United States": An address before the Artists' Fund Society of Philadelphia, 1840. An address before the societies of the University of Pennsylvania, 1840. (See "Princeton Review," vol. 13, 307.) A discourse on the death of President Harrison, 1841. "The Eloquence of the Pulpit, with Illustrations from St. Paul": An oration at Andover, Mass., 1842. (See "Princeton Review," vol. 15, 173.) "The Living Redeemer," 1842. (In "Nat. Preacher.") "Duties of Educated Men": An oration before the literary societies of Dickinson College, 1843. (See "Princeton Review," vol. 16, 130.) Sermon before the Foreign Evangelical Society on the "Strength of Christian Charity," 1844. (In "Nat. Preacher," vol. 18; see "Princeton Review," vol. 16, 600.) "The Duty of a Patriot: With Allusions to the Life and Death of Andrew Jack-

son," 1845. "A Plea for Study": An oration before the literary societies of Yale College, 1845. "Early Lost, Early Saved": An argument for the salvation of infants, with consolation for bereaved parents; with original and selected poems, 1846. (See "Princeton Review," vol. 18, 371.) A volume of sermons, 1846. "A Word to the Afflicted," 1846. "The Fruit of the Spirit," 1846. (See "Princeton Review," vol. 18, 340.) "The Unity of the Church," 1847. "The Relation of our Sunday-school System to our Christian Patriotism": Annual sermon in behalf of the Sunday-school Union, 1847. (See "Princeton Review," vol. 19, 585.) "The Complete Angler; or, The Contemplative Man's Recreation," by Izaac Walton, and "Instructions How to Angle for a Trout or Grayling in a Clear Stream," by Charles Cotton. With copious notes, for the most part original, a "Bibliographical Preface," giving an "Account of Fishing and Fishing Books from the Earliest Antiquity to the Time of Walton," and a "Notice of Cotton and his Writings." To which is added an appendix, including illustrative ballads, music, papers on "American Fishing," and the most complete catalogue of books on "Angling," etc., ever printed. One vol., 12mo. "Part I," pp. 345; "Part II," pp. 239. New York and London. Wiley & Putnam, 1847. "The British Female Poets; with Biographical and Critical Notices," 1848. "The History of a Penitent": A guide for the inquiring, 1848. "The Doct. of Evang. Submission," 1848. "Nat. Preacher"—"Faith, Hope, and Victory," 1848. "Nat. Preacher"—"Lays of Love and Faith," 1848. "The Claims of Our Country upon its Literary Men": An oration before the Phi Beta Kappa Society of Harvard University, 1849. "The Cry of the Poor Man and its Answer": A sermon before the American Board, 1856. Address at unveiling of the Equestrian Statue of Washington, Union sq., N. Y. C., in "Ch. Int.," July 10, 1856. "Memoirs of Mrs. Joanna Bethune; with an Appendix, containing "Extracts from Her Writings," 12mo. "Thanksgiving and Thank-offerings," 1857. Address at the forty-second anniversary of the American Bible Society, 1858. Letter to President Buchanan, urging him to "Arrest the Progress of the Slave Power," "Christ at the Door" ("N. Y. Pulpit in Revival of" 1858.) "Expository Lectures on the Heidelberg Catechism," 2 vols., 1864. (The MS. of these sermons is in the Sage Library at New Brunswick; see "Princeton Review," vol. 36, 705.) A sermon on "Victory over Death and the Grave," 1874. (In "Pulpit Eulogies of Nineteenth Century.") "Letters": See "Van Nest's Life and Letters of Bethune and Todd's Life of Labagh."—Article in "Sprague's Annals on Dr. Brodhead."

We append the publications of his mother:

Bethune, Mrs. Joanna.—"Infant School Grammar," 18mo, pp. 132, New York, 1830. (Published anonymously.) "Life of Isabella Graham," abridged for the use of Sunday-schools, with portrait, 24mo, pp. 144, New York, 1834. "The Unpublished Letters and Correspondence of Mrs. Isabella Graham, from 1767 to 1814, Exhibiting her Religious Character in the Different Relations of Life," 1838. "The Ten Commandments," "Lord's Prayer," etc., "Analyzed and Explained," 18mo, pp. 72, New York, 1859.

Betten, Antonie Jacob, b. in Utrecht, Neths., July 19, 1813; ord. at Noorde-

loos, July 12, 1842; Noordeloos, S. Holland, Neths., 42-47; c. to the United States, w. c. Died Dec. 6, 1900.

He was one of the prime movers in the great tide of Christian immigration of Hollanders to the United States in the middle of the nineteenth century. He was associated with Van Raalte, Scholte, and others. He never took a ministerial charge in America, but was continually engaged in preaching the Gospel in Pella, Iowa, and surrounding mission stations. He left Holland, April 11, 1841, arriving at Baltimore in June, and at Pella, Iowa, on Sept. 2 of the same year. During the first years of his residence in Orange City he often preached in school houses, seven or eight miles out in the country. He also did the pioneer work of what is now the prosperous church of Newkirk, Ind. See also "Mints. Gen. Syn.," 1901, p. 1230.

Betten, Dirk Lawrence (grandson of A. J. Betten), b. Pella, Ia., Jan. 29, 1869; H.C. 90, Mich. University 91, N.B.S. 94; l. Cl. N.B.; Paterson, 1st Holland, 94-7, Brighton, N. Y., 1897——

Betts, Wm. Rowland Spalding, b. Troy, N. Y., Oct. 23, 1800; U.C. 1826, P.S. 30, (Phelps, N. Y., 31-4, Upper Freehold, N. J., 37-40, Mt. Holly, N. J., 41-2), Spottswood, 42-5, Leeds, 45-50, Athens, 50-5, Grahamville, 55-6, Shokan and Shandaken, 56-61, (Otisville, N. Y., 62-5, Presb.) Miss. in Ocean Co., N. J., 66-8. Died Sept. 28, 1883.

Betz, Wm. F., b. in Europe; a Miss. in India, of the Rhenish Miss. Soc., 1863-75, May; Lodi, N. J., (Hol.), 1875-8, went to Germany, and subsequently to Holland; Warnsveld, Holl., 1879-81, d. June 5.

Bevier, John H., b. 1805, studied under Westbrook, and N.B.S. 1831, l. Cl. N.B. 1831; Shawangunk, 1831-43, Ed. "Christian Intelligencer," 1843-52; Fordham, 1851-3, Glenham, 1853-60, Rensselaer, 1860-3, Rosendale, 1864-7, S.S. New Concord, 1867-73, Emeritus, Ap. 15, 73. Died Aug. 14, 1880. See "Ch. Int.," Aug. 26, 1880.

Beyer, Albert F., b. Gensungen, Groningen, Neths., Nov. 20, 1852; College Dept. of Ger. Theol. Sch., Dubuque, Ia., 76; Danville Theol. Sem., Ky., 79, lic. by Transylvania Presbyt. 78; ord. by Alton Presby. 79; (Fosterburg, Ill., Presb., 79-88); Silver Creek, German Valley, Ill., 1888——

Publications: Editor of "Der Mitarbeiter," a German monthly, the organ of the Classis of Pleasant Prairie, Ill., begun Apr. 15, 1900.

Beyer, Evert G., b. Jan. 14, 1856, in Iowa; Central Univer., Ia., 84, N.B.S. 87, l. Cl. N.B.; ord. by Presbyt. of Dubuque, 88; (Farley, Ia., 87-9, Coggon, Ia., 89-92, Littleton and Otterville, 92-3, Hazelton, 1893——

Beys, Henricus, b. at Dordrecht, 1675; matriculated at Leyden, Sept. 13, 1694, to study theology; matriculated again Aug. 27, 1701 (aged 27) to study medicine; ord. May 4, 1705; came to America 1705; Kingston, 1705-8; returned to Holland (Harlem and Fordham, Episcopalian, 1710-12); suspended by Classis of Amsterdam; restored to Dutch ministry, 1713; Curacoa, 1714-17..

After the departure of Nucella to London the church of Kingston wrote to the Classis to send them a minister (June 26, 1704). It was during this vacancy that Cornbury endeavored to foist Rev. Mr. Hepburn on the church

of Kingston, but without success. In the meantime Mr. Beys was accepted, ordained, and sent to Kingston. He and Antonides came together and endeavored to present their compliments to Cornbury on their arrival, when they met with very insulting treatment from him. (See "Beys's Journal" and the correspondence of the period.) Cornbury forbade him to preach. This ultimately led to legal action, and was one of the factors in the downfall and disgrace of Cornbury. Beys was styled by the Classis a young man of many good qualities, godly in deportment, and likely to make a very useful minister. But in his enforced silence at Kingston for a year or more, he became involved in a scandal which led to his return to Holland in 1708. He made no complaints against the church of Kingston, but suddenly left, without permission, and without defending himself, and went to England, where he received Episcopal orders for the Dutch people of Harlem and Fordham. Col. Lewis Morris had persuaded him to this step. Morris wrote to the Society for Propagating the Gospel on May 30, 1709: "I have used some endeavors to persuade the Dutch in my neighborhood into a good opinion of the churches of England and have had that success, that they would, I believe, join, a great part of them, in the sacraments and worship had they Dutch Common. Prayer Books and a man that understood their language." ("Dix's Hist. Trinity Church," i, 177.) This led to Beys's settlement among them. A conference of Dutch ministers was held at Kingston and a full account of all the circumstances about Beys sent to the Classis. The criminal charges were not proven. In Vol. viii, No. 11, of the Archives of the Society for Propagating the Gospel, are found the testimonials in favor of Mr. Beys and No. 12 contains his Memorial, proposing "to serve the vacant church of New Harlem to pave the way for introducing the Liturgy of the Church of England." He was regularly appointed thereto in 1712, but did not remain long on that field. The papers of the English Society would afford material for an interesting monograph on this episode. (See Riker's Harlem, 458-9, 472.) In 1714 Mr. Beys was again in Holland and was relieved of his censure for desertion of his office at Kingston and for becoming an Episcopalian! He was then sent as second pastor to Curaçoa. See many letters and documents under date in the "Amsterdam Correspondence," now in course of publication by the State of New York. "Doc. Hist., 4to, iii, 84. "Col. Hist." v, 326, 354. "Bolton's Hist. Westchester," ii, 332. "Waldron's Huguenots of Westchester and Parish of Fordham," N.Y., 1864.

Bielfield, H. From G.R. Ch. 1855, Ger. Ref. Harlem, 1855.

Billingsley. John Alver, b. Sharonville, O., Nov. 15, 1854; Waynesburg Col. 78; Y.T.S. 76-7, U.T.S. 78-80; ord. by Cumb. Presb., Miami, Aug. 27, 77; city missionary of Ref. C. in A. in N.Y.C., 79-81 (Oxford, Miss. (Cum. Presb.), 81); Manor Chapel of South Refd. Ch., N. Y. C., 82-90 Brooklyn (Presb.), 1891.

Bingham, Luther, b. at Cornwell, Vt., June 10, 1798, Mid. Coll. 1821 And. Sem. 25, lic. Essex Assoc. Mass., 25 (Marietta, O., 25-37, Cincinnati, 37-43, Williston, Vt., 43-51, Journalist, 51-77). Entered R.D.C., 55, Colporteur and connected with Bd. Pub. Died 1877.

While at Cincinnati he was agent in the temperance cause and editor of a temperance paper. As such at that time and in that locality, he had peculiar trials and conflicts to endure; but he stood boldly in defense of the cause in the face of fearful mobs and the enemy quailed under his influence. It was in the long and weary horseback rides over western prairies, to carry the tidings of salvation to the needy, that he laid the foundation of bronchial affections, which finally unfitted him for public speaking. He came to New York to find some means of supporting his family. He soon became deeply interested in the Fulton Street Prayer-meeting, and afterward acted as colporteur among the Union troops in South Carolina during the rebellion. He was the author, for about eighteen years, of the reports of the Fulton Street Prayer-meeting in the "New York Observer" and "Christian Intelligencer." He wrote certain chapters in Prime's "Power of Prayer." He published "Army Life, "Hospital Life," "Living Words from Living Men," "The High Mountain Apart," "The Young Quartermaster," "The Little Syracuse Boy," "The Little Drummer Boy," "Out of Darkness into Light," etc., etc. These practical and simple books did an immense amount of good."

Birchby, H. Gough, b. Euxton, Eng., 1853; La F. Coll. 81, U.S. 84, Presbyt. 84-92; Holland, Mich. (Hope Ch.), 1892-9. See "U.S. Cat."

Bird, Addison Caleb, b. Unionville, Westchester Co., N.Y.; educated, Mt. Hermon, Mass.; N.B.S. 1896; l. Cl. Westchester; Stanton, N. J., 1896——

Birdsall, Edward, b. in Williamsburg (Brooklyn), N.Y., Aug. 21, 1842; N.B.S. 80; l. Cl. Westchester; Three Bridges, N.J., 80-4, Addisville, Pa., 84-8, Schodack, N.Y., 88-92, Clifton, N.J., 92-1899, d. April 8. See "Mints. Gen. Syn. 1899, 570.

Birkby, John, b. at Yorkshire, Eng., 1792; Rotherham Coll., Eng., 18..; ordained by the Congregationalists (Earl Shelton, Leicester, Eng., 18..; Tockholes, Lancaster, Eng., 18..—35; Hanover, N.H., 1835-40); Gansevoort, 40-45, d. 1861. See "Manual of 1879"; "Ch. Int." May 30, 1861.

Birkey, Ab., b. 1806 (Detroit, Ger. Ref. 49-52), 2d G.D.R. Ch. N.Y.C. 52-65, d. 1867.

Bishop, Alex. Hamilton, b. at New Haven, Ct., 1810; Y.C. 30, P.S. 35, l. by Connecticut Assoc. Astoria, 40-53, d. 1854.

He was a remarkable man. To natural powers of a high order he added years of unceasing culture. He had explored the varied fields of literature and his views on most subjects were in advance of those of his age. Few knew the elevated standard which he had attained, for to all his intellectual cultivation there was joined a shrinking delicacy and an unusual reserve which did not reveal his true character. Independent of men and of their sentiments, he was frequently misunderstood. He was evidently maturing for high purposes (for all the results of his study and research were devoted to the glory of God and the good of man); but God took him in the midst of his usefulness and promise. His last words were, "I trust in the Gospel as I preached it."—Dr. M. S. Hutton.

Bishop, George Sayles, b. at Rochester, N.Y., June 28, 1836; A.C. 58, A.S. and P.S. 64, lic. Presbyt. Rochester, June, 1863; ord. by Presbyt. N.B. June, 1864 (Trenton, 2d, 64-66, Newburgh (Calvary), 66-72, Orange, 2d, 72-75, all Presbyt.); Orange, N. J., 1875——

D.D. by R.C. 1877.—Vedder Lecturer, 1885:

Topic: Common Sense and Faith. 1. God above Nature. 2. The Bible above Nature; Inspiration, Literal and Direct. 3. Creation above Nature. 4. Redemption above Nature. 5. Life and Resurrection above Nature.

Publications: "Truth immutable." Sheol: "The Revision Examined." "Why did God create?" "Genesis and the Creation Week." "Preterition; Justice of God in the Permission of Sin. Predestination and Elect Infants." "Election: a Popular Address." "Reprobation: God Glorified in the Vessels of Wrath." "The Doctrine of Grace." "The Spirit, the Revealer of Christ." "Shut up to the Faith," 1884. "Elements of Gospel Comfort." "Holy Baptism a True Sacrament." "The Holy Supper." "The Reformed Church a Rock." "Foundation Doctrines of the Reformed Church: Sermon preached by Appointed before Particular Synod and Published by their Request." "The Creed-Principle in Religion." "Eggshell of a Creed." Secularism and the Trusteeship." "Liturgy in the Reformed Worship," 1900. "The Pursuit of Holiness." "Fallen from Grace, or Foolish Galatians." "Enthusiasm." "A Plea for Revival." "The Question of the Second Advent." "Watch: the Second Advent." "Few that be Saved." "James Arminius; or, False to his Trust." "The Story of Arius: Another Higher-Criticism Man." "Jonah the Keystone of the Testaments." "Contradictions in the Bible." "Words for the Unsettled in Soul." About fifty editorials and articles in the "Sower and Gospel Field," 1877-8. Many contributions to the "Christian Intelligencer," "N. Y. Independent," "Southern Presbyterian Review" and to other magazines and newspapers on the current topics of the day.

Black, John, b. East Greenbush, N. Y., May 1, 1868; R.C. 98, N.B.S. 1901, l. Cl. Rennselaer; Easton, N. Y., 1901——

Blategen, J., b. Sept. 15, 1824, at Muelheim, Ger.; c. to America, 1848 (studied at Mercersburg, Pa., and Tiffin, O.; Linton, Ind.; Evansville, Ind.; Newton, Wis.; Mosel, Wis.; Boegers Store, Mo.; Centreville, Wis.; Menno, S. D.; all in R.C. of U.S.); Forreston, Ill., 80-5. Died.

Blair, Harlan Page, b. 1842; ord. 1876 (Congreg. Deer River, Copenhagen, Westmoreland, 18..-81); West Farms, 81-4, Germantown, N. Y., 84-7; d. Mar. 11. See "Mints. Gen. Syn.," 1890, 918.

Blair, Robert, J., b. in N. J., May 8, 1797; N.B.S. 1823, l. Cl.....1823; Miss. to Princetown and Guilderland (Helderbergh), 1824, Miss. to Salem, 1825, Princetown and Helderbergh, 1825-7, Helderbergh, 1827-30, w. c. 1858; d. Jan. 19.

He is remembered for his eminently consistent life as a Christian and as a minister of Christ, for the evangelical character of his preaching and his zeal. Meek and inoffensive as he was, few men have been more faithful in the discharge of pastoral duty, preaching the Gospel by the wayside and

On Feb. 16, 1660, he returned, "ordained to preach on water and on the land, and in all the neighborhood, but specially at Esopus." In three years his church had grown from 16 to 60 members. At the Indian massacre at Wiltwyck, in 1663, he acted most bravely, helping to drive away the savages.—"Doc. Hist.," iii, 581; "Col. Hist.," ii, 223; "Letters in Amst. Cor."

Bluhm, Conrad, b. Cleveland, O., May 11, 1867; Colorado Univer. 95, U.S. 97, ord. Cl. Bergen; Hoboken, 1st, 1897——

PUBLICATIONS: Several pamphlets.

Bodine, Geo. D. W., b. Aug. 20, 1836, Seneca Co., N. Y.; R.C. 61, N.B.S. 64, l. Cl. Geneva, Addisville, Pa., 64-8, Germantown, N. Y., 68-74, Bushnell, 74-79; d. 1880.

He had a most tender regard for the feelings and reputations of his brethren. When he could not speak well of them he was cautiously and charitably silent. As a pastor he was diligent, social, genial, faithful, and full of sympathy. Few men were better fitted to reconcile contending elements. Yet he was ever firm when duty required. As a preacher he was clear, methodical, independent, and strong. With firm health and long life he would have become eminently useful.

Boehme, John Philip, b. Hochstadt, Ger.; baptized there Nov. 25, 1683; teacher at Worms, 1708-15, at Lambsheim, 1715-20; c. to America, 1720; first Reader and subsequently Pastor at Falckner Swamp, Skippach and Whitemarsh, Pa., 1725-49; org. chs. at Conestoga, Lancaster Co., Pa., 1727; at Tulpehocken, 1727; also Pastor at Philadelphia, 1734-48; org. ch. at Oley, Pa., 1736. Died 1749.

Owing to the dearth of ministers in Pennsylvania, he assumed the office at the request of the people and administered the sacraments. When German ministers began to arrive, he sought correspondence with the Classis of Amsterdam, and was finally legally ordained in the name of the Classis, by the Dutch ministers in New York, Nov. 23, 1729. The correspondence and all the proceedings are entered in the "Minutes of the Collegiate Church," N. Y. C. Rev. Dr. T. W. Chambers made a translation of this material, and it was published in the "Mercersberg Review," October, 1876. The same documents, and many more pertaining to this matter, are found in full in the "Amsterdam Correspondence," now in course of publication by the state of New York. The Classis ratified all his acts done before ordination. He attended the first meeting of the Dutch Cœtus in 1738. He was most active in organizing the scattered German settlers in Pennsylvania into churches. He was one of the four ministers who organized the German Cœtus in 1747. His life was very active and very useful. "Van Horne's Hist. of Ger. Ch., Philadelphia." Dr. Jas. I. Good published a sketch of his life—"Early Fathers of Refd. Ch," 1897; and gives much material relating to him in his "Hist. of Refd. Ch. in U. S.," 1899.

BOEHRER, JOHN, b. in Germany, 1828; c. to America, 1847; studied under Guldin and others; lic. N. Cl. L. I., 1854; laboring at Astoria and Newtown, 54-6; West Leyden, 56-62, Jeffersonville, Thumansville, and

Milesville, 62-5, Naumberg and New Bremen, 68-74, Mina, 74-9, laboring for Am. Tract Soc., 79-86, Buffalo, 87-97, w. c.

Boel, Henricus (son of Tobias), b. Amsterdam, 1692; matriculated in Leyden University, Sept. 17, 1712, for the study of theology; New York, 1713-54; d. June 27. Officiated also frequently in all the neighboring churches.

He was the decided opponent of Frelinghuysen in his more evangelistic and revivalistic methods at Raritan. Domine Van Santvoord in his "Dialogue between Candidus and Consideraus," constantly refers to Boel, although not by name. Boel's brother, a lawyer, drew up the charges against Frelinghuysen for his evangelical preaching in a pamphlet of 150 pages, called the "Klagte," or "Complaint." Domine Boel was of an irascible temper, and even encouraged the disaffected in Goetschius' congregation at Jamaica. Yet the judicious course and amiable spirit of his older colleague, Du Bois, prevented any collision between them as colleagues. The obituary notice of Boel, July 1, 1754, in the "New York Mercury," refers to his great learning, his orthodoxy, and his ability in controversy. It also adds that he was a tender and affectionate parent, and a generous and charitable friend of the poor. "Amsterdam Correspondence," "Doc. Hist. N. Y.," iii, 576; "Eng. Mints. Ch. N. Y. Lib. B.," 43; "Collegiate Ch. Year-Book," 1883, 66. The dates in the obituary notice are not quite consistent. He had been pastor for forty-two years, and not thirty-seven, as there said. The "Leyden Catalogue" also fixes his birth at 1692, and not 1688. See also "Manual," of 1879.

Boelen, Hermanus Lancelot, Jamaica, Newtown, Oyster Bay, and Success, 1766-72, Oyster Bay and Newtown, 1772-80.

He was a Tory in the Revolution, and in 1780 returned to Holland. His warm prayers for the King exasperated the Whigs. He was a widower, accompanied by his daughter, and his language is said to have been too pure and high-flown for the people. He was of small stature, but had a stentorion voice. He did not attend the meeting for union in 1771, although earnestly exhorted to come by Dr. Livingston.—"Mints. Ch. N. Y., Lib. B.," 386, Eng. translation.

Boer, Henry K., b. Dalfsen, Neths., Aug. 12, 1845; H.C. 70, W.S. 73, lic. Cl. Holland; ord. by Cl. Grand River, 74, Apr. 8, as Miss. Pastor; Detroit and South Haven, 74-6, Buffalo and Dunkirk, 76-9, Albany (Hol.), 79-85, Maurice, Ia., 85-90, Coopersville, Mich., 90-2, Grand Rapids, 9th, 92-5, Hamilton, Mich., 95-1900, Chicago (N. W. ch.), 1900——

Boer, Nicholas (neph. of H. K. Boer), b. Drenthe, Mich., Mar. 21, 1872; H.C. 97, W.S. 1900, l. Cl. Holland; Jamestown, 2d (Mich.), 1900——

Boetcher, Wm. H. J. Brooklyn (Ger. Am. Refd.), 1898——

Bogardus, Cornelius, b. Sept. 25, 1780; studied theol. under Livingston, l. Cl. N. Y., 1808; Schenectady, 1808-12; d. Dec. 13.

Bogardus, Cornelius (nephew of Cornelius Bogardus, above), b. at Fishkill, 1785; U.C. 1816, N.B.S. 18, l. Cl. N.B.; Miss. to Madison and Warren Cos., N. Y., 18-20, Beaverdam, 21-5, Wynantskill, 26-32, Boght,

34-8, Gilboa and Conesville, 38-42, supplied Blenheim for a time, a teacher, 43-54, d. He published a treatise on the Mode of Baptism, 1821.

Bogardus, Everardus, b. Woerden (near Utrecht), 1607; matriculated in Leyden University, July 17, 1627, for the study of letters; Comforter of the Sick in Guinea, 16..-1632; ord. by Cl. of Amsterdam, June 14, 1632; New Amsterdam, 1633-47, resigned July 22. Sailed for Holland Aug. 16 on "The Princess." Drowned Sept. 27, 1647.

The first definite reference to New Amsterdam in the "Minutes of the Classis of Amsterdam" is in connection with the examination and ordination of Bogardus. It is an interesting specimen of the Dutch of that period, and runs as follows:

1632, Juni 7. Everardus Bogardus, die voor Sickentrooster is geweest in Guinea, heeft syne testimonia naar den Classis gepraesenteert, de welcke seer goet syn; en daarby versoeckt van den Classis peremptoir geexamineert te worden, welck versoeck hem is toegestaen, en sal toecomen Maandach geexamineert worden van D. Praesidie; met Conrado Clevio, die oock goede getuygenisse overgeleveert heeft.—Vol. iv, 22.

1632, June 7. Everardus Bogardus, who was formerly a Comforter of the Sick in Guinea, presented his testimonials to the Classis, which are very excellent. He then requested to be examined by the Classis *peremptoir* (*i. e.*, finally, for ordination), which request was granted him. Next Monday he will, accordingly, be examined by the Rev. (Domine) President, together with Conrad Clevius, who has also handed in good testimonials.—Vol. iv, 22.

The following Monday the examination and ordination occurred:

1632, Juni 14. Everardus Bogardus heeft een propositie gedaan over de woorden Pauli, Gal. v, 16, en is daarop tot examen togelaten worden. Conradus Clevius, die met hem soude geexamineert worden, . . . en beyde mogen tot den H. dienst gepromoteert worden.—Vol. iv, 23.

1632, June 14. Everardus Bogardus treated a proposition (preached a sermon) on the words of Paul, Gal. v, 16 ("Walk in the Spirit and ye shall not fulfill the lusts of the flesh"), and was thereupon admitted to the examination. Conrad Clevius, who was examined with him . . . and both are to be promoted to the Holy Ministry.—Vol. iv, 23.

In the "Minutes of the Synod of North Holland," at Alckmaar, Aug. 17, *seq.*, 1632, in the list of "Ministerial Changes" of the Classis of Amsterdam, we find, under the head of "Entered": "Everardus Bogardus, sent to New Netherland; Conrad Cleverus, sent to Pharnabruck."

For a long time Bogardus was thought to have been the first minister in New Netherlands, but see Michaelius. He arrived with Governor Van Twiller, in April, 1633, accompanied by Adam Roelandsen, a schoolmaster. The people of New Amsterdam had worshiped in a loft since 1626; but this

was now replaced by a plain wooden building like a barn, situated near the East River, in what is now Broad street, between Pearl and Bridge. Nearby a parsonage was also provided. Van Twiller's government was not what it ought to have been, and he received a severe reprimand from Bogardus, who styled him "a child of the devil," and threatened him with such a shake from the pulpit on the following Sabbath as would make him shudder. This coarse and unbecoming conduct was afterward charged against him.

He was a widower when he arrived, but in 1638 he married Anneke Jans, widow of Roeloff Jans. She was of Rensselaerwyck. Her first husband had received a valuable grant of land near Red Hook. He had been Overseer of the Orphans' Court (Surrogate) under the Dutch sway. ("Doc. Hist.," iii, 367.) He had also secured from Van Twiller a grant of sixty-two acres on Manhattan Island, a little northwest of Fort Amsterdam. This was the original conveying of the valuable estate north of Warren street, in New York, now in possession of the corporation of Trinity Church. It consisted of sixty-two acres, and was granted to Jans in 1636. After his death it passed to his widow, and upon her marriage with Bogardus it became known as the domine's *bouwerie*. It extended along the river from Warren to Christopher streets, and formed an irregular triangle. After Bogardus' death she continued in the city, and in 1654 the title to the farm was confirmed by Stuyvesant, and subsequently (1667) by the English Government. In 1671, William, for himself and brothers, Jan and Jonas, and two sisters, by their husbands, conveyed this farm to Governor Lovelace; but Cornelis did not join in this conveyance. On Nov. 15, 1705, the farm (then called the King's farm) was given by patent to Trinity Church. The ground on which the heirs rest their claim is descent from Cornelis, and that the title of the Colonial Government at the Revolution became vested in the people of the State of New York. See pages 22-25, 98, of this work.

Anneke Jans had four children when she married Bogardus—namely, Sarah, who married John Kierstead and afterward Cornelius Van Bussum; Catharine, who married John Van Brough; Fytie, who married Peter Hartgers, and Jan, who married Annetje Peters, in 1682. Four more were added by her second marriage—namely, William, who married Wyntje Sybrends; Cornelius, born 1640, who married Rachel De Witt; Jonas, born 1643, unmarried, and Petrus.

As early as 1638, Bogardus wished to go to Holland to answer Van Dincklagen's charges against him, but he could not be spared. He had a daughter married in 1642, which event, after several rounds of drink, was seized by the Governor as a fit opportunity to secure subscriptions for a new church building. Many of the subscriptions were bitterly repented of afterward, but without avail. (See page 24 of this work.) The domine protested against Kieft's murderous slaughter of the neighboring Indians in 1643; and two years later, when Kieft refused the right of appeal to the fatherland, the domine boldly denounced him from the pulpit, standing as he did on the side of the people's rights. Kieft had before this charged the domine with drunkenness and siding with the malcontents. The Governor and many of the officers now remained away from church services

and excited parties to drum and shout during service. At last Kieft cited Bogardus for trial and matters grew worse and worse till mutual friends interfered. After the arrival of Governor Stuyvesant to supersede Kieft, in July, 1647, both Kieft, with a large fortune, and Bogardus sailed in the same vessel to Europe to give an account to their superiors (Aug. 16, 1647). But by mistake they got into Bristol Channel and were wrecked off the coast of Wales and both were lost. Out of one hundred lives, only twenty were saved. His widow ultimately returned to Beverwyck (Albany), where she died in 1663. See "Amsterdam Correspondence," 1632-1650. "Col. Hist. N. Y.," i, 206, 299, 345, 417; ii, 144. The famous will of Anneke Jans was published in "Ch. Intelligencer," July 20, 1833. Forty or fifty years ago the following appeared:

"Domine Everat Bogardus' Bible.—Of the many curious documents which have been brought to public notice by the agitation of the Anneke Jans estate question, few, if any, possess greater interest than the Bible from which Domine Everat Bogardus, the husband of Anneke Jans, preached during his ministry, and which is now in possession of the family of Mr. George H. Lewis, residing at 11 Pine street, in Poughkeepsie, whose wife was a Bogardus and a lineal descendant of Domine Everat Bogardus. The Bible has been handed down through several generations and is a volume which, from its peculiar family associations, possesses great interest. It is a fine specimen of printing and binding in Holland in the sixteenth century and is admirably preserved. It is a massive, strong volume, being a foot and a half long, one foot wide and half a foot thick, with covers half an inch in thickness, bound on the corners with heavy brass mountings, ornamented. It is printed in Holland Dutch and contains elaborate marginal readings. The name of Everat Bogardus, in large, legible writing, appears on the inside of the front cover and underneath some other writing, the meaning of which we could not make out, it being in Low Dutch. On the inside of the book cover there is a record dating from 1687, which, although we were unable to translate, evidently refers to family history. The book bears date of 1543. Several years ago, in time of the Anneke excitement in 1837, we believe this book caused a great deal of interest, and a complete history of it was given by an Ulster county paper. The present owner has recently refused five hundred dollars for it." —Poughkeepsie Press.

All the extant documents and letters connected with Bogardus are now in course of publication with other ecclesiastical material, by the State of New York. Further particulars about his family could no doubt be found at his birthplace. Bogardus is the Latinized form of Bogart. The "Journal of New Netherland," found in "Doc. Hist. N. Y.," iv, 4-11 (8vo ed.), and in "Col. Docs. N. Y.," i, 179-188, covers part of the period of Bogardus's ministry. See also the Histories of O'Callaghan and Brodhead.

Bogardus, Francis M. (s. of Cor. Bogardus, No. 2), b. Boght, Albany Co., N. Y., April 19, 1836; R.C. 60, N.B.S. 63, lic. Cl. L. I.; Greenbush, 63-9, Westerlo, 69-72, Mohawk, 72-6, Brookfield, Ct., 77-80, Palisades, 80-8, Bloomingdale and St. Remy, 88-90, Cortlandtown, 90-5, w. c.

Bogardus, Henry James, b. Fishkill Landing, N. Y., Feb. 15, 1858; R. C. 78, N.B.S. 81, lic. by Cl. Westchester; grad. of N. Y. University College of Medicine, 1883, intending to go as a missionary; but finally settled down to the practice of medicine in this country.

Bogardus, Nanning. Helderbergh, 1830-3, Fort Plain, 34-5, S.S. at Plattekill; Woodstock, 38-42, Sharon, 46-8, Westerlo, 49-50, Gallupville, 52-6, S.S. Canastota, 58-9, S.S. Spraker's Basin, 61-6, d. 1868.

Bogardus, Wm. E., son of Cor. Bogardus, No. 2, b. Cohoes, N. Y., June, 1834; R.C. 60, N.B.S. 63, l. N. Cl. L. I.; Middleburgh (S.S.), 63-4, Unionville and Greenburgh, 64-7, supplied Stuyvesant Falls, 67-8, Miss. to Norris, Ill., 68-9, Cuddebackville, 70-4, Saddle River, 74-84, Oakland, 84-8 (Pleasant Plains, Presbyt., 88-90), Fairfield, 90-2, Brookdale, 1892——

Publications: "Hist. Refd. Ch. Brookdale, N. J.," 1901.

Bogardus, Wm. R. (cousin of Cor. Bogardus, No. 2), U.C. 1813, N.B.S. 16, l. Cl. N.B.; New Paltz and New Hurley, 17-28, New Paltz, 28-31, Aquackanonck, 31-56, resigned, d. 1862.

Few servants of Christ in the American Church have been more abundant in labors and in substantial spiritual results. Unaffectedly modest and retiring, he was best known and best beloved in the two charges in which he had labored. He always spoke of New Paltz and Hurley, where he first settled, as his first love. Two hundred and eighty were received into the church during the fifteen years of his ministry among them. He was a fearless, faithful, sound expositor of the word of God. There was an unction, too, in his delivery, a silvery clearness in his tones of utterance, that caught the ear of the listless hearer and went thrilling home to the awakened conscience and the believing heart. Besides this, he was instant in season and out of season. He was faithful and earnest in his every duty. In his intercourse with his flock there was a suavity combined with native dignity which attracted all classes and ages. He was every whit a Christian gentleman. In his appointments he was scrupulously punctual. In pastoral labors he was abundant and indefatigable. He was peculiarly happy in his offices to the sick and bereaved. There was a spiritual power in his pastoral ministrations which, in connection with his labors in the pulpit, must account for the unusually large number of souls brought into the kingdom by his ministry. Sweet and melting and often overpowering, were his addresses at the communion table. He was always prominent, too, in every good work. He was the pioneer of the temperance reform in Ulster County. When the parsonage barn was raised, he dared to introduce the innovation of dispensing with the use of liquors on such occasions. On an inverted hogshead were placed, instead of the death-dealing poison, a pitcher of cold water and a bundle of temperance tracts. As his end drew near not a shadow or fear disturbed him.

Bogart, David Schuyler, b. in N.Y.C. 1770; C.C. 1790, studied theol. under Livingston, l. by Synod of R.D. Churches, 1792; Miss. along the Hudson and to the North, as far as St. Croix, 1792, Albany, as an assistant, 1792-6 (Southampton, L. I., Presbyt.), 1796-1806, Bloomingdale, 1806-7

(Southampton again), 1807-13, Success and Oyster Bay, 1813-26, d. 1839.

As a student he was zealous and indefatigable. His researches extended to many departments of science and literature. He sought in them all truth rather than mere knowledge. He, therefore, ever stood forth as the fearless and uncompromising advocate of truth. He habituated himself to read the Greek Testament, so as to feel the idiomatic force of the original. He was conspicuous for uncommon quickness of perception, great clearness in the presentation of his views, facility of diction and a graceful and impressive oratory. His frequent contributions to literary journals of the city, his extensive private correspondence and his public ministrations were all characterized by this abiding and unconquerable love of truth. In temperament he was cheerful, kind and generous and in deportment uniformly bland and affable. To these qualities of heart and intellect was united a memory of surprising vigor and tenacity, from whose rich stores his friends might derive instruction and gratification, ever new and ever interesting. Several sermons of his were published. His daughter Elizabeth (pseudonym "Estelle") wrote extensively for the "New York Mirror." Four of her prose tales were honored with prizes. Specimens of her poetry may be seen in "Griswold's Female Poets," besides a volume of Fugitive Poems, 1866. She died May 12, 1879, aged 83.

Bogert, Nic. I. M. R.C. 1864, N.B.S. 67, l. Cl. N.Y.; Metuchen, 67-70, w. c. (White Haven, Pa., Presbyt. 76-81, Bellport, L. I., 81-4), Clover Hill, 84-96, Woodlawn Chapel, Brooklyn, 1900——

Bogert, Samuel, studied under Froeligh, l. 1804, d. 1868.

Boggis, Henry, Highlands, N. J., 1887-9, Woodstock, N. Y., 91-5.

Boice, Ira Condict, b. in Piscataway township, Middlesex Co., N. J., June 28, 1803; D.C. 23, N.B.S. 26, l. Cl. N.B.; Salem and Union, 26-9, Bergen Neck, 29-44, Claverack, 44-59, North Hempstead, 59-70, d. 1872, Oct. 5.

As a man he was transparently honest, straightforward and upright, without guile and without hypocrisy. Firm in his convictions, resolute in his purposes, tender in his sensibilities, he combined strength with gentleness, vigor of principle with warm-hearted sympathy, the dignity of a Christian with the polish and courtesy of an accomplished manner that invited both respect and affection.

No man who knew him could ever suspect him even of cherishing sinister designs or of seeking his own advantage at the expense of others. There was a nobility in his nature which grace exalted and refined; and a practical sense that was seldom or never betrayed into the choice of unmanly methods to secure transient ends. Because of these qualities, he was loved and esteemed in a most unusual degree by ministers and good people, who were happy enough to know him well. Wherever he went he carried sunshine in his face and pleasure in his smile. Benignity looked out from his eyes and grace seasoned his conversation with all the amenities that can beautify social intercourse. Few ministers have been more enriched than

he was with the trustful affection of companions and associates, and some of these were princes indeed in the clerical ranks, who could have and did have many friends, not one of whom did they love more than Ira C. Boice.

The preaching of our departed friend was in a sense the reflection of his personal character.

Bolks, Seine, b. near Linden, Overyssel, Holland, April 30, 1814. Studied under Van Raalte; Hellendoorn, Holland, 1834-47; c. to America; Overyssel, 51-3, Grand Haven, 53-5, Milwaukie, 55-61, Chicago 1st, 61-2, High and Low Prairie, 62-5, Zeeland, 65-71, Orange City, 71-8, Emeritus, d. June 16, 1894.

His life covered the period of the five pioneer pastors and leaders who in 1846-7 led the exodus of Hollanders to the West. In his boyhood he had witnessed the successful struggle for the establishment of a free church in the Netherlands. His natural gifts and early consecration transformed the shepherd boy into a minister of Christ. The urgency of the times permitted but a few months of preparation. In large measure he attributed to Van Raalte, his instructor, the molding of his character and the shaping of his future course. On their way to Michigan he and his companions passed the winter of 1847-8 in Syracuse. Upon reaching his destination they settled the town of Overyssel, Mich. He was a wise and safe counselor to his people in their temporal affairs as well as in their religious life. He advocated the union of the new emigrants with the Reformed (Dutch) Church, to which he was always faithfully devoted. His preaching was markedly evangelical and large blessings attended his labors everywhere. He was intimately acquainted with every member of his flock. He was a man of prayer, of strong faith and of commanding presence. His ministry lasted nearly sixty years. He was the last survivor of the original pioneer ministers of the Holland emigration of 1846-7. "Mints. Gen. Syn." 1895, 207.

Bollenbacher, Jacob, b. at Kirschroth, Germany, July 25, 1847, c. to America, 68, engaged in Sunday-school work, 68-77. Studied for the ministry at Franklin, Wis.; ord. by Ger. Ref. Ch., 79. (Ger. Ref. Chs. 79-1893.) Hope Ch. at George, Lyon Co., Iowa, March, 93; died Nov. 17, 1893.

Bolton, Jas., b. Doe Run, Pa., Dec. 26, 1826; U.C. 51, U.S. 53, 1. Presb. of Brooklyn; Fordham, 56-65, Colt's Neck, 65-78, Greenville, 82-4, West Farms, 84-8, Lodi, 2d, 88-90, Stanton, 90-5, w. c.

Bombin, John, b. Allenstein, Ger., Jan. 7, 1858; University of Koenigsberg; N.B.S. 91, lic. by Cl. N. Y.; ord. by Cl. Bergen, 91; Hackensack, 3d (Ger.), 1891——

Bondet, Daniel, b. 1654, French Ref. Boston and Worcester, 1686-95, also Miss. to the Indians at New Oxford, Mass., 1689-95, New Rochelle, 1696-1709, visits England and receives Episc. ordination, New Rochelle again, 1709-22. Also Miss. to the Mohegans, 1716-22, died.

He had fifty Indian communicants. Col. Heathcote says: "He is a good man and preaches very intelligibly in English, which language he uses every third Sabbath, when he avails himself of the Liturgy. He has done a great

deal of service since his arrival in this country. His pay is only £30 per year." "Doc. Hist. N. Y.," iii. 77, 84, 560-573; "Col. Hist. N. Y.," v. 326, 354. "Collections of Huguenot Soc.," Vol i.

Bonney, Peres B. R.C. 1857, N.B.S. 1861; became Presbyterian. Died.

Bonrepos, David, French Ref. New Rochelle, 1688-96, supplied New Paltz occasionally, 1696-1700, Fresh Kill, Staten Island, 1696-1717, died 1734. See "Van Pelt's Hist. Sermon and Baird's Daille," 96; also "Collections of Huguenot Soc."

Boocock, William Henry, b. Sept. 21, 1863, at Birmingham, England; R.C. 85, N.B.S. 88, l. S. Cl. L. I.; Flatbush, Grace Chapel, 86-99, Bayonne 1st, 1899——

Bookstaver, A. Augustus. R.C. 1866, N.B.S. 69, l. Cl. Orange; Glenville, 2d, 1870-1, w. c.

Bookstaver, Jacob, b. at Montgomery, N. Y., Feb. 9, 1817; R.C. 37, N.B.S. 40, l. Cl. Orange; Minisink, 41-7, Teacher at Belleville, 47-8, d. Dec. 11. See "Manual," 1879.

Booth, Eugene Samuel, b. Aug. 16, 1850, at Trumbull, Ct.; R.C. 76, N.B.S. 79, ord. by Cl. N.B., June 26, 79; left New York for Japan, Sept. 5; sailed from San Francisco, Oct. 4 and reached Nagasaki, Dec., 79; in charge of Ferris Seminary, Yokohama, 1882——

Borden, Edmund W. From Presbyt. Ch.; De Spelder, Mich., 1883-7.

Borgers, Herman, b. in Netherlands, Nov. 13, 1844; H.C. 68, W.S. 72, lic. Cl. Holland; ord. Presbyt. Chippewa, 73 (S.S. North Bend, Wis., Presb. Nov. 72-3, Ap., pastor to Feb., 74); Cedar Grove, Wis., 74-81, Polkton, 1881-3, Greenleafton, 86-93, w. c.

Bork, Christian, b. in Berlin, Prussia, March 11, 1758; stud. under Bassett, l. Cl. Albany, 1795; Lawyerville and Sharon, 1796-8, Schodack and Bethlehem, 1798-1803. Union, Union Village and Schodack, 1804-8, Franklin St., N.Y.C., 1808-23, d. Sept. D.D. by 2, C. 1811.

His baptismal name was George Christian Frederick. His father, an officer in the Prussian army, died of a wound received before his son Christian was born. He was religiously educated by his mother, and at the age of fourteen was confirmed in the Lutheran Church. Nothing is known of him further, until about his eighteenth year, when an event occurred which influenced the whole of his subsequent life. Attending to some business for his mother, when about thirty miles from home, he was seized by the agents of government and pressed into the military service and was sent with others to this country to aid the British in subduing the United States, which had just declared themselves free and independent. Under these circumstances he left his fond and excellent mother and the land of his birth and embarked, never again to revisit the scenes of his childhood and youth. The next year, 1777, the troops to which he belonged joined a part of Gen. Burgoyne's army. After Burgoyne and his army surrendered at Saratoga, he, with many of the German troops, chose to remain in this country. He left the British army shortly after they departed from Albany; and, having been educated at Berlin, he took charge of a school a few miles from the city, on the road to Kinderhook. He joined a regi-

ment of New York State Levies, under the command of Colonel Marinus Willett, in the spring of 1781, having the post of an orderly sergeant; and was honorably discharged from this service on the 29th of December, in the same year.

About this period and probably while yet in the army, it pleased the Lord to call him effectually under a sermon, preached in a barn in the Manor of Livingston, by the Rev. Dr. Livingston, who had left the City of New York on account of the war. While in the army, Bork often collected a number of soldiers around him on the Lord's day, to whom he read considerable portions of the Bible. After his discharge from the regiment of Col. Willett, he continued to teach school for about twelve years.

It is said that his sermons were remarkable for the rich abundance of Scriptural quotations which he introduced. And, while he was truly bold and zealous in his Master's service, not shunning to declare the whole counsel of God, he nevertheless delighted to speak of the power, the grace and the love of the Saviour, concerning which he had large experience. In short, he seemed to have much of the spirit of the ancient martyr whose dying exclamation was, "None but Christ! none but Christ!"—Rev. C. C. Van Cleef. See also "Sketches in Sprague's Annals," by Drs. Hardenbergh and Matthews.

Borst, John W. R.C. 1861, N.B.S., d. 1864.

Bosch, Fred. S. C., Bloomfield Academical Dept.; N.B.S. 1901, l. Cl. N.B.; Chapin, Iowa, 1901——

Bouma, Peter A. J., W.S. 1890, l. Cl.....Grandville, Mich., 90-2, Grand Rapids, 4th, 91-4, Boyden, 94-8, Chicago (Gans), 1898——

Bourne, Geo., b. 1780, at Westbury, England; Homerton Sem., London, 1804, lic. 1804 (settled in Virginia and Maryland, 1804-.., Germantown, Pa., Presbyt., 18..-.., Principal of Academy at Sing Sing, and Pastor of Presbyt. Ch., 18..-.., Quebec, Canada, Cong. Ch. 18..-33 (S.S.), West Farms, 1839-42, d. 1845.

He possessed an athletic frame and robust constitution and always enjoyed vigorous health. Coming in contact with the institution of slavery in the South, he bore his testimony against it with directness, intrepidity and boldness, both orally and by the press. He was subjected to great opposition and severe trials. He also became, in Canada, an earnest opponent to Romanism, being one of the pioneers in the discussions of the day. After 1833 he lived in New York City; and, while supplying the Houston St. Chapel and vacant churches, he edited, for some years, the "Protestant Vindicator." He was a frequent contributor to periodicals and to the press; was an author, and also secured the republication of many valuable works, editing them himself. His knowledge of books and of general literature was extensive. He died suddenly in the office of the "Christian Intelligencer," from heart disease. His principal publications are: "A Picture of Slavery," "Lectures on the Church of Christ" and "Illustrations of Popery." His son, Wm. Oland Bourne, has published several volumes, and among them "The Hist. of the Pub. School Soc. of N. Y. C.," 1870. He died 1901.

deal of service since his arrival in this country. His pay is only £30 per year." "Doc. Hist. N. Y.," iii. 77, 84, 560-573; "Col. Hist. N. Y.," v. 326, 354. "Collections of Huguenot Soc.," Vol i.

Bonney, Peres B. R.C. 1857, N.B.S. 1861; became Presbyterian. Died.

Bonrepos, David, French Ref. New Rochelle, 1688-96, supplied New Paltz occasionally, 1696-1700, Fresh Kill, Staten Island, 1696-1717, died 1734. See "Van Pelt's Hist. Sermon and Baird's Daille," 96; also "Collections of Huguenot Soc."

Boocock, William Henry, b. Sept. 21, 1863, at Birmingham, England; R.C. 85, N.B.S. 88, l. S. Cl. L. I.; Flatbush, Grace Chapel, 86-99, Bayonne 1st, 1899——

Bookstaver, A. Augustus. R.C. 1866, N.B.S. 69, l. Cl. Orange; Glenville, 2d, 1870-1, w. c.

Bookstaver, Jacob, b. at Montgomery, N. Y., Feb. 9, 1817; R.C. 37, N.B.S. 40, l. Cl. Orange; Minisink, 41-7, Teacher at Belleville, 47-8, d. Dec. 11. See "Manual," 1879.

Booth, Eugene Samuel, b. Aug. 16, 1850, at Trumbull, Ct.; R.C. 76, N.B.S. 79, ord. by Cl. N.B., June 26, 79; left New York for Japan, Sept. 5; sailed from San Francisco, Oct. 4 and reached Nagasaki, Dec., 79; in charge of Ferris Seminary, Yokohama, 1882——

Borden, Edmund W. From Presbyt. Ch.; De Spelder, Mich., 1883-7.

Borgers, Herman, b. in Netherlands, Nov. 13, 1844; H.C. 68, W.S. 72, lic. Cl. Holland; ord. Presbyt. Chippewa, 73 (S.S. North Bend, Wis., Presb. Nov. 72-3, Ap., pastor to Feb., 74); Cedar Grove, Wis., 74-81, Polkton, 1881-3, Greenleafton, 86-93, w. c.

Bork, Christian, b. in Berlin, Prussia, March 11, 1758; stud. under Bassett, l. Cl. Albany, 1795; Lawyerville and Sharon, 1796-8, Schodack and Bethlehem, 1798-1803, Union, Union Village and Schodack, 1804-8, Franklin St., N.Y.C., 1808-23, d. Sept. D.D. by 2, C. 1811.

His baptismal name was George Christian Frederick. His father, an officer in the Prussian army, died of a wound received before his son Christian was born. He was religiously educated by his mother, and at the age of fourteen was confirmed in the Lutheran Church. Nothing is known of him further, until about his eighteenth year, when an event occurred which influenced the whole of his subsequent life. Attending to some business for his mother, when about thirty miles from home, he was seized by the agents of government and pressed into the military service and was sent with others to this country to aid the British in subduing the United States, which had just declared themselves free and independent. Under these circumstances he left his fond and excellent mother and the land of his birth and embarked, never again to revisit the scenes of his childhood and youth. The next year, 1777, the troops to which he belonged joined a part of Gen. Burgoyne's army. After Burgoyne and his army surrendered at Saratoga, he, with many of the German troops, chose to remain in this country. He left the British army shortly after they departed from Albany; and, having been educated at Berlin, he took charge of a school a few miles from the city, on the road to Kinderhook. He joined a regi-

ment of New York State Levies, under the command of Colonel Marinus Willett, in the spring of 1781, having the post of an orderly sergeant; and was honorably discharged from this service on the 29th of December, in the same year.

About this period and probably while yet in the army, it pleased the Lord to call him effectually under a sermon, preached in a barn in the Manor of Livingston, by the Rev. Dr. Livingston, who had left the City of New York on account of the war. While in the army, Bork often collected a number of soldiers around him on the Lord's day, to whom he read considerable portions of the Bible. After his discharge from the regiment of Col. Willett, he continued to teach school for about twelve years.

It is said that his sermons were remarkable for the rich abundance of Scriptural quotations which he introduced. And, while he was truly bold and zealous in his Master's service, not shunning to declare the whole counsel of God, he nevertheless delighted to speak of the power, the grace and the love of the Saviour, concerning which he had large experience. In short, he seemed to have much of the spirit of the ancient martyr whose dying exclamation was, "None but Christ! none but Christ!"—Rev. C. C. Van Cleef. See also "Sketches in Sprague's Annals," by Drs. Hardenbergh and Matthews.

Borst, John W. R.C. 1861, N.B.S., d. 1864.

Bosch, Fred. S. C., Bloomfield Academical Dept.; N.B.S. 1901, l. Cl. N.B.; Chapin, Iowa, 1901——

Bouma, Peter A. J., W.S. 1890, l. Cl....Grandville, Mich., 90-2, Grand Rapids, 4th, 91-4, Boyden, 94-8, Chicago (Gans), 1898——

Bourne, Geo., b. 1780, at Westbury, England; Homerton Sem., London, 1804, lic. 1804 (settled in Virginia and Maryland, 1804-.., Germantown, Pa., Presbyt., 18..-.., Principal of Academy at Sing Sing, and Pastor of Presbyt. Ch., 18..-.., Quebec, Canada, Cong. Ch. 18..-33 (S.S.), West Farms, 1839-42, d. 1845.

He possessed an athletic frame and robust constitution and always enjoyed vigorous health. Coming in contact with the institution of slavery in the South, he bore his testimony against it with directness, intrepidity and boldness, both orally and by the press. He was subjected to great opposition and severe trials. He also became, in Canada, an earnest opponent to Romanism, being one of the pioneers in the discussions of the day. After 1833 he lived in New York City; and, while supplying the Houston St. Chapel and vacant churches, he edited, for some years, the "Protestant Vindicator." He was a frequent contributor to periodicals and to the press; was an author, and also secured the republication of many valuable works, editing them himself. His knowledge of books and of general literature was extensive. He died suddenly in the office of the "Christian Intelligencer," from heart disease. His principal publications are: "A Picture of Slavery," "Lectures on the Church of Christ" and "Illustrations of Popery." His son, Wm. Oland Bourne, has published several volumes, and among them "The Hist. of the Pub. School Soc. of N. Y. C.," 1870. He died 1901.

Boyd, Hugh M. U.C. 1813, N.B.S. 30, Saratoga, 30-3, Schaghticoke, 35-41, d. 1846.

Boyd, John Campbell, b. Albany, N. Y., 1836; C.N.J., 55, Caughuawaga (Fonda), 65-70. See "Princeton Sem. Cat." for other details.

Boyd, Joshua, b. Goshen, N. Y., March 10, 1785; U.C. 1814, studied theology with Dr. McDowell, of Elizabeth, N. J.; lic. Presbyt. Elizabeth, 1826, Miss. to Roxbury and Middletown, N. Y., 26-7, to Herkimer and Fallsburgh, 27-8, Rotterdam, 1st and 2d, 28-36, Rotterdam, 2d, 36-40, Middleburgh, 40-42, Germantown, N. Y. 42-49; d. Nov. 3, 1874. See "Manual of 1879."

Boyse, Wm. Miss. to Woodstock and Ashoken, 1826-9, Woodstock, 29-37, d. 1853.—"Mag. R.D.C.," ii, 376. He published a small volume—"Writings and Letters, Religious, Historical and Pastoral," 1838.

Brace, Frederick R. L. Cl. N.B. 1860. 1861 Presbyt.

Bradford, John M. (s. of Rev. Ebenezer, Bradford, of Danbury), b. May 15, 1781, at Hanover, N. J.; Brown Univ., 1800, studied theology under Dr. Ashbel Green, of Philadelphia; lic. Presbyt. Philadelphia, 1803; tutor in C.N.J., 1803-4, Albany, 1805-20; died 1827, March 27.

He was a man of fine appearance, dignified manners and was an eloquent and impressive preacher. Few men have been better fitted by natural endowments for the position of a public speaker. His voice was uncommonly melodious and his gesticulation dignified and graceful. His style was rich and yet chaste; and his sermons were compositions of a high order. For years he commanded large audiences and was reckoned among the distinguished pulpit orators of the day. He was elected a trustee of Queen's Coll. 1807. "Mag. R.D.C., i, 72. "Sketch in Sprague's Annals," by Dr. Matthews. "Johnson's Sketch of Ch. Albany," 28.

Publications: "The School of the Prophets: A Sermon before Bd. Supts.," 1813. (This contains valuable historical notes on Phillip's Academy, Dr. Mason's Sem., etc., with the important address of Gen. Syn., 1807, to the churches.) Also a "Sermon on the Struggle of the Dutch for Emancipation," 1814, and "The Word of Life," 1817. Art. on Dr. Linn in "Sprague's Annals."

Bradford, W. J. Lysander, 1849-55.

Bradshaw, Archibald Harmon, b. Indianapolis, Ind., Aug. 18, 1870; Franklin Coll. Ind., 92; P.S. 95. Vermilye Chapel of N. Y. Collegiate Ch. 95-1900, Assist. Pastor, 29th St. Ch., N. Y. C., 1900——

Branch, Henry, New Haven, 1869-72.

Brandow, John Henry, b Windham, N. Y., Sept. 20, 1853; R.C., 83, N.B.S. 86, l. Cl. Greene; Mohawk, 86-88 (Oneonta, N. Y., 88-95, Presbyt.), Schuylerville, N. Y., 1895——

Publications: "The Story of Old Saratoga," 1901.

Brandt, Henry W. N.B.S., 1862, l. Cl. N.B. 62; Miss. to Belgium, 62-65, Miss. in South Africa, 1865-1890.

Brett, Cornelius (s. of P. M. Brett), b. in N. Y. C. Nov. 25, 1842; N.Y.U. 62, N. B. S. 65, l. S. Cl. L. I.; Flatlands, 65-70, Newark, 2d, 70-73, Montgomery 73-76, Bergen, 1876——

See Brick Ch. (Montgomery) Memorial, p. 82.

Publications: "Address at Funeral of Rev. Dr. B. C. Taylor," 1881; "Sermons; at 50 Anniver. of Settlement of Dr. P. D. Van Cleef," 1900. "Contributions to the Press," "Add. at 150th Anniv. of Ch. of Montgomery, N. Y.," 1882.

Brett, Philip Milledoler (grandson of Dr. Milledoler), b. in N.Y.C. 1818: R.C. 1834; N.B.S. 1838, l. Cl. N.Y. 1838; Nyack, 1838-42, St. Thomas, W.I., 1842-46, Mt. Pleasant, N. Y., 1846-51, Tompkinsville, 1851-6, d. D.D. by R.C. 1858.

In his charge on Staten Island he entered with zeal on the work of building up the church, after the new organization at Stapleton had been formed. His earnest piety, tireless energy, warm sympathy, genial friendship and manly frankness soon won all hearts and gathered many friends around him. Few pastors have succeeded so fully in obtaining and retaining the affection and confidence of their people. In a ministry of eight years there were added 157 persons to this church, 114 being on profession of their faith.

Dr. Brett was of a dignified and noble presence; his features ever wore an expression of attractive gentleness, which drew the heart even of childhood to him. The little ones of the flock had multiplied assurances that they were cherished in his heart as objects of his tenderest interest, for whose pleasure he was ever devising plans, and for whose souls he watched with untiring devotion.

He was suddenly stricken down, after having preached a sermon preparatory to communion. For four months he suffered before he died. His people testified of him that he was all that they could have wished him to be—affectionate, zealous, faithful and self-sacrificing.

Says Dr. Matthews, "He was a very successful and able minister, of an elevated tone of piety, of great consistency of character, universally beloved and respected both in his own congregation and out of it. He discovered a peculiar fondness for the great leading doctrines of grace, which formed a prominent staple of his discourses. Toward the close of his days there was a peculiar maturity and heavenly mindedness about him which seemed to betoken his early departure. He had a clear, lucid mind and his ministrations were greatly blessed. His affectionate manner gave special power to his ministrations."

His wife (a great grand-daughter of Domine Ritzema) became a victim to the yellow fever at St. Thomas. Dr. Brett received a second pressing invitation to settle again on that island, but declined. That people then requested him to print them, at their expense, a volume of his sermons. This he did under the title, "A Souvenir of a Three Years' Ministry in R.D.C. of St. Thomas," pp. 334. New York: 1856. He was also editor of the "Staten Island Chronicle," 1856-8. Several other sermons of his are printed, among which we mention "The Mutual Responsibilities of Pastor and People" and "The Retrospect: Two Sermons," 1854, 1855.

Brink, Henry Wells, b. Kaatsban, N. Y., July 3, 1875; R.C. 96, N.B.S. 99, l. Cl. Ulster; West New Hempstead, 1899——

Brinkerhoff, Geo. G., b. at Closter, N. J., 1761; studied under Meyer, Romeyn and Froeligh, l. by the Synod of D.R. Chs. 1788; Miss. to the north, 1789, Conewago, Pa., 1789-93, Kakeat and Ramapo, 1793-1806, Ramapo, 1806-7, Sempronius, near Owasco, 1808-13, d. Also Miss. to Genesee County, 1796.

His congregation at Conewago was broken up by the almost total emigration of his people to Kentucky and the Genesee County, N. Y. Many of his letters and documents are with his grandson, John M. Brinkerhoff, of Moravia, N. Y. He was a constant correspondent of Van Harlingen, Froeligh, etc., 1786-1810. See "The Family of Joris D. Brinkerhoff: a Genealogy," 1887. See also "Manual of 1879."

Brinkerhoff, Jas. G., b. 1796; studied under Froeligh, 1819; Montville, 21-4, seceded, suspended (Montville, 24, English Neighborhood, 24, Montville, 25-8, Montville and Paramus, 28-30, Paramus and Clarkstown, 30-40, Paramus, 40-44, Mt. Morris, 1844-..). Died 1879.

Brock, John R., b. 1831, at Newbury, Vt.; R.C. 59, N.B.S. 62, l. Cl. Passaic; West New Hempstead, 62-5, Spring Valley, 65-9, w. c., d. 1872, Aug. 7.

Brodhead, Jacob, b. at Marbletown, N. Y., May 14, 1782; U.C. 1801, tutor in U.C. 1802, studied theology under Froeligh and D. Romeyn, l. Cl. Albany, 1804; Rhinebeck Flats, 1804-9, New York, 1809-13, Philadelphia, Crown St., 13-26, New York, Broome St., 26-37, Flatbush, Ulster Co., 37-41, Brooklyn, Central, 41-6, d. 1855, June 5. D.D. by Q.C. 1811. Elected a trustee of Q.C. 1812.

Having dedicated himself to God in his youth, he kept his vow steadily until the end. So far from losing the warmth of his love, it grew with his experience and knowledge of his Saviour. No one could look on his marked, pleasing features, expressive of thought and feeling, his tall, manly frame and his easy, prompt movement, without recognizing a sound mind in a sound body. Frank, generous and kind, he appeared what he was. Keenly sensitive, he could not disguise his feeling of wrong; and courteous himself, he expected courtesy. With less quickness of nerve and emotion, he would have lacked that appreciation of others which was his chief charm, and that perception of fitness which was his chief talent. Vanity was too mean a vice to reach him; but with less grace in his heart, he would have been proud. When he gave you his hand, you knew that his heart came with it, and his smiles or his tears were as natural as a child's.

He was firm, yet not impassible; consistent, yet never pragmatical; steadfast in faith and virtue, but free from exacting bigotry and petty scrupulosities; fearless in censure of vice and error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young and delighting to take little children up in his arms; open to approach and winning in his advances; so mingling freely with all classes, but ever mindful of his allegiance to the kingdom which is not of this world, he proved not less in the common duties of

daily life than in the fellowships of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures and contemplation of eternal things.

To say he never had an enemy were poor praise, for he followed the Crucified; yet no scandal ever clung to his name, no blot rests on his memory, nor even an eccentric folly impairs the pleasantness of the image he has left on our minds. In his personal friendships he was true and constant. He shrank from no responsibility which Providence laid on him. He preached the Gospel in its simplicity. His style was an unusual compound of didactic statement, glowing illustration and pathetic ardor. In Philadelphia he had control over crowds of hearers, unparalleled in the history of that city and rare in modern times. Thousands hung weeping on his utterances and hearts long obdurate broke in penitence, as he pleaded with demonstration of the Spirit. Yet he never truckled to vulgarity of taste, or prejudice, or passion; never pleased the gross ear by invective or caricature, never scoffed at the recorded wisdom of pious experience, nor acted the pantomime of droll or clown. He was ever solemn, earnest, reverent of God and respectful to man. Tenderness was especially his characteristic. Having that almost instinctive skill to reach the more sensitive chords of the human heart, he could not restrain his emotion while he probed the torpid conscience or applied the balm of Gilead to the bleeding spirit. He delighted to preach on scriptural narratives, exhibiting the humanity common to us all, and making his hearers feel the applicability of the moral. But a man of such strong feelings lives fast; and though he was clear, interesting, impressive to the end, it could not be expected that he would retain all the enthusiasm of his palmy prime; but the age that sobered mellowed him and his older hearers liked him not the less; and his last charge, relinquished in his sixty-fifth year, was more fruithful than the first.

His ministry was more successful, it is thought, than that of any other minister in the annals of our church. During thirty-four years he received the average number of twenty-four persons annually into the church on profession of faith. Some of his churches were also new or feeble when he took charge of them. See "Commem. Ser. by Dr. Bethune"; "Address by Dr. T. De Witt"; "Sketches in Sprague's Annals by Drs. Bethune and Van Santvoord" and in "Gunn's Livingston," Ed. 1856, p. 391. "Van Santvoord's Discourses and Miscellanies," 1858. "Collegiate Ch. Year Book," 1892, 95.

PUBLICATIONS: Several sermons of his were published: "Introductory," Philadelphia, 1813. "A Plea for the Poor," 1814; for the benefit of the Female Hospital Soc. "A Discourse on Education," 1831. An address at the interment of Rev. G. A. Kuypers, 1833, and a few others. "A New-Year Memorial"; sermon in Crown St. Ch., Philadelpha, 1826. A sermon before Gen. Synod, in "Mag. of Refd. D. Ch.," October, 1826. "Thanksgiving Sermon," in Broome St., N. Y. C., 1830.

His son, Hon. J. Romeyn Brodhead, is well known for his historical zeal and skill. He prepared a brief sketch of the R. D. Ch. in N. Y., 1854 (ap-

pended to Dr. De Witt's Hist. Disc.), 2 vols. of his "Hist. of State of N. Y." (1609-1691) are pub. Vol. iii yet in MSS. "Introduction to Col. Hist. of N. Y." "Address before N. Y. Hist. Soc.," 1844. "Report as Hist. Agent in Europe to Legislature," 1845. "Address on the Commercial Hist. N. Y.," 1859. Many papers in proceedings N. Y. Hist Soc.

Brodhead, Wm. H. S.S. at Woodside, 1880-2.

Broek, Dirck, b. in Netherlands, Feb. 5, 1835; R.C. 61, N.B.S. 64, l. Cl. Holland; Graafschap, 65-70, Saugatuck, 70-5, Cleveland, 75-6, Polkton, 76-80, Holland, 3d, 80-8, Detroit, 88-92, Grandville, 1892——

Publications: Many articles in "De Hope." On editorial staff of "De Hope," 1895——

Broek, John, b. Nieuw Leuzen, Overyssel, Neths., July 28, 1841; H.C. 68, W.S. 71, l. Cl. Holland; ord. by same, 72; Beaverdam, Mich., 72-84, Milwaukee, Wis., 84-93, South Holland, 1893——

Broekstra, Marinus E. Theolog. School, Kampen, Neths.; W.S. 1897, l. Cl.....; Hull, Ia., 97-1900, Grand Rapids, 7th, 1900——

(Broeffle, J. L. (or Preffle), Canajoharie, 1784-8, Schoharie, 1788-98?)

Brokaw, Abram, b. 1761; Q.C. 1793, studied theol. under Livingston; Owasco, 1796-1808, Ovid, 1808-22, susp.; seceded, d. 1846, July 17.

Brokaw, Isaac P., b. at Middlebush, N. J., July 27, 1845; R.C. 66, N.B.S. 69, l. Cl. N.B.; Newark, East, 69-74, South Bergen, 74-9, Dec., Freehold, 2d, Jan., 1879——

Publications: Occasional sermons.

Brokaw, Ralph Watson (brother of Isaac P. Brokaw), b. at Middlebush, Feb. 14, 1855; R.C. 74, N.B.S. 77, l. Cl. N.B.; Herkimer, 77-82, Belleville, 82-8 (Springfield, Mass. (Hope Cong. Ch.), 88-98, Utica, 1st Presbyt.), 98——

Publications: Sermons, articles in various periodicals, "Memorial of Rev. G. H. Griffin, of Springfield, Mass."

Bronk, Robert, b. at Coxsackie, 1789; C.N.J. 1810, N.B.S. 13, l. Cl. N.B.; Washington and Boght, 13-23, Washington (or West Troy), 23-34, d. 1837. See "Manual," of 1879.

Bronson, Asahel, b. 1794; ord. 1816; Wyantskill, 1833-6, Fairfield, 36-8, Easton, N. Y., 38-9, Amity, 40-2. Died 1882.

Bronson, Oliver. U.C. 1845, Kinderhook, 54-7, Presbyt.; d. 1860.

Brooks, Jesse Wendell, b. Cheshire, Ct., Sept. 26, 1858; R.C. 81, U.S. 84; ord. by Cong. Manhattan Assoc., Oct. 28, 84 (Bay Shore, L. I., 84-7, Brooklyn, Stuyvesant Av., 87-8); East New York, 88-94, Irving Park, Chicago, 94-8, Sec. Am. Tract Society, Chicago, 1898——Ph.D. by U.N.Y., 1889.

Publications: Magazine and Review articles.

Brower, Cornelius, b. in N. Y. C., 1770; C.C. 1792, studied under Livingston, l. Cl. N.Y., 1793; Poughkeepsie and Stoutenburgh, 1794-1808, supplied Hyde Park, 1808-12, Prof. in High School at Utica, and S.S.

at Frankfort, 15-33, supplied frequently Arcadia, Gorham, and Tyre, 33-45.; d.

During all the latter part of his life he did the work of an evangelist, and from his home in Geneva supplied many churches around. He allowed no inclemency to prevent his fulfilling his appointments. Courteous to all, showing no private resentments, never obtrusive, his gravity was without moroseness and his cheerfulness without levity. He was a thorough classical scholar and mathematician. He possessed an extensive Biblical knowledge and was well read in the standard religious works of the last century. His mental qualities were mild and steady, rather than brilliant or dazzling. He was more desirous of being useful than popular. He had his severe conflicts with temptation, but triumphed over them.

Brower, Stephen H. Studied theol. under Livingston, l. 1806; Greenwich, N. Y. C. (S.S.?), 1806-7.

Brower, Thomas. Schenectady, 1715-28; d.

Brown, C. 1840.

Brown, Frederic Adolphus Miller, b. N. Y. C., Sept. 27, 1835; U.C. 1860; U.T.S. 1863 (ord. by 3d Presby. N. Y., May 15, 1864; Parsippany, N. J., 1863-6; Delhi, N. Y., 1866-82, Little Falls, N. Y., 1882-7); Poughkeepsie, 2d, N. Y., 1887-9 (New Haven, Ct., 1st Presb., 1890——), D.D. by U.C., 1888.

Brown, Henry J., l. Cl. Philadelphia, 1859; Miss. to Battle Creek, 1859-62; Episcopalian.

PUBLICATIONS: Sermon on "Temperance in Relation to Current Events," 1859.

BROWN, JOHN ALEXANDER, b. Newtownards, Co. Down, Ireland, Ap. 18, 1865; New Windsor College, Md., 1893, P.S. 96, lic. by Presbyt. West Jersey (Presbyt., Williamstown, 96-99), Jersey City, Van Vorst Ch., 1899——

PUBLICATIONS: "Remarks at 50th Anniv. of Settlements of Dr. P. D. Van Cleef," 1900.

Brown, Samuel Robbins, D.D., b. at East Windsor, Conn., June 16, 1810; Y.C. 32, Columbia Sem. S.C. and U.S. 38, l. by 3d Presbyt. N. Y. 38; also teacher in N. Y. Inst. for Deaf and Dumb, 34-8; Manager of the Morrison Chinese School for Boys, at Canton, China, 38-47; returned to America, Owasco Outlet, 51-9; voyage to Japan, May-Nov., 59. Kanagawa, 59-63; Yokohama, 66-7, Miss. teacher and acting pastor of 1st Refd. (Union) Ch. in Japan, 62-7; voyage to America, April-July, 67, supplying Owasco Outlet, 68-9; voyage to Japan, Aug.-Oct., 69; in charge of a government school at Nigata, Oct., 69-70; teaching and also translating the Scriptures at Yokohama, 70; returned to America, July, 79; died at Munson, Mass., June 19, 1880.

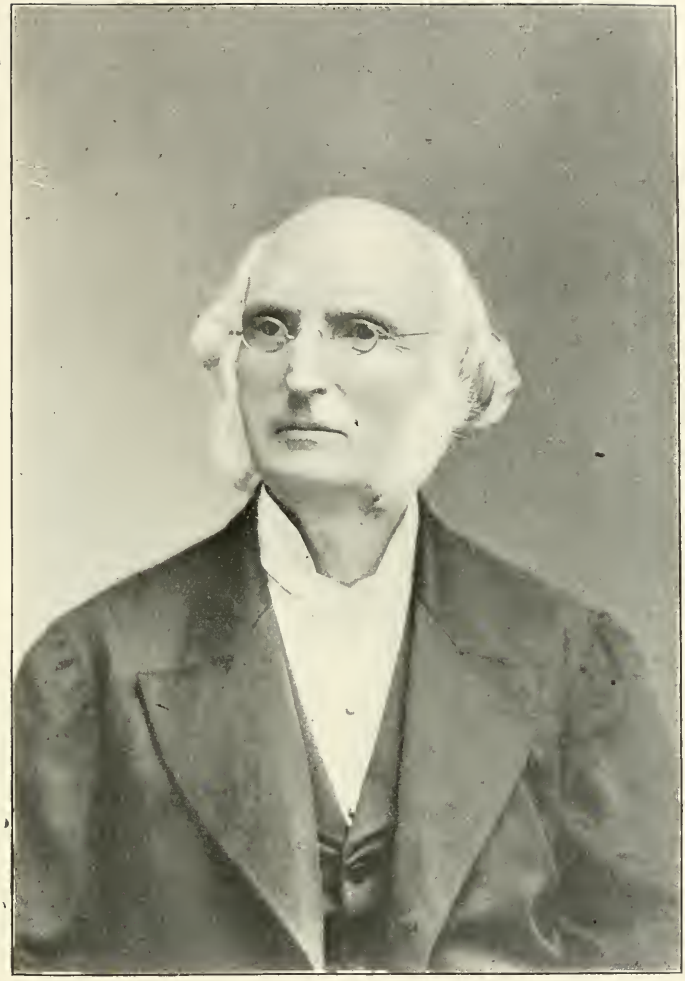
Dr. Brown was a pathfinder in three great enterprises of moment to the kingdom of God on earth. He was the pioneer of Christian education in China, of women's colleges in America, and of Christian and theological

education in Japan. His mother was Phœbe Hinsdale Brown, author of the familiar hymn, written at East Ellington, Conn., in August, 1818:

"I love to steal a while away
From children and from care,"

and the future missionary was one of these "children," and then eight years old. He grew up at Munson, Mass., whither his mother had come because of the excellent educational facilities at Munson Academy, where, afterward, the first Chinese and Japanese sent to our country were educated. She was the founder of the Infant School in the Congregational Church, and lived in the town about thirty years. His father was a carpenter of limited means, and his son Samuel made his way through college, supporting himself, most of the time, by teaching music, for all his life Samuel Brown had power to soothe and help by means of this "alphabet of God," to which he gave fine expression in a rich tenor voice. He never knew a time, as he often said, when he did not realize that he was to study theology and become a missionary, for to this end had his mother devoted him even before his birth. For health's sake he went to South Carolina for theological instruction. Before being ordained he was accepted as missionary of the American Board, but owing to their having already fifty accepted missionaries on their list, without means to send them, he returned, teaching at the Institution for the Deaf and Dumb, awaiting his opportunity. Meanwhile in China a company of American and British merchants, interested in the education of young Chinese, had formed the Morrison Education Society, naming it after the great pioneer missionary. One of their number having applied to the faculty of Yale College for a teacher, a committee of three professors waited on Mr. Brown, inviting him to go out, at three days' notice, to Canton and take charge of the work. Making ready, he married (Oct. 10, 1838) the lady to whom he was engaged, Miss Elizabeth Goodwin, daughter of Rev. Samuel Bartlett, born at East Windsor, Conn., July 16, 1813, exactly three years and one month after the birth, at the same place, of him who became the sharer of her later life.

He sailed, a few days later, in company with Dr. David Abeel, who was going out on his second voyage. Dr. Brown took hold of the school, continuing it with tact and ability, first at Canton and then at Hong Kong, until 1847, when the failure of his wife's health compelled his return. He went through the trying experiences of the "opium war" of 1844, during which time his house was attacked by pirates and he received a slight sword wound in the side at the hands of a Chinese ruffian, while his family saved their lives by hiding in the garden. When he came to America he brought with him three Chinese lads, one of them being the celebrated Yung Wing, who afterward was the means of having six score Chinese lads brought to the United States for instruction in American schools. There, at Monson, Mass., in 1848, in a house directly across the road from his old home, was the beginning of Chinese education in America. While in his native country Dr. Brown took charge of the academy at Rome, N. Y., and in 1851 accepted the call to become pastor of the Reformed Dutch Church at Owasco Outlet. The parish was feeble and dependent, so the new pastor



Samuel R. Brown.

secured possession of a small farm, now Springside, and established a boarding school to aid in his support. His exceptional talent as a leader and organizer was soon manifested in a flourishing school and a growing independent church, so that a new edifice was built, which was dedicated July 27, 1855. Among his parishioners were Miss Caroline Adriance, Miss Mary E. Kidder (now Mrs. Edward Rothesay Miller), and Miss Maria Manion (later Mrs. Guido F. Verbeck), names honored in the story of Japan's Christianization. It was natural, with such an example in his mother of eagerness for culture and ability to receive it, that Samuel R. Brown should be interested in the higher education of women. Soon he began, with other friends, to agitate the formation of a woman's college, which ultimately bore fruit in the "Elmira Female College," chartered by the Legislature, and the first institution of its grade and name in America. Thus, with the work of the higher education of American women, Dr. Brown's name will always be honorably associated. He was one of the first trustees, and for several years one of the most active friends and promoters of this flourishing institution, the Elmira College.

When the news of Commodore Perry's success in opening the Japanese Empire to diplomacy reached him, the old missionary fire burned up brightly, and he offered himself to the Board of Foreign Missions of the Reformed Church. Through Rev. Dr. Hawley, of Auburn, he discovered and attracted for a co-worker Guido F. Verbeck. After a voyage of 181 days he reached Japan and established himself at Kanagawa, and later at Yokohama. He began, almost entirely without the aid of books, the mastery of the Japanese language, soon becoming fluent and in time one of the most correct, forceful, and agreeable speakers of this difficult, and, in many respects, remarkable language. The writer, after a year's residence in the interior, spent almost utterly alone, and having his ears familiar with the dialect used on the west coast, heard Dr. Brown, in 1872, expound the parable of the prodigal son. He remembers, as if it were yesterday, being held spellbound by the flow of clear, accurate, and choice language which made the open-eyed, and often open-mouthed, auditors feel that this Gospel story had been written for them, if not, indeed, originally in their own language. The audience of Japanese of all ages and sexes filled several rooms on the first floor of the American Mission Home (conducted by Mrs. Pruyn and Miss Crosby, members of the Reformed Church). After the American, the Japanese elder, Okuno, now the venerable poet and hymnist of the Christian Church in Japan, continued. Then, indeed, it seemed as though the vernacular had been set on fire of the Holy Ghost.

Dr. Brown had the great gift of making the Bible incidents and narratives seem as though they were part of their native literature, yet, also, as if inspired by direct revelation from God. For several years he was a self-supporting missionary, because the government authorities needed interpreters and wished Dr. Brown to organize and continue the school at Yokohama, in which he had the active and invaluable assistance of his daughters and also of Miss Mary Kidder and Miss Winn, his niece. In this school were educated scores of young men, who are now among the most prominent in the Mikado's Empire—merchants, doctors, lawyers, editors, re-

formers, ministers, and many who have left their ineffaceable mark, for the better, upon the moral and spiritual life of Japan. From the very first Dr. Brown was interested in the translation of the Bible and in theological education. He was thus one of the potent influences which led to the formation of the Meiji Gakuin, or hall of learning of the era of enlightened civilization, now in Tokyo, in the Theological Department of which so many young men have been educated for the native ministry in Japan.

Dr. Brown inherited something of his mother's poetical genius. He wrote occasional and fugitive poems, and composed the tune "Monson" for his mother's hymn, and the music for the poem "The Sister's Call," which he wrote after the death of his oldest sister. He was always attractive to the young, and of him the Japanese proverb is true. He had

"The heart of the three-year child in the sage of sixty."

Dr. Brown's first translations of the Bible perished in the flames at the burning, in 1867, of his house at Yokohama, when he lost all his effects, including books and papers. He then returned to America and his addresses were powerful and enlightening, stirring up great interest in the island empire of Japan, meanwhile serving as pastor at Owasco Outlet, in the church of his first love. Returning again in 1869 he began in earnest the translation of the New Testament, which he lived to see finished, in revision, even to the last word of Revelation. Shortly after reaching Yokohama the government invited him to take charge of a school at Niigata on the west coast and furnished him with an escort overland. The journey was one of great interest, but he returned, after a year, and at Yokohama acted as pastor of the Union Church on the Perry Treaty ground, kept on at translation and Bible exposition, and began a theological class, which he taught in his own house. He took great interest in the formation and work of the Asiatic Society of Japan, of which he was for some time the president. Not the least among the gifts and graces of Dr. Brown were those which enabled him to disarm the hostility of natives toward missionaries and missionary work, which is so often manifested toward people from Christian lands in the Far East; for native prejudices are often violently increased by the lack of tact on the part of certain missionaries who make their limitations very noticeable. Though never of a vigorous constitution, Dr. Brown, by wisdom and care and the assiduous devotion of his partner in life, was able to maintain good health. A year or two before he left Japan forever his infirmities began to be manifest, and, the local physicians giving little aid or encouragement, he returned home. After having twice traversed the globe, visiting his old home in Monson, Mass., on his way to Yale commencement, at the house of a friend he retired to rest, to wake no more on earth, and was buried, as he had always longed to be, beside his mother, in the cemetery and family lot only a few rods away from his old home. Two Japanese graves are near his own. His widow survived him until Sept. 3, 1890.

PUBLICATIONS: Translations of the "Sei Yo Ki Bun," 3 vols. "Yedo, 1710; or, Annals of the Western Ocean": Being an account of the trial in Yedo, in 1709, of the Abbe Sidotti, an Italian priest, on the charge of

Teaching Evil Doctrines (Christianity); translated and published in the "Transactions of the North China Branch of the Asiatic Society." "Colloquial Japanese, and Dialogues in English and Japanese": A grammar, phrase-book, and vocabulary, 8vo. pp. 255. "Shanghai," 1863. "Translations of the Scriptures of the Old and New Testaments," Yokohama, 1868-76. "Prendergrast's Mastery System": Adapted to the study of Japanese or English, 12mo, pp. 213. "Yokohama," 1875. Letters in the "Christian Intelligencer," "The Sower," and "The Springfield Republican." By Rev. Dr. Wm. E. Griffis. See also "Manual," of 1879. "Report of Bd. of Foreign Missions," 1881, pp. 3, 4. "Histories of the Japan Missions."

Brown, Theodore Sedgwick, b. at Canaan, N. Y., Dec. 13, 1824; U.C. 44. P. S. 47, lic..... (Presb. New Concord and Canaan, 47-54, Plainfield (Crescent Av.), 54-67, visited Europe, 1865, Brooklyn, Memorial Presbyt., 67-74, Dunellen, 74-80), Chamham, N. Y., 80-97; d. Jan. 14.

He preached the Word of God with all fidelity and brought comfort to the homes of the people of his charge. He fulfilled a long, faithful, and fruitful ministry. His sermons were characterized by more than common power, always able, fresh, and original; his prayers most spiritual, lifting up to Heaven. In his relation to Classis, he was one of the most able and faithful members. He had a clear mind and a faculty of quick discernment. His common sense was remarkable, and in times of perplexity, when knotty and disagreeable questions arose, his wise counsel was always most helpful. To judgment, always true, he added a gentleness and kindness, ever to be remembered. In his relation to missions he was profoundly interested in the work, and was a valued and efficient member of the Board, and a true friend of the missionaries as well. Through him the old Brown homestead at Canaan became a health-giving retreat for Dr. and Mrs. Chamberlain, during their later sojourn in this country. The Board of Foreign Missions, which he served for eleven years, profited by his genial personality, sound judgment, exceptional mental gifts, and devotion to its work. Though living at a distance, he attended its meetings with unusual regularity. He was an example to all ministers, in the fidelity with which he pressed upon the people of his charge the claim of the foreign work; and in contributions to it, headed by himself, brought his church to rank as second in the Classis. At the funeral service his name, Theodore, "the gift of God," fittingly suggested the thought that he was a divine gift to the church, Classis, Synod, Board of Missions, the community in which he lived, and even to the hospital in which he died. Carried thither, under necessity for an operation, his hours of delirium were filled with prayer, and he was a constant witness, not only of Christ, but of innate purity of heart that told upon the lives of the attendants, physician, and even the messenger boys, who were called from time to time, into his presence. So returned to the Giver, the gift; a life to be sweetly remembered by those whom it blessed. "Mints. Gen. Syn.," 1897, 764.

Brown, Walter Scott, b. at Kirkmichael, Scotland, Dec. 13, 1834; C.N.J. 60, P.S. 63, l. Presbyt. Hudson, 63; City Miss. N.B., 63-4 (White Lake,

N. Y., Presbyt., 64-7), Fallsburgh, 67-88, S.S. at Clarksville and Onisquethaw, 88-91 (Sand Lake, Presb., 91——)

PUBLICATIONS: Art. on "Refd. Ch. Fallsburgh," in "Quinlan's Hist. Sullivan Co." Also many articles for the press.

Brownlee, James (nephew of Wm. C. Brownlee), b. at Falkirk, Scotland, Ap. 12, 1808; Glasgow University, 1826; studied theology under Dr. John Dick, lic. by Presbyt. of Kilmarnock, Scotland, 1832; home Missionary in the Hebrides, 1832-4 came to America; Port Richmond, S. I., 1835-1890; pastor emeritus, 1890-5; d. Feb. 21. D.D. by.....

He was the eldest of seven children, six sons and one daughter. All came with their mother to America, and with a single exception made their homes in the West. The father, Rev. James Brownlee, had been for twenty-two years pastor of the Presbyterian Church at Falkirk, and was in the prime of life when attacked by a fatal illness, while conducting a service on the Sabbath. Immediately after graduation the subject of this sketch became tutor in the family of an English gentleman, continuing to be thus engaged for seven years, four of which were spent with his pupils in the northern part of France. During the last two years of his life in Scotland he labored as a home missionary in the Hebrides, although he was not ordained until after coming to this country. Partly through the influence of his uncle, the late Dr. Wm. C. Brownlee, he was called to the pastorate of the Reformed Dutch Church of Staten Island at Port Richmond, and his ordination and installation took place on the Sabbath, Aug. 23, 1835. The relation thus formed was broken sixty years later only by his death. He was in his seventy-seventh year before it was deemed necessary to provide an associate pastor, his own hearty assent being given to the choice of Rev. Alfred H. Demarest. For more than five years thereafter he continued in active service. Owing to the infirmities of age, on May 1, 1890, he was declared pastor emeritus by the Classis of New York, but his connection with the church was very intimate until the time of his death, the church continuing to him the means for support. Dr. Brownlee was well furnished for the work of the ministry by his natural talents, his early education, and habit of study which was maintained throughout his life. He cherished a most exalted idea of his office as an ambassador of Christ. In his preaching he dwelt much upon the great doctrines of the Gospel. He was careful to feed the flock, and brought to them, from week to week, things new and old out of the Scriptures. His hearers were always edified by his ministrations. He was held in warm affection, not only by the people of his charge, but also by the community in general. His entire ministry in the church at Port Richmond was remarkable for the spirit of love and unity which prevailed between him and his congregation. He often expressed the pleasure and comfort he had experienced in a pastorate of such duration, singularly free from whatever might have caused anxiety or annoyance. He was a kind and genial friend, generous to the needy almost to a fault. His name was rarely before the general public, yet his scholarship was such that he might easily have added to his

W. C. Brownlee

fame. His varied and accurate information was a wonder and a delight. "Mints. Gen. Syn.," 1895, 213.

PUBLICATIONS: "Disc. in R. P. D. C. at Port Richmond, S. I., on its 200th Anniversary," 1865. An address on the 40th anniversary of his settlement at Port Richmond, 1875.

Brownlee, Wm. Craig, b. in Scotland, 1783; University of Glasgow, 1808, l. by Presbyt. Stirling, Scotland, 1806? (Mt. Pleasant and Burgettstown, Pa., Asoc. Refd., 1808-13, Philadelphia, Walnut St. Assoc. Scotch, 1813-16; rector of Academy at New Brunswick, 1816-17, Baskenridge, N. J., Presbyt., 1818-25), Prof. of Langs. in R.C., 1825-6, New York, 1826-48, emeritus; d. 1860. D.D. by.....

At the noon of his life and influence he was smitten with paralysis, from the enfeebling influence of which he never recovered. He went out, the strong man armed, to perform a public duty at Newburgh; he was brought home weak as a child. With that stroke, as sudden and unsuspected as a flash of lightning in a clear sky, closed his public life. Never afterward was his voice heard in the sanctuary of God or in the assemblages of men. Cherished and soothed by his family and friends in private, he was dead to the public.

The first sight of him impressed the beholder. His peculiarly adjusted hair; his penetrating eye, peering at everything through a pair of heavy gold spectacles; his open, fresh, massive countenance; his short neck—if neck it could be called—bound round with a cravat of many folds; his short, compact, firm frame, made never to bend; his firm step, indicative of a firm purpose—all these made a lasting impression. He was a man of unusual strength of mind. His imagination, wit, irony were noticeable in his conversation and discourses and controversies; but they were to his mind what the ripples on its bosom are to the river. His thoughts were strong and laid hold of great principles. And if he seemed to deal severely at times with those who differed from him, it was because he saw the effect of their false principles in their remote consequences. His mind seemed at a glance to distinguish the true from the false; and it was a part of his very nature to deal with the false in morals and theology with an unsparing hand. He regarded all error as the enemy of all righteousness.

His learning was extensive and accurate. Enjoying all the advantages of education which his own Scotland could afford, he diligently improved them. His connection for so many years with classical institutions here served to give depth and accuracy to his learning. Besides, he was a most diligent student. In patristic learning he had but few equals, and he had fully mastered all the controversies of the Papal and Protestant churches. With the very shadings of thought which separate truth and error he had a most familiar acquaintance. His library was his home, where he made himself familiar with almost every department of learning.

He was truly independent. He thought for himself, and was made to lead rather than to follow. When he formed his opinions they were never yielded nor conceded. When he resolved on a certain course there was no turning back, though bonds and imprisonments awaited him. He had no

armor or covering for his back. In the line of duty he felt like the eagle rising from the rock, that above and beyond the storm there was eternal sunshine. This characteristic was wonderfully displayed in the controversy with the Romish priests—Power, Levins, and Varela—in 1833. Protestants were lukewarm as to the spread of Popery, and politicians patronized it because of the votes of its adherents; but Dr. Brownlee saw in it a lurking enemy conspiring against religion and all the great interests of humanity, and he resolved to drag it into the light. And this he did with a power and boldness that vows, threats, anathemas, and the most ribald abuse seemed only to strengthen. And when his friends feared his appearance even in his own church, he went to work as calmly to batter down the walls of Romanism as he did to visit the sick or preach the simple Gospel to sinners! To his mind the interests of true religion, the existence of our liberties, and the perpetuity of the republic were involved in the questions under dispute; and he was heedless of danger, and regarded the threats of personal violence as an evidence of his victory over his assailants.

But mingled with his bravery was a most kind and gentle heart. These are traits of character generally united. While a lion in public, he was gentle as a lamb in private. Amiable in his temper, soft in his manners, gentle in his tones of voice and intercourse, conciliating in his conduct, he soon dissipated the awe which his appearance and name inspired; and he proved himself as genial and courteous in private as he was terrific and fearless when combating error in public. He died without a single enemy, save the enemies of truth and righteousness.

He was an able minister of the New Testament. Brought up amid the early religious training for which Scotch Presbyterians are so famous, he devoted himself in the morning of his life to the Lord. The strong, masculine theology of Paul, Calvin, Knox, which made Scotland what it was and is, became intertwined with his earliest thoughts and affections. In the pages of the Bible and in the volumes of the Covenanters and Puritans he found the principles of all science and the foundation of all true wisdom. He conned them over and over, early and late, until their principles became the law of his life. This fact is the key to all that was peculiar in his character; and whatever estimate may be formed of his character it is certain that in this way it received its distinctive impress. In all his principles, doctrines, and feelings he was a Covenanter of the strongest mould, and his earnest and honest soul clung to his principles as the shipwrecked sailor clings to the cliff. His preaching was strongly doctrinal and argumentative, and often exhaustive of the subject. His manner in the pulpit was earnest, dignified, and impressive. He never lowered its dignity by unworthy themes. He fed the people with knowledge and understanding, and crowds attended his ministrations. From a full soul, that had a rich experience of its power, he poured forth the truth as it is in Jesus; and, although utterly averse to the histrionic and tinsel of the pulpit, he was one of the most popular preachers of his day.

It is one of the mysteries of Providence that we may not comprehend why a man of such varied gifts, of such power for doing good, should have been so suddenly prostrated in the midst of his usefulness, and so long

continued without the power of doing the things that he would. But what we know not now we shall know by and by. He is dead, but he will live for ages in his works.—Kirwan, in "N. Y. Observer."

He possessed a fine natural disposition. Amiable to a remarkable degree, unsuspicious, he might be imposed upon by the cunning, but he was fitted by native kindness to be a true and trusty friend. His endowments of mind had been cultivated with unremitting industry. In the Greek and Roman classics and in *belles-lettres* his acquirements were accurate and elegant; in general history and literature, very extensive; and in theology he added to the careful study of the original Scriptures, and of standard authors, much independent thought; so that he was no novice, but might fairly have been called a learned man. In his profession, particularly, he was well qualified both to expound and maintain the system of divine truth as set forth in our Reformed confessions, and also to confute or convince the gainsayer by appropriate arguments from reason or Scripture.

For several years preceding his illness he had given his thoughts very much to the Papal controversy. His conviction of the destructive influence of that religion, and of its antagonism to our civil institutions as a policy, was so controlling, that, in frequent ministrations to his own people and by lectures, he exerted his best powers to direct the popular attention to the falsehoods and evils of the system. He was among the first in this country who gave it special prominence, nor were his labors without effect in awakening attention to that subject.

As a preacher he was graceful, deliberate, yet engaging in manner; always perspicuous, often argumentative, and sometimes beautifully imaginative and finished in style; scriptural, doctrinal, and thoughtful in matter. He excelled in the statement of doctrines and in expounding the Sacred Text. So that, notwithstanding the method of extemporaneous speaking, which he generally followed, he brought forth from his richly furnished mind things new and old, and was an interesting, able, and instructive minister.

He was well read in polemical theology, and was more of a controvertist than many of his brethren, and much better. In the Trinitarian, the Universalist, as well as the Catholic controversies he delivered full courses to his people, and in this capacity he was laborious in preparation, ardent and even unsparing, bearing down upon falsehood and heresy with a sort of holy violence, yet, in obedience to the dictates of his generous heart, he seemed free from bitterness and malignity toward the persons of his opponents, and could still meet them on kindly terms. See "Brownlee Memorial"; also "Christian Intelligencer," Jan. 25, 1834, pp. 102-3; "Collegiate Ch. Year-Book," 1896, 282.

PUBLICATIONS: "Fearful State of Fr. Spira, an Apostate," 1814. "Inquiry Into the Principles of the Quakers," 1824 (See Reviews of, "Mag. R. D. C.," i, 85). "A Dissertation on the Nature, Obligations, and Form of the Civil Oath," 1825 (Reprinted in "Mag. R. D. C.," i, 282, 341, 376). "Christian Missions": An oration before Gen. Assembly of the Presbyt. Ch., 1825. "The Gospel of Christ: Its Efficacy and the Conversation Be-

coming It." "A Farewell Sermon at Baskingridge, N. J.," 1825. "On the Loftiest and Most Important Branch of All Sciences": An oration before the Literary societies of Rutgers College, 1827. "Sermon on the Death of Dr. Selah S. Woodhull" ("Mag. R. D. C.," i, 233, 265). "On the Objections Commonly Urged Against the Holy Bible." "Premium Tract of Am. Tract Soc.," No. 227 (This tract and that of Rev. John De Witt, Sr. (No. 192, "The Bible of Divine Origin"), were competitors, but both so excellent that both were printed). Sermon on "Genuineness and Authenticity of the Bible and the Madness of Infidelity." "National Preacher," October, 1835. "The Roman Catholic Controversy," 2d ed., 1834. Letters on Theodore Dwight's book, "Open Convents," 1836. "An Earnest Appeal to Christians," 1836. "Lights and Shadows of Christian Life," 1837. "The Christian Father at Home," 1837. "The Doctrinal Decrees and Canons of the Council of Trent," 1838. "Christian Youth's Book, and Manual for Communicants," 1839. "The Converted Murderer." "History of Western Apostolic Churches." "The Whigs of Scotland": A romance, 2 vols. "Popery an Enemy to Civil and Religious Liberty," 4th edition, 1839. "The Deity of Christ," 1841. "Letters on Christian Baptism Addressed to Young People," 1841. "Romanism in the Light of Prophecy and History: Its Final Downfall and Triumph of the Church of Christ," 1854. "St. Patrick; or, The Ancient Religion of the Irish"—Introduction to "Maria Monk." "Essays on Didactic and Controversial Theology." "On Baptism." "Dying Testimony of Believers" (Tract No. 286). "An Apppeal on the Importance of the Gospel" (Premium tract No. 253). Editor of "Magazine of Reformed Dutch Church," 1826—30—four vols. In this magazine, besides a couple of articles above alluded to, are found the following, known to be from his pen: "A Missionary Sermon," 1826, vol. i, p. 1; "A Sermon on the Ministry," i, 169; "On Regeneration," ii, 21; "Arguments for the Authenticity of the Text for the Heavenly Witnesses, i, 23, 46, 80, 114, 143, 237, 336; ii, 138; iii, 42; "On Judas the Apostate," iv, 19, 327, 363; tract on "Sailing Vessels Out of Port on the Sabbath," iv, 398; "A Review of Gregory on Evidences," ii, 105; "History of the Brownlees in Scotland," iii, 353; "History of Reformed Church in the Netherlands and in the United States, i, 193, 289, 353; ii, 24, 55, 117, 152, 247, 312, 344; iv, 193.

Also many contributions to the "Christian Intelligencer," 1830-43.

Bruce, Peter, b. in England, Feb. 20, 1864; Bible Normal School, Springfield, Mass., 93, N.B.S. 1900, l. Cl. N. Y.; lay assistant, Middle Collegiate Ch. N. Y. C., 93-7; Clover Hill, N. J., 1900——

Bruce William Paterson, b. Mercersburg, Pa., Dec. 27, 1858; R.C. 84, U.T.S. 87, lic. Presbyt. N. Y.; ord. by S. Cl. Bergen, Jan. 12, 1887; Greenville, Jersey City, 1887-95, Yonkers, Park Hill, 1895——

Publications: Arts. in "Homiletic Review," "Preachers' Magazine," "S.S. Times," "Christian Intelligencer."

Bruen, Jas. M., b. Newark, N. J., 1818; University of Pa. 39, U.S. 42, l. 3d Presbyt. N. Y. (New Windsor, Presbyt.), 45-8, Irvington, 50-2. Died 1881. For further details, see "Union Sem. Gen. Catalogue."

Bruen, Matthias, b. at Newark, N. J., Ap. 11, 1793; C.C. 1812, Assoc. Refd. Sem, l. Cl. N. Y. 16; traveled in Europe with Dr. Mason, 16-18; ordained in London, 18, in order to preach in Paris; Paris, six months, 18-19, Miss. to Bleecker St. N. Y. C. Presbyt., 22-5, pastor, 25-9; d. Sept. 6, 1829.

He was highly accomplished in manners, in literature, and in the knowledge of men. He was an elegant scholar, and often extremely happy in bringing his learning to assist his forcible illustrations of practical subjects. The operations of his mind were rapid. He had a most retentive memory and a sound judgment. He possessed a nice sense of what was honorable and becoming the place and time, as well as lawful, and a characteristic abhorrence of whatever is trickish and mean. With high and honorable feelings, he united great ingenuousness and humble views of his own powers and acquisitions, but especially of the measure of his religion. No person who knew him could fail of marking him for a man of truth and moral intrepidity. There was a beautiful correspondence of his kindly, dignified, and discreet demeanor to the actual characteristics of his mind. See "Life and Character of Bruen," N. Y., 1831. "Dr. Baird's Life," 103, 167, 170. "Mag. R. D. C.," iv, 224, 260. "Drake's Am. Biog."

Publications: "Essays Descriptive of Scenes in Italy and France," Edinburgh, 1820. "A Sermon in Am. Chapel," Paris, 1818. "A Thanksgiving Ser.," 1822. "A Ser. Before Female Bible Soc.," 1823.

Bruins, Henry Martin, b. Alto, Wis., Feb. 20, 1873; H.C. 95, P.S. 98, post-grad. at Howard Divinity School, 98-99; l. Cl. Wisconsin, 98; Pekin, Ill., 1901——

Bruins, William Henry, b. Alto, Wis., Oct. 16, 1865; H.C. 90, McCormick Sem., Chicago, 93, l. Cl. Wisconsin; Coopersville, Mich, 93-9. Marion, N. Y., 1900——

Brummel, Jacob, b. New Groningen, Mich., Sept. 5, 1873; H.C. 97, W.S. 1900, l. Cl. Holland; Grand View, S. Dak., 1901——

Bruschweiler, F. Flatbush, 2d, 1891-2.

Brush, Alfred H. (s. of Wm. Brush); R.C. 1862, N.B.S. 65, l. Cl. Raritan; Shokan and Shandaken, 65-67, Nassau, 67-80, New Utrecht, 1880—— D.D. by H. C., 1897.

Brush, John C., studied theol. under Livingston, l. Cl. N. Y., 1793; N. and S. Hampton, 1794-96 (Dutch Creek, Cross Roads, and Dover, Del., Presbyt.), 1796-18... "Mints. G.S.," i, p. 463.

Brush, William, b. N.Y. City, May 23, 1809; R.C. 30, N.B.S. 34, l. Cl. N. Y.; Guilford, 34-51, Tarrytown, 51-52, Bedminster, 52-65 supplying churches 65-69, S.S. South New Haven, Ct. (six months), 69, Fordham, 69-74, w. c. Died Mar. 15, 1898.

His parents were among the founders of the Franklin Street Church, New York City, in 1808. He received the Word of God with meekness, and expounded it with vigor of thought and clearness of expression. Self-humiliation, habitual penitence of spirit, and deep sense of a sinner saved by grace, characterized him. Many of the precious truths he uttered be-

came as household words among those who heard him. The latter years of his life were industriously employed in the service of the Master. When he went to Morristown in 1878 he had reached the three score years and ten, and presumably was about at the end of his work. But the Christ-life within kept him in vigorous exercise. In every direction, upon the streets and in public places of concourse, he sought to engage others in spiritual converse. He made large use of tracts and books for distribution. His dignified bearing, sunny face, and pure character made him welcome everywhere. The work grew on his hands. It led him into Sunday-schools, mission quarters, and public institutions. He became deeply interested in work among the colored people. He also made a conscientious use of money. His income was not large, but he was a prudent manager. He increased his contribution to the Bible and Tract societies and the Boards of our church. With the aid of relatives he founded a "Brush Memorial Fund" in our seminary at New Brunswick, as a memorial of his father and his departed children. He afterward founded two other scholarships, entirely his own gifts; one for our Western seminary in Michigan, and one for our seminary in Arcot, India. Among his latest concerns was the rendering of timely assistance to disabled ministers and the widows and children of those deceased. In all this unselfish ministry he grew old without becoming a burden to himself or others. He had long been infirm, but there was no special premonition that death was close at hand. He came to the brink without knowledge of the fact, and passed swiftly over the river. Long waiting to go, he was simply released and entered into rest. He left behind him the memory and influence of a most Christlike character. See "Mints. Gen. Syn.," 1898, 244. "Biog. Notices of Grads. of R.C.," 1898, 6.

Brush, Wm. W. (s. of Wm. Brush), b. at Guilford, N. Y., Sept. 25, 1843; R.C. 62, N.B.S. 66, lic. Cl. Raritan; Farmer Village, 66-8, Marbletown, 68-72, Geneva, 72-8; d. Mar. 31, 1878.

From early youth he was peculiarly thoughtful and conscientious. About the middle of his junior year in college he was converted. His mind was first directed to the study of the law, but a growing sense of duty led him to enter the ministry. He was a thorough scholar, a sound theologian, and well versed in doctrine. He was also a diligent and most acceptable pastor. His manners were gentlemanly, pleasant, and winning, and his general conversation sprightly and genial, the outflow of a warm Christian heart. His piety appeared in his whole conduct. His elocution was earnest, animated, forcible, and never failed to interest his hearers. At Geneva he took rank among the ablest ministers, and was recognized as a worthy successor of the distinguished clergyman who had previously filled that pulpit. He possessed the faculty of attracting the love of every one. His youth, earnestness of spirit, and deep spirituality of character made him friends everywhere. He was an active worker in the temperance movement, and every good cause found in him a warm and earnest advocate.

Buck, Charles Duryea (son of Rev. Josiah Judson Buck, who served in the Presbyterian ministry for fifty years), b. at Knox, N. Y., Aug. 24, 1826; W.C. 45, Prin. of Clinton Academy, L. I., 45-47, U.S. 48-49, lic. Presb.

of Columbia; ord. by Cl. N.Y., May 14, 51, Peekskill, 51-70, Hoboken, 1st, 70-74 (S.S.) Weehawken, Presb., 74-77), Middletown, N. J., 77-1893; d. May 26. D.D. by R.C., 1883.

Dr. Buck was a refined Christian gentleman, an accomplished scholar, a bright conversationalist, and a practical thinker and worker. In ecclesiastical bodies he was a clear and wise counsellor. As a preacher he was, in style, methodic; in doctrine, sound; in themes, solid and experimental; and in manner dignified and reverent. As a pastor he was faithful to the interests of his people. The testimonies given by the press at the time of his death were deservedly eulogistic. He was forty-three years in the ministry of our church, and left behind him a record which those who knew him and those whom he served in his pastorates will continue to cherish with just and honorable pride. "Mints. Gen. Syn.," 1894, 207.

PUBLICATIONS: "Address Before Military Companies," Peckskill, July 5, 1858. "Village and Vicinity of Peekskill," 1860. "Thanksgiving Disc.," 1863. "Add. Before Westchester Co. Bible Soc.," 1863. "Reports of Westchester Co. Bible Soc.," 1863-70. "God's Presence in the Universe of Souls," "Nat. Preacher," July, 1864. "Sermon on the Use of a Little Wine," 1869. "Address, Centenl's Celebration at Peekskill," July 4, 1876. "Two Hundred Years Ago; Thanksgiving Disc.," 1879. "He Descended Into Hell," "Cath. Presbyt.," Mar., 1880. Arts. for press and poems.

Buckelew, Wm. Dey, b. New Brunswick, N. J., June 14, 1825; R.C. 48, N.B.S. 51, l. Cl. N.B.; Currytown and Mapletown, 51-54, Athens, 54-59, Moresville and South Gilboa, 59-63, Blue Mountain, 63-70, Tyre, 70-76, Westerlo, 76-79, Scholarie Mt., 79-89, Palisades, 89-93; d. Nov. 15.

He was intensely conscientious, even in the smallest things. His principal characteristic was spiritual mindedness. He walked with God. See also "Mints. Gen. Syn.," 1894, 215. "Biog. Notices of Grads. R.C.," 1894, 17.

Buckham, Jas., 1841.

Bulkley, Charles Henry Augustus, b. Charleston, S. C., Dec. 22, 1819; U.N.Y. 1839, U.T.S. 1839-42 (ord. by Presb. of Newark, N. J., Dec. 17, 1892; Presbyt., New Brunswick, N. J., 1842-3; Miss. at Janesville, Wis., 1843-5; Mt. Morris, N. Y., 1847-50); S.S. Ithaca, N. Y., 1850-2 (S.S. Winsted, Ct. (Cong.), 1853-8; S.S. Paterson, N. J., 1859-61; Chaplain, U.S. Army, 1861-3; Owego, N. Y., 1865-7; Chaplain, Y.M.C.A., Brooklyn, N. Y., 1867-8; Malone, N. Y., 1868-75; Prof. Boston, Mass., 1875-6; Port Henry, N. Y., 1876-81; Prof. Howe Univ., Washington, D. C., 1881-90; w. c. 1890-3; d. Feb. 2. D.D. by Howe Univ., 1880.

Bumstead, Samuel Andrews, b. in Boston, Mass., Dec. 16, 1798; Middlebury Coll., Vt., 1823. P.S. 28, lic. by Franklin Assoc., Mass.; ord. as an evangelist by Congregationalists, Jan. 31, 28, S.S. Rhinebeck, 29-30; Manayunk, 31-35, Manayunk and Roxborough, 35-49, Roxborough, 49-53, Spring Lake, Ill., 53-61, Raritan, Ill., 61-76, Norris, Ill. (S.S.), 76, emeritus; (S.S.) Norris, Ill., 1879-1890. Died 1894, March 22, 94 years old.

He supplied Rhinebeck during the absence of Dr. Bethune. After being declared emeritus in 1876, at 78 years of age, with brave heart, he continued to supply Norris for eleven years. His exemplary character and earnest pulpit utterances, his hearty sympathy with those who were in trouble or affliction, and his unaffected goodness, won for him the respect and reverence of all, young and old, for none could know him but to love, none could name him but to praise. As his life was a consecration, so his end was peace. "Mints. Gen. Syn.," 1894, 223.

PUBLICATIONS: "Address to Pastor and People," at Fairview, at installation of Rev. Wm. Anderson. In "Ch. Int.," Oct. 16, 1856.

Bunnell, Seth. U.C. 1835, Glenville, 1st, 1835-8; d.

Burghardt, Peter H. U.C. 1840, West Farms, 52-55, Glenville, 1st, 55-61, Chaplain First Chasseurs, N.Y.V., 64-65.

Buri, P., from Refd. Ch. of Berne, Switzerland, 1858. See "Mints. Gen. Syn.," 1859, p. 449.

Burkart, John Jacob. N.B.S., 1891.

Burr, Marcus. N.B.S. 1862; Presbyt., 1863——

BURRELL, DAVID JAMES, b. at Mt. Pleasant, Pa., Aug. 1, 1844; Y.C. 67, N.W. Th. Sem., 67-8, U.S. 68-70, lic. Presbyt. of Chicago, 71; ord. by same, 72, (Evangelist and Pastor, Presbyt. Ch., Chicago, 71-6, Dubuque, Ia., 76-87, Westminster Ch., Minneapolis, Wis., 87-91); New York City, Collegiate Ch., 5th av. and 29th st., 1891——. D.D. by Parsons College, 1883.

PUBLICATIONS: "The Religions of the World: Of Ancient Egypt; Zoroastrianism, Brahmanism; Buddhism; The Religion of Greece; The Religion of the Norsemen; Confucionism; Islam; The True Religion." "Hints and Helps": Vol. i, Bible studies in Is., Jer., Ps., Dan., and the Acts of the Apostles, 1892; Vol. ii, Bible studies in the Prophets, Job, Proverbs, Eccs., The Acts and the Epistles, 1893; Vol. iii, Bible studies in Gen., Ex., and The Gospels, 1894. The following volumes of sermons: "The Gospel of Gladness," and other sermons; "The Morning Cometh," and other sermons; "The Religion of the Future," and other sermons: "The Early Church Studies in the Acts of the Apostles," from "Hints and Helps," by Dr. David James Burrell and Rev. Joseph Dum Burrell); "The Spirit of the Age," and other sermons; "For Christ's Crown," and other sermons; "The Golden Passional," and other sermons; "The Wondrous Cross," and other sermons; "God and the People," and other sermons; "The Gospel of Certainty," and other sermons; "The Unaccountable Man," and other sermons; "The Church in the Fort," and other sermons. Many contributions to the "Christian Intelligencer," and other papers.

BURRILL, GEORGE HENRY, b. Newburyport, Mass., Oct. 18, 1856, Harv. Col. 79, U.T.S. 81-4, lic. Middlesex South Assoc., Mass., 1884; ord. by same, 1884 (New Lebanon, N. Y. (Cong.), 84-92), Claverack, 1892——

BURROWS, CHARLES W., b. N. Y. C., Aug 30, 1859; lic. by Cl. Orange, Oct., 88; Berea, N. Y., 88-91, Coeymans, N. Y., 1891——

Burroughs, Geo. W., 1854.

Burtis, see Alburtis.

Burtiss, Arthur, b. in N. Y. C., 1807; C.C. and U.C 27, P.S. and Aub. S. 33, l. Presb. Geneva (Buffalo, 33-5); Fort Plain, 35 (Oxford Presbyt.), 35-40 (?). Teaching in Buffalo; Sec. Am. and For. Ch. Union, 59-63, Prof. of Greek Lang. in Miami University, 64-7; d. D.D. by U.C., 1850.

He was the son of Arthur Burtiss, long one of the city aldermen, when the office was one of honor rather than profit. The father was for many years connected with the charitable and reformatory institutions of the city, and was a man of great moral worth and integrity. Dr. B. was educated in the best classical schools of New York, and was one of the most accomplished classical scholars in the State. Soon after graduating, he commenced the study of law with Jas. O. Moore, of Cherry Valley, N. Y., and whose stepdaughter he subsequently married. Afterward he pursued his legal studies in the city of New York in the office of Chancellor Kent. Before his admission as an attorney he concluded to change his profession, feeling himself called, under his strong sense of duty, to preach the Gospel. He was a man of great and varied learning, and was especially a most accomplished Latin and Greek scholar. His true place was that of a college professor. This came to him late in life, when he was chosen Greek Professor of the Miami University, Ohio.—Hon. Wm. W. Campbell, Cherry Valley, N. Y.

Butz, Henry Anson, b. Middle Smithfield, Pa., Ap. 18, 1835; C.N.J. 58, N.B.S. 61; adjunct Prof. Greek and Heb., 1870, and Prof. N. T. Exegesis, Drew Theolog. Sem.; Pres. of same, 1880——. D.D. by C.N.J. 1875; LL.D. by Dick. Coll., 1885.

Buursma, Ale, b. at Ferwerd, Neth., 1841; H.C. 1866, H.S. 1869, lic. Cl. Holland, 1869; Polkton, 1869-72, S. Holland, Ill., 1872-8, Orange City, Ia., 1878-89, Grand Rapids, 5th, 1889——

Cahoone, Wm., Jr., b. 1776; D.C. 1824, P.S. 1827; Miss. at Berne, 1828, Miss. at Stuyvesant, 1828-9, Hyde Park, 1829-33, Coxsackie, 1834-47, Fordham, 1847-8; d. 1849. See funeral ser. by Dr. John Knox, 1849.

Cameron, Herbert Henry. R.C. 1880, N.B.S. 80-2.

(Campbell, Alan D. (brother of W. H. Campbell), Miss. in Brooklyn, 1827. See "Memorial of Dr. Wm. H. Campbell." p. 1.)

Campbell, Alan Ditchfield (s. of W. H. Campbell), R.C. 62, N.B.S. 68, l. Cl. N.B.; Athens, 1st, 68-82, Castleton, 82-89, New Brunswick, Suydam st., 1890——. Vedder Lecturer, 1889.

Campbell, Jas. Benj., b. Glasgow, Scotland; R.C.; N.B.S. 1870, l. Cl. Rensselaer; Chatham Village, 70-3, Lebanon, 73-6, Albany, 3d, 76-82 (Batchellerville, N. Y., 82-5), Rhinebeck, 85-7, Long Branch, 87-90 (Lebanon, San Francisco, 1st Presbyt. Ch.....Stockton, Cal.....Shawnee, Pa., 1894——)

Campbell, Jas. K., from Refd. Pres. Ch.; ordained as a Miss. to Northern India, 1834; North Branch, 1838-54.

Campbell, Wm. Henry, b. at Baltimore, Sept. 14, 1808; D.C. 28, P.S. 28-29, l. 2d Pres. N. Y., 31, Chittenango, 31-33, Prin. Erasmus Hall, L. I.,

33-39, East New York, 39-41, Albany, 3d, 41-48, Prin. Albany Academy, 48-51, Prof. Oriental Lit. in New Brunswick Sem., 51-63, also Prof. Bel. Let. Rutgers Col., 51-63, Prof. of Moral Phil., 62-63, President Rutgers College, and Prof. Bib. Lit., Moral Phil. and Ev. Christianity in R.C., 63-82, Suydam st., New Brunswick, 83-1890, d. Dec. 7. Elected a trustee of Rutgers College, Sept. 16, 1862. D.D. by U.C., 1844.

Dr. Campbell was of Scotch descent, nurtured in a Christian home, and in early years was thoroughly instructed in the doctrines of grace. Instead of taking a charge in his own denomination, it is said that through the influence of Dr. T. M. Strong he was induced to enter the ministry of the Reformed Church. According to his natural characteristics, in place of seeking a strong church, he preferred to build up the feeble. Although he loved to preach the Gospel and was successful in his pastoral work, yet his taste for books and his aptitude to teach led him to think that he could serve the cause of Christ and His church more efficiently as a teacher than as a preacher. While principal of Erasmus Hall, at Flatbush, L. I., he gained a wide reputation as a gifted and most successful educator. But the teacher could never forget that he was also a preacher, and as opportunity offered he continued to preach in vacant pulpits, or for his brethren. For twelve years he, most worthily and profitably to the church, filled the chair as Professor of Oriental Languages and Literature in the New Brunswick Theological Seminary.

While there he started influences which completely transformed that institution. He was a wonderful teacher, like his predecessor, Dr. McClelland. He drilled the students thoroughly in Hebrew, so that if they had any linguistic ability they would never forget what they then learned. He went upon the principle that it was better to take short lessons and master every detail than to go over more ground and know nothing perfectly or even well. He also thoroughly taught his classes in the Chaldee and Syriac languages, and with one student made a beginning in Arabic. He taught them to do their own thinking, and to criticise the lexicon and grammar. He required his students to write out paraphrases of the Messianic prophecies and of Paul's epistles, and to clear up every difficulty of construction or logic, and show the force of every particle. He taught his scholars not to be satisfied with any mere superficial view of a passage of Scripture, but to be real exegetes.

But he looked also after the material interests of the seminary. He anticipated the future needs of the institution. He wanted it separated from the college. For thirty years the two institutions had been bound together, partly from financial necessities; and the lecture rooms were used in common. The theological professors also taught in the college. Out of these conditions sprang the movement which resulted in the building of Hertzog Hall. On a hot day in July, 1854, as the middle and junior clases filed into Dr. Campbell's lecture room, a college class having just left, he burst out in one of his denunciations of the arrangements existing, and concluded by saying, "If I were you, I would not stand it. Why do you not get together and hold a meeting and protest, and ask the Synod, or the Collegiate

Church, or somebody else, to build you a hall worthy of the institution. Be men and do something to relieve the present unworthy arrangements."

The students held a meeting on July 8, 1854, and discussed the subject. It was the classes of 1854, 1855, and 1856. It was determined to draw up a petition asking for a separate seminary building, containing lecture rooms and dormitories. A committee of four was appointed, of which Frank N. Zabriskie was made chairman. He prepared the paper in his own inimitable fashion, and, with the indorsement of the faculty, it passed into the hands of the Board of Superintendents, and they sent it to the General Synod. The further history can be traced in the minutes of that body. The event was fraught with most important consequences to both college and seminary. It was the beginning of changes which revolutionized both institutions, modifying all their subsequent history.

The financial obstacles which had stood in the way of the enterprise suddenly and unexpectedly disappeared. After one or two disappointments, connected with propositions to and from the Collegiate Church, Mrs. Peter Hertzog provided the means for the erection of the building. Professor Ludlow had been her former pastor in Philadelphia, and knew that she had provided in her will for a bequest of $25,000 to endow a Professorship in the seminary. With her then present pastor, Rev. Dr. Wm. J. R. Taylor, he waited on her and laid before her the pressing necessities of the institution. She at once resolved to anticipate the provisions of her will and to add $5,000 thereto for the erection of Hertzog Hall. The land was obtained partly by gift and partly by purchase through funds contributed by Messrs. Wessel Wessels and Francis Wessels, of Paramus, N. J. The Hertzogs were descendants of the early German settlers of Pennsylvania, who had been befriended by the Classis of Amsterdam. Mrs. Hertzog now, in turn, does an act for the Dutch Church, which gave its seminary new life and character, and resulted ultimately in the superb equipment of buildings and library and additional professorships. The entire movement was started by Dr. Campbell, but he was building far better than he knew.

In 1863 the trustees of Rutgers College called him to the Presidency of that institution. Here all his varied talents were called into activity. When he assumed the Presidency the college was, in point of finances, equipments, and members, very weak. At his resignation, nearly a score of years later, it had been developed beyond all anticipation in its instruction, endowment, and buildings. More than half a million had been added to its funds. He left it in a high degree of prosperity. But, although now about seventy-four years old, he still yearned to do something for Christ. He began religious services in a destitute part of New Brunswick, which resulted in the organization of the Suydam Street Church. As a preacher he was clear and forcible; as a pastor tender and sympathetic; as an educator thorough and broad, and as a Christian humble and devout. See "Biog. Dict. of N. J.," 1877. "Schaff-Hertzog Cyc." "Mints. Gen. Syn.," 1891, 414. "Biog. Notices of Grads. and Officers of Rutgers College," 1891, 3. "In Memory of," by Dr. David Murray and others, pp. 107, 1894.

PUBLICATIONS: "Funeral Sermons of Drs. And. Yates," 1844; of "S. H.

Van Vranken," 1861 (in "Evang. Quarterly," ii); of "Dr. T. M. Strong," 1861; of "Hon. Theodore Frelinghuysen," 1862; of "Hon. A. O. Zabriskie," 1874. Art. on "Dr. Yates," in "Sprague's Annals." "Influence of Christianity in Civil and Religious Liberty," in "Proceedings of Evang. Alliance," 1873. "System of Catechetical Instruction in Refd. Ch., Centennial Discourses," 1876. "Subjects and Modes of Baptism," 1844. Many addresses and sermons, including the Baccalaureate Sermons as Pres. of Rutgers College, in the papers. His "Fun. Ser. of Dr. J. F. Berg," in "Ch. Int.," July 27, 1871. Many articles in "Albany Argus," "Christian Intelligencer," etc. "Sketch of Rev. Dr. Jas. S. Cannon," in "Cannon's Pastoral Theology," 1853. "Address at Dedicat. of Hertzog Hall," 1856. "In Campbell Memorial," p. 84, 1891. "Inaug. as Pres. of Rutgers College;" "Inaug. Memorial," 101.

Campfield, Robt. B., b. 1801; C.N.J. 24, Aub. S. 28, lic. Pres. Cayuga, 27 (Caldwell, N. J., 28-9, Assist. Sec. Dom. Miss. Pres. Ch. (in Philadelphia), 29-30, Agent, Am. S.S.U. 30-1, New Preston, Conn., Cong. 31-4, Sec. Am. S.S.U., New York, 30-58); Sec. Sab. S. Bd. R.D.C. 58-62 (Financial Actor, Am. and For. Chr. Union, 62-72, traveled in Europe, Egypt, and Palestine, 72-3, preaching to the poor in Newark, 73). In 1855 he wrote "Maria Cheesman; or, The Candy Girl," pp. 158. Died Mar. 21, 1886.

Cannon, Jas. Spencer, b. 1766 in the Island of Curacao; studied under Froeligh and Livingston, l. Cl. Hackensack, 1796; Six Mile Run, and Millstone, 1796-1807, Six Mile Run, 1807-26, Prof. Ecc. Hist. 1818-19, again 1826-52; also Prof. Metaphysics and the Philosophy of the Human Mind, in Rutgers Coll., 1826-52; d. Elected a trustees of Queen's Coll., 1800.

He was a man peculiar in many respects, and calculated to attract attention wherever he might be, even among a crowd of people. His bodily frame was tall, erect—not corpulent, but well developed in every part, making the impression on you of one that possessed considerable muscular strength, power of endurance, and high health. His garb was, for the most part, of the antiquated sort, from his broad-brimmed hat down to his feet, with the exception of the large silver, well-polished shoe buckles. His gait was slow, measured, firm, dignified, straightforward; the gait of one who seemed to regard walking as something that was to be done with care and according to rule, and not in a light and trifling manner. His utterance was distinct and deliberate, like his gait—emphatic, impressive, with considerable of the guttural, and the broad pronunciation of the letter A about it. He was fond of throwing out short, pithy, pointed, striking, practical remarks in his talk, and was successful generally in doing it, for he had a well-stored and well-disciplined mind, and a memory very capacious, retentive, and ready. Perhaps he was a little too measured, formal, stilted, artificial, and oracular in what he said and did. This is not written in the way of disparagement, but to furnish as accurate a likeness as possible. He was a very studious, diligent man, even to the end of his protracted life —one of seventy-six years. He read much, and, to prove that he read with

Jas. Parker

discrimination and care and pondered what he read, he used to say that it was his habit to read with the pen in his hand, and to mark in the margin of the page any sentiment, or argument, or fact, that struck him as valuable and interesting, referring in the blank leaves at the end of the book to the pages he had thus marked. Thus he could, in a short time and with great ease, gather the cream of every volume he had read and ponder it again, and use it for any specific purpose which he had in view. He laid great stress on careful, thoughtful sermonizing, and insisted that it should be a life-long exercise of every minister. He had gathered together a large amount of valuable knowledge. We see one proof of this in his treatise on "Pastoral Theology." Though it may have its defects, it is a treasure house to every minister of the Gospel. And he managed to perform this vast amount of intellectual labor without any apparent injury to his health; and this, no doubt, was mainly owing to the manner in which he pursued his studies. He was systematic, regular, seasonable, steady, calm, moderate—remarkably so. He was, therefore, always beforehand with his work; never hurried, or driven, or cornered; never urged or goaded beyond his strength. His example may be turned to a good account by men of all occupations, but especially by students, and still more especially by theological students and ministers of the Gospel.—D.D. by R.C., 1811. "Rev. Gabriel Ludlow." See also "New Brunswick Review," i, 100; "Evangelical Quarterly," ii, 115; "Biograph. Sketch," prefixed to his "Pastoral Theology;" Art. in "Sprague's Annals," by Dr. Proudfit; "Bibliotheca Sac.," 1854, p. 420, "McClintock's Cyc.;" "Ch. Int.," Feb. 8, 1852. D.D. by U.C., 1819. "Dr. Demarest's Sketch, Centennial of Sem.," 442.

Publications: "Lectures on History and Chronology," 1834; second edition. Article in "Sprague's Annals on Rev. Ira Condit." "A Fourth of July Oration," 1815. "A Sermon on a Sacramental Occasion" (Published anonymously). "Lectures on Pastoral Theology," 8vo, pp. 617., N. Y., 1853 (Edited by Rev. Dr. Ab. R. Van Nest, for reviews of these lectures; see "Dr. Cor. Van Santvoord's Miscellaneous Discourses," and "Bibliotheca Sac.," ii, 417). See "Princeton Rev.," 1854, p. 139. Address to Hon. Theodore Frelinghuysen as President-elect of Rutgers College, 1850 ("New Brunswick Rev.," i, 100).

Cantine, James, b. Stone Ridge, Ulster Co., N. Y., March 3, 1861; U.C. 83, N.B.S. 89, I. Cl. Kingston; Missionary in Arabia, 1889——

Carey, J. A. West R.D.C., New York City, 1851-2; d. Obit. in "Ch. Int.," Nov. 4, 1852.

Carle, Jean, b. at Nimes, France; engaged by the Consistory of the Walloon Church, Amsterdam, for service in New York; arrived July 27, 1754; installed Aug. 4 over French Ch., Pastor, 1754-64; also stated supply at New Rochelle; Chaplain of French Hospital, London, 1754—(1790?).

The historian Smith says: "He bears an irreproachable character, is very intent upon his studies, preaches moderate Calvinism, and speaks with propriety, both of pronunciation and gesture." He was very zealous and energetic. The Register which he kept indicates a high sense of his responsibility. He also administered the sacraments four times per year at

New Rochelle, the dissident congregation of which place had become, since the death of Rev. Mr. Rose, 1750, a mere "annex" of the New York church. He won the esteem and love of the people, but his efforts to resuscitate the New York church were not successful. He, therefore, resigned, May 23, 1763, but offered to remain if they would conform to the Church of England, but this the church would not do. He sailed on April 17, 1764, for London. He was one of the original trustees of King's College. See "Doc. Hist.," N. Y. (4to ed.), iii, 315. "Collections of Huguenot Soc.," N. Y.

Carle, John H., Q.C. 1811, partly in N.B.S. 1814, l. Presbyt. Geneva; Marbletown, Hurley, 14-26, and Shokan also, 14-25 (Presbyt., 25-48), Mapletown and Currytown, 48-51.

Carpentier, Casper, mentioned in 1657 in a letter of Megapolensis and Drisius to Cl. Amsterdam. He was a brother-in-law of Jean Paul Jacques, commandant at Fort Casimir, Delaware. He died in 1684. See "Amst. Cor.," "Letters," Aug. 5, 1657, Oct. 10, 1688. This latter is quoted in "Murphy's Anthology," 108. "Doc. Hist.," N. Y., iii, 69-72. "Spottswood's Hist. Ser.," New Castle, 1859. Dr. Spottswood says, "In 1684 there died in this town a French clergyman, concerning whom we can learn nothing. It is presumed that he was one of the exiled Huguenots." Several additional documents about ministers of this name will be found in "The Amsterdam Correspondence," now in course of publication by the state of New York.

Carr, Wm. H., b. Kinderhook, N. Y., 1812 (Centreville, Green Co., N. Y., 1867-70, Presb.), Prattsville, 70-5, Sharon, 75-7, Gallupville, 77-80. Died Aug. 7, 1890.

His early ministry was in the Presbyterian Church. On the breaking out of the Civil War he enlisted as Chaplain of the Fourth Regiment, of New York, and served continuously with his regiment until the close of the war, and then was honorably discharged. See "Mints. Gen. Syn.," 1891, 418.

Carre, Ezechiel. Pastor of French Ch., Narragansett, R. I., 1687, perhaps Pastor in N. Y. C., 1673-78 (?).

Carroll, Joseph Halstead (s. of Rev. D. L. Carroll), b. Brooklyn, N. Y., May 21, 1833; U.Pa. 51, P.S. 54, l. Presbyt. Philadelphia (Jamesburg, N. J., 55-8, Aiken, S. C., 58-60, S.S. South Cong. Ch., New Haven, 62-7), New Haven, 67-9, Brooklyn (Lee Av.), 69-71, East Brooklyn, 72-6, Newburgh, 76-81 (Presbyt. Stillwater, Minn., 82-7; d. Jan. 7). D.D. by H.S.C., 1868.

Publications: "Memorial of Gerard Hallock," 1866. "Letter to Dr. Leonard Bacon," 1866.

Carroll, Vernon Bond, b. at Baltimore, Md., 1846; R.C. 68, N.B.S. 71, lic. Cl. L. I., Pottersville, 71-3, Chapel of Collegiate Ch., N. Y. C. (Seventh av. and 54th st.), 73-7, Warwick, 77-86 (Tenafly, N. J., Presbyt., 86-96, Amenia, N. Y., Presbyt., 1899. Died Dec. 18).

See "Biog. Notices of Grads., R.C.," 1900, 26. "Memorial Sermon by Prof. Jacob Cooper," 1900.

Case, Calvin. R.C. 1848, N.B.S. 1851, l. Cl. Bergen, 1851; Grahamville, 1852-3, Day, 1855-7, Kiskatom, 1857-60, West Hurley, 1860-5, w. c.

Case, Clifford Philip, b. Jersey City, Oct, 22, 1873; R.C. 97, N.B.S. 1900, l. Cl. Paramus; Associate Pastor West End Collegiate Ch., N. Y. C., Sept., 1900-Dec., 1901, Six Mile Run, Jan., 1902——

Caton, John Collings, b. Portland, Eng., Feb. 25, 1872; P.U. 95, Yale Div. Sch. 98; lic. by Cong. Assoc., New Haven, 97; ord. by Cl. Schoharie, 98; Lawyersville, 98-1901, Fonda, 1901——

Center, Samuel, b. 1794 at Hoosick, N. Y.; Mid. C. 1819, N.B.S. 23, l. Cl. N.B., Miss. to Johnsborough and Chester, 23, Herkimer and German Flats, 24-6 (Morian and Northumberland Presbyt.), 27-30, teaching in Class. School, Albany, 30-7, in Michigan University, 37-40, pastor also at Monroe, Mich., 37-40, Agent of For. Evang. Soc., 40-1, Prof. in Albany Academy, 41-.., in Angelica Academy, and Pastor at Angelica and Macedon Center, 18..-1859; d. See "Manual," 1879.

Chalker, Isaac. New Paltz, 176..-176..

Chamberlain, Jacob, b. Sharon, Ct., Ap. 18, 1835; Western Reserve Coll. 56, N.B.S. 59, lic. and ord. by Cl. N. Y., May, 59; voyage to India, Dec., 59-Ap., 60, Palmaner, 60-3, Madanapalle, 63-7, Madanapalle and Palmaner, 67-73, voyage to America, Jan.-Sept., 74, in America, speaking on Missions, 74-7, voyage to India, by way of Japan and China, July-Oct., 78, Madanapalle and Palmaner, 78-84, voyage to America, May-July, 84, in America, 84-87, voyage to India, Nov.-Dec., 87, in India, 88-94, in America, 94-96, voyage to India, Nov.-Dec., 96. M.D. by College of Physicians and Surgeons, N. Y. C., 1859. D.D. by R.C. Western Reserve and Union College, all in 1878. LL.D. by H. C., 1900; same by West. Res. Coll., 1901.

His ancestry goes back to some of the earliest arrivals in the Massachusetts Bay Colony. Both his paternal and maternal grandfathers were officers in the Revolutionary War. Dr. Chamberlain's medical training was received at the College of Physicians and Surgeons, New York, and the Cleveland Medical College.

In 1859 he sailed with his wife to join the Arcot Mission, India, of the Reformed Church. He acquired the Tamil language, expecting to work among the Tamil people, but Providence led to his transfer to a Telugu district as its first missionary. Acquiring that language, he has spent most of his life working among the Telugus, with headquarters at Madanapalle, 150 miles inland from Madras. His work has been threefold, evangelistic, medical, and literary. For a quarter of a century his evangelistic field, in which he was the only missionary, was as large as the state of Connecticut, and he was for many years the only physician in the same area. Before his visit home in 1874 over 30,000 patients had had his personal treatment. For many years he was chairman of a committee of all the missions laboring in the Telugu country for bringing out a new version of the Bible into the Telugu language, which is spoken by 18,000,000 people.

In 1863 with four native assistants he made a 1,200 mile exploring, preaching, and Bible distributing tour, lasting more than four months, up through the Dominions of the Nizan of Hyderbad, till then unentered, and on to the country of the Ghronds and Kios, through regions never before penetrated by a missionary. The perils and adventures he then met have many of them been made use of in those two thrilling stories "In the Tiger Jungle," and "The Cobra's Den."

Dr. Chamberlain has taken four furloughs, each one because of broken health. In his journey home in 1874 he spent four months in explorations in Egypt, Sinai, the Wilderness, and Palestine. On his return to India in 1878 he spent two months in visiting Japan and China, studying the missionary operations in those lands. In 1873 he was appointed Chairman of Committee for bringing out a New Translation of the Old Testament from Hebrew in Telugu. In 1879 he was made Chairman of Committee for Revising the Telugu New Testament. In 1868 he established a hospital at Madanapalle, and another in 1872 at Palmaner. In 1878 he was elected Vice-President of the American Tract Society for India. He was directed by the Synod of 1886 to confer with the English Presbyterian societies on the subject of union of the native churches in India. The fifth Council (December, 1889) of the Presbyterian Alliance at Calcutta took measures to formulate a basis of union.

PUBLICATIONS: "Translations of Liturgy of Refd. Ch. in Telugu," Madras, 1873; 2d ed., 1885. "Hymns for Public and Social Worship, in Telugu," 12mo.; Chris. Knowledge Soc. of Pres. of Madras, 1884; 2d ed., 1886 (In all 3,000 copies). New Testament: Greek; Mardas Athanæum, 1869. "The Telugu People and their Language": A paper before the American Oriental Society, New Haven, 1876. "Tract Work in India": Am. Tract Soc., 1876. "The Bible Tested": Am. Bible Soc., 1878; 4th ed., 1885 (In all 21,000 copies). "Winding up a Horse; or, Christian Giving," 1879; 2d ed., 1879 (5,000 copies). "Native Churches and Foreign Missionary Societies": Bangalore Conference Report, Madras, 1879 (2,000 copies). "Break Cocoanuts Over the Wheels; or, All Pull for Christ," 1885 (2,000 copies). "Union and Co-operation Among Native Churches." "Co-operation and Organic Unity on Mission Fields." "The Religions of the Orient: Their Beauty and Their Fatal Defect." "The Lord's War Waxes Hot." "In the Tiger Jungle, and Other Stories of Missionary Work." "The Cobra's Den." "India for Christ." "Address at Ecumenical Conference," New York, 1899.

Also numerous articles in the "Christian Intelligencer," "Mission Monthly," "Missionary Herald," "N. Y. Tribune," "N. Y. Evening Post," "Christian Union," "Illustrated Christian Weekly," "Edinburgh Mission Quarterly," "London Church Mission Intelligencer," "Melbourn Southern Cross," etc., etc.

CHAMBERLAIN, LEWIS BIRGE, b. Vellore, India, Oct. 3, 1864; R.C. 86, N.B.S. 91, l. Cl. N. B., Missionary at Madanapalle, India, 1891——

PUBLICATIONS: Arts. in "Christian Intelligencer" and "Mission Field;" "Seshaya," "A Story of India"—a continued story. Articles in "Harvest

Field," of Mysore City, India: "Christian Endeavor in India;" "The Madanapalle Convention Case"—two articles; "Illegal Marriages Among Native Christians;" "The Improvement of Christian Instruction in Mission Schools"—two articles; "Chellayga"—a character sketch.

CHAMBERLAIN, WILLIAM ISAAC, b. Madras, India, Oct., 1862; R.C. 82, N.B.S. 86, lic. by Cl. N. B., Missionary at Madanapalle, India, 88-91, Chittoor, 91-4, Vellore, 94——. President Arcot Mission College, 1900——

PUBLICATIONS: "Education in India," 1899.

Chambers, Talbot Wilson, b. Carlisle, Pa., Feb. 25, 1819; D.C. 30-2, R.C. 32-4, N.B.S. 34-5, P.S. 36-7; teaching, 37-9; lic. Presb. Clinton, Miss., 38, Raritan, 2d (Somerville, N. J.), 39-49, New York, Collegiate, 49-1896; d. Feb. 3. Pres. of Gen. Syn., 1863. Vedder Lecturer, 1875. Trustee R.C., 1868. Trustee of Columbia Coll., 1881. S.T.D. by C.C., 1853. LL.D. by R.C., 1885.

His paternal ancestors were Irish, while his maternal ancestors were German. In his boyhood his health was delicate, yet his mental precocity and studious habits were notable. The youngest member of his class in college, he was equal to others in all branches of study; was a good writer and speaker, being particularly noted for skill in debate. He was characterized even in childhood by the unusual strength of his religious convictions, and the deep fervor of his piety. During his college life he manifested equal fidelity in his attention to the duties of religion and in the performance of his literary work. Before assuming a pastoral charge he taught in private families for two years in the South, at the same time prosecuting his literary studies. During this time he acquired great facility in reading Hebrew and Greek, and also increased his acquaintance with the Latin, Italian, Spanish, French, and English classics. At Somerville the church prospered under his ministry. While there he married Louisa Mercer Frelinghuysen on May 21, 1841.

In the Collegiate Church in New York, for twenty-two years (1849-71), he preached in rotation, with the other ministers, in the different church buildings of that body; but in 1871 he was assigned by the Consistory to special duty in the Middle Church in Lafayette place. He rendered full ministerial service for about forty-three years, but he was in the ministerial office for fifty-seven years. After the retirement from active service of Dr. Thos. E. Vermilye in 1869, he was the oldest minister of that church in active service, and after the death of Dr. Vermilye in 1893, the senior minister. These circumstances, together with his ability as a preacher and writer, his exceptional familiarity with the history of the American Dutch Church, the clearness and definiteness of his opinions, and his power in debate, gave him a high position and wide influence.

He was a theologian by nature and training. His views of truth were well defined and strongly conservative. He strenuously opposed, in private and public, what he regarded as dangerous departures from the doctrinal systems of Geneva, Dort, and Westminster. For more than an ordinary generation he was an acknowledged leader in the counsels of the denomina-

tion, with which his name and memory are identified. In its Missionary Boards and its Classical and Synodical Assemblies his firmness, his good judgment, his readiness in discussion, his familiarity with ecclesiastical usages, and the force of his character, gave him, generally, an influence such as hardly any other minister possessed since the days of Dr. Livingston. He rendered most valuable services to the Board of Foreign Missions, having been its President from 1888-96, and one of the most generous contributors to its funds.

But he was pre-eminently a student. He read constantly and widely, rising early that he might have a quiet hour every day for the study of the Scriptures in the original languages. For twenty-five years he was a member of a Greek club, and seldom allowed anything to interfere with his presence at its meetings. He was well acquainted with general history, especially familiar with church history, and minutely conversant with the history of the Reformed Church, both in Europe and America. He kept himself abreast of the current discussion of all important religious questions. He read carefully and critically the most significant works, often writing notices of them for some paper or review. But he read with hardly less avidity whatever came to hand—poetry, fiction, the most recent plays—partly for mental rest and refreshment, and partly that he might know what other people were reading. He contributed numbers of articles to religious journals on a great variety of subjects. He was recognized as one of the ablest and most uncompromising champions of the conservative view of the origin and authority of the Bible, as against the opinions advanced by many of the representatives of the higher criticism. His studious habits, his wide and exact learning, and his rare command of his mental resources enabled him from time to time to pass from the pulpit to the temporary occupancy of a Professor's chair. On different occasions he gave instruction in New Testament exegesis in Union Theological Seminary, in the seminaries at Hartford, Princeton, Allegheny, and Lane, as well as at New Brunswick. The extent and variety of his publications may be seen at the close of this article.

The work, however, outside of his pulpit and pastoral labors, in which he took the deepest interest, was that which he performed as one of the American Company of Revision of the English Bible, and which extended over a period of ten years. He was the only pastor in the Old Testament Company, and was one of its most faithful and highly esteemed members. At a later date he was no less prominently connected with the Alliance of Reformed Churches, holding the Presbyterian system. He was, together with Dr. Philip Schaff and Dr. James McCosh, active in its organization, became Chairman of the Western Section in 1884, and was elected President of the Alliance in 1892. It was his expectation, if his life had been spared, to preside at its sixth General Council, which was to be held at Glasgow in June, 1896, and to deliver the usual presidential address, but he died a few months before this meeting.

See notice of his death, in "Collegiate Ch. Year-Book," 1896, 279. "Account of Memorial Window in Middle Ch.," in "Year-Book," 1897, 468. Sketch of his life, from which the above is largely taken, "Year-Book,"

1899, 817. See also "Mints. Gen. Syn.," 1896, 496. "Biog. Notices of Grads. of Rutgers College," 1896, 3, 4. "Rev. Dr. E. B. Coe's Commemorative Discourse," 1896, with an Appendix containing many tributes to his character. Rev. Dr. J. P. Searle's art. in "Presbyt. and Refd. Review," 1896; printed also separately.

PUBLICATIONS: Many editorials, etc., in local papers, Somerville, 1839-49. "Remarks on Social Prayer": Being the address of the Classis of New Brunswick to the churches under their care, 1845. "Importance of City Missions": A ser. before City Miss. Soc., 1850. "The Happiness of the Pious": Ser. "Nat. Preacher," 1852. "Duty Due to Decd. Pastors": Ser. on death of Rev. George Schenck, 1852. "Gunn's Life of Dr. J. H. Livingston," new ed., with new matter, 1856. "The Gospel the Only True Reformer": Introduct. to "Brainard's Remarks on the Work of Grace Among the Indians," 1856. "Report to Gen. Syn. on Separation of Dutch Church from Am. Board," "Mints. Gen. Syn.," 1857, 227-236. "Memorial of Rev. Dr. John Knox," 1858. "Remarks on Death of Dr. Knox," 1858. "The Noon Prayer Meeting, Fulton st., N. Y.: Its Origin, Character, Progress," 1858 (Reviewed, "Princeton Rev., xxxi, 157). Translation, from the Dutch, of "Minutes of the Cœtus," 1738, 1747-54; and of the "Conferentie," 1755-1767. In Vol. I, pages vii—cxxxii, of "Mints. of Gen. Synod," 1859 (not complete).

"Memoir of Hon. Theodore Frelinghuysen, LL.D.," 1863. "Economy, a Christian Duty": Ser. "Nat. Preacher," 1865. "Defence of the Old and Rightful Name of Refd. Prot. Dutch Ch.," in "Christian Intell.," July 18, 1867; also published separately, 1867. "Objections to Sunday-schools;" "N. Y. S.S. Institute," 1868. "Discourse at Centennial Anniversary of North Dutch Ch.," Fulton st., N. Y. C., 1869. Article in "Sprague's Annals" on Rev. George Schenck, vol. ix, 1869. "True Religious Liberty; or, The Ch. Independent of the State": Ser. before Cl. N. Y., 1869 (In "Ch. Int.," Nov. 4, 1869). Translation of Dutch Minutes of Collegiate Ch., 1639-1775: In 2 MSS. vols., 1869-70.

Letter on Madison Av. Refd. Ch., 1870. Exercises at Dedication of same, 1871. "Reminiscences of Rev. Dr. Alex. McClelland": A series of 14 arts. in "Ch. Int.," 1872. "The Writings of Solomon," 1873 (In "Family Treasury"). "Exposition of International S.S. Lessons" for 1873, in "Ch. Int." Art. on "John Knox, the Reformer," in "McClintock and Strong's Cyc.," 1873. "Original Exposition of Zechariah," for "Lange's Commentary," 1874. Translation and Enlargement of "Schmoller's Exposition of Amos," in "Lange's Commentary," 1874. "Recalling the Past": Ser. at 20th anniversary of Ch. cor. 5th av. and 29th st., 1874. "The Guileless Israelite": Ser. in commemoration of Rev. Dr. Thos. De Witt, 1874. "A Jeu d'Esprit, X. A.," Dec. 25, 1874. 28 arts. on "Palestine and the East," in "Ch. Int.," Feb., 1874-Nov. 5. "Greek Examination Papers": Intercollegiate Assoc. (with W. R. Dimmock and Charlton T. Lewis), Dec. 1, 1875.

"The Influence of the Refd. Ch. in Preserving Soundness of Faith," in "Centennial Discourses," 1876. "The Psalter a Witness to the Divine Origin of the Bible": Vedder Lecture, 1876. Translation of ordination

papers, and letters connected therewith, of John Philip Boehm, of Pa., in "Mercersberg Rev.," 1876. Art. on John Romeyn Brodhead, the Historian of N. Y., in "Scribner's Monthly," 1877. "Is Man Depraved?" Discussion with O. B. Frothingham (Unitarian), in "N. Am. Review," 1878. "A New Version of the Heidelberg Catechism;" made in connection with Rev. Drs. C. D. Hartranft, W. H. Campbell, and Wm. R. Duryee, 1878; in "Mints. of Gen. Syn.," 1878, 187-224; pubd. also separately. "The Bible an English Classic": From "Anglo-American Bible Revision," by members of Revis. Com., 1879. (Printed for private circulation.) "Review of a Generation": Discourse on 30th anniversary of his settlement in New York, 1879. "The Truly Good Man": Memorial of Rev. Dr. M. S. Hutton, 1880. "The Bible for Learners," in "Evening Post Essays," 1880. "Theory of Prof. Kuenen, in "Presbyt. Review," 1880. "The Coming of the Lord," in "Refd. Quarterly," 1880. "The States Bible of Holland": A Hist. of Dutch Translations, "Refd. Quarterly," 1880. "Descriptive Letter Press of the Doré Bible Gallery," 1880.

Arts. on "Revision": "Will Revision Succeed?" in "S.S. Times," 1881. "Shall There be Revision (of Eng. Translation)?" "Independent," June, 1881. "The Plan of Revision." "Presb. Rev.," 1881. "Exposition of S.S. Lessons," July, 1880-Dec., 1881. "The Van Bunschoten Bequest," "Catholic Presbyterian," 1881. "The Scope of the Apocalypse," "Refd. Quarterly," 1881. The "Everlasting Father," of Is. 9:6, "Journal of Philology," 1881. "The Cloud of Witnesses": Editorial note in "Presbyt. Rev.," July, 1882. "S. S. Reminiscences," Dec., 1882. "The World-wide Pure Offering": Editorial note in "Presbyt. Rev.," Jan., 1883. Introduction and Appendices to "Godet on Romans," 1883. "The Spirits in Prison": Editorial note, "Presbyt. Rev.," Ap., 1883. "The Literary Character of Amos: Old Testament Student," 1883. "Misquoted Texts, in Nos. i-xix of "Homiletic Rev." Essays on "Composition of Genesis," in "Pulpit Treasury," 1883. "The Three Christian Graces," in "Journal of Ch. Philosophy," 1884. "Foreordination and Fatalism," in "Refd. Quarterly," 1884. "Biblical Criticism: Its Proper Functions," paper read at third Gen. Council of Alliance of Refd. Chs., Belfast, 1884; In Report, p. 67; also pubd. in "Christian at Work," July 5, 1884. "Discussions at Third Gen. Council of Alliance of Refd. Chs. Report," pp. 39 and 141, 1884. Notice of Rev. Dr. Alex. McClelland, in "Centennial Mem. of Theolog. Sem. at New Brunswick," 1884. "Preface and Supplementary Notes of Am. Edition of Meyer's Commentary on 1 Cor. and 2. Corinthians," 1884. "Clay's Defeat in 1844," in "Unionist-Gazette," Dec., 1884. "Paul, the Chief of Sinners," "Hom. Rev.," July, 1885. "The Belgic Confession," "Presbyt. Rev.," Jan., 1885. "A Symposium on Romans," "Hom. Rev.," Feb., 1885. "The Doctrine of Expediency," "Hom. Rev.," Ap., 1885. "A Critical Glance at the Completed Work of Revisions," "N. Y. Times," May 21, 1885. "The Major Prophets in the Revision," "S.S. Times," May 23, 1885. "Reply to Dr. Briggs on Revision," "Bibliotheca Sacra.," Oct., 1885.

"Sun Images, and the Sun of Righteousness," in "Old Testament Student," Jan., 1886; also in "Ch. Int.," Mar. 10, 17, 1885. "A Companion to the Revised Old Testament," 1885.

"The First Latin Apologist for Christianity," "Refd. Quarterly," Ap., 1886. "Modern Criticism," "Hom. Rev.," May, 1886. "Prohibition," "Hom. Rev.," Sept., 1886. "Saved *versus* Being Saved," in "Journal of Soc. of Bib. Lit. and Exegesis," June, 1886. "The Divisions of the Decalogue," in "Old Testament Student," Sept., 1886. "The Sanction of the Decalogue," "Bibliotheca Sacra.," Oct., 1886. "Children of Wrath" and "The Lord is at Hand," "Journal of Soc. Bib. Lit. and Exegesis," Dec., 1886. "The Sunday Newspaper," "Hom. Rev.," Jan., 1887. Use of "The Fathers," Christ. Intell.," Feb. 16 and Ap. 20, 1887. "The Classification of the Parables," "Presbyt. Rev.," Jan., 1887. "The Perfection of the Decalogue," "Old Testament Student," May, 1887. Address on the "Liturgy," "Collegiate Ch. Year-Book," 1887, pp. 88-96. "Remarks on Dr. J. H. Livingston," "Yr.-Book," 1887, pp. 83-87. "Fifty Years of Church Life": Hist. Discourse in view of Removal of Middle Dutch Church, of Lafayette place, N. Y. C., 1887. "Biblical Doctrine of Divine Judgment," "Presbyt. Rev.," July, 1887. "The Prayers of a Generation": Discourse at 30th anniversary of the Fulton st. Prayer Meeting, 1887. "The Canon of Scripture," 1887. One of the editors of "Essays on Pentateuchical Criticism," 12 numbers, 1887-8. "Remarks at Conference of Prot. Missions at London," June, 1888, "Report of Proceedings," vol. i, 267; vol. ii, 455. "Historical Sketch of Pentateuchical Criticism"; Introduction to "Moses and His Recent Critics," 1889. "Consilia Evanglica," "Presbyt. Rev.," Ap., 1889. "Studies in the Psalter," "Hom. Rev.," Jan., 1889-Dec., 1891; also Oct., 1895, and Jan., 1896. "Fifty Years Ago": Anniversary of Settlement in Somerville, in "Unionist-Gazette," Oct. 14, 21, 1889. "Homilies of Chrysostom on 1 and 2 Corinthians," in "Post-Nicene Fathers," vol. xii, First Series; Revised, with additional notes, 1889. "Symbolism of Baptism," "Presbyt. Rev.," Jan., 1890. "Substitutes for the Fourth Commandment," "Presbyt. and Refd. Rev.," July, 1890. "Book of Jonah: Fact or Fiction?" "Mag. of Chris. Lit.," Aug. 1890. "The Only Path of Safety": A tract, "New York Observer," Nov., 1890. "An American Persis the Beloved," "Miss. Rev.," Dec., 1890.

"The Preface to the Decalogue," "Presbyt. and Refd. Rev.," Jan., 1891. "The Origin of a Frightful Idea": A tract, "N. Y. Observer," Feb., 1891. "The Hosanna of the Children": A tract, 1891. "What was Done and Why": Ser. before Am. Bible Soc., 1891. "The Inaugural of Prof. Briggs," "Presbyt. and Refd. Rev.," July, 1891. "Errancies of Scripture": 14 arts. in "Ch. Int.," July-Sept., 1891. "Worship": A tract, in "Ch. Int.," Aug., 1891. "Christ's Single Exception to the Mosaic Law," in "Independent," Oct. 29, 1891. "Satan in the Old Testament," "Presbyt. and Refd. Rev.," Jan., 1892. "The Inspiration of the Scriptures," "Refd. Quarterly," Oct., 1892. "Baptized for the Dead": Editorial note, "Presby. and Refd. Rev.," July, 1893. Report on the "Uses of Presbyt. History," in Report of Executive Com. of Presb. Hist. Soc., 1893. "Holland and Religious Freedom": Am. Soc. of Ch. Hist. Papers, 1893. "Our German Forefathers": Address at Centennial of German Valley, N. J., 1893. "Dr. Philip Schaff as Bible Student and Reviser": Schaff Memorial Meeting of Am. Soc. of Ch. Hist., Dec. 27, 1893. "The Function of the Prophet, "Presbyt. and

Refd. Rev.," Jan., 1894. "The Nature of the Psalter," and "The Authority and Uses of the Psalms": From "Anti-Higher Criticism," edited by Munhall, Jan., 1894. "The One Lawgiver": Editorial note, "Presbyt. and Refd. Rev.," July, 1894. "Heathen Testimony to the Accuracy of St. Paul": A tract, "N. Y. Observer," Dec. 13, 1894. "A Syllabus of Themes Touching the Law": A Synopsis of Twenty Lectures at Lane Seminary, Cincinnati, O., Oct., 1894. "The Unwritten Law of God": Editorial note, "Presbyt. and Refd. Rev.," Jan., 1895. "Private Interpretation": "Refd. Quarterly," Ap., 1895. "The Messianic Idea in the Prophets," "Presb. and Refd. Rev.," Ap., 1895. "Biographical Sketches of Ministers of the Collegiate Ch., N. Y. C., from 1699-1825," in "Year-Books," 1882-95. An Introduction to the New Testament for a new "Teachers' Bible," 1896.

In addition to the foregoing he was one of the editors of "Centennial Discourses of Refd. Ch. in America," 1876; 2d ed., 1877. Associate Editor of "Concise Dictionary of Religious Knowledge," writing all the Biblical and Theological articles therein, 1891. He also wrote a very large number of Book Reviews for the "Presbyt. and Reformed Review"; for the "Christian Intelligencer," and for the "New York Observer." He was also a contributor, more or less anonymous, to each of these papers for more than forty years.

Chambers, Theodore Frelinghuysen (s. of T. W. Chambers), b. Raritan, N. J., May 14, 1849; C.C.N.Y. 68, U.S. 71, lic. Presb. N.Y. 71; teaching, 71-2, ord. Cl. Passaic, Oct. 23, 72; Ponds, N. J., 72-6 (Clove, Deckertown, N. J., 76-83; Sparta, N. J., 84-7; German Valley, N. J., 87-98; supplying Mine Hill, Dover, N. J., 1898——)

Publications: "Sparta Centennial." "Early Germans of N. J.," 1895. "Life of Edmund D. Halsey."

Chapin, Charles Brooks (son of Rev. Dr. Henry B. Chapin), b. N. Y. C., May 20, 1855; C.N.J. 76, U.T.S. 77-80, lic. by N. Y. Presbyt. 80; ord. by Presb. Jersey City, 81 (Norwood, N. J., 81-2, Freeport, L. I., 83-7), Centennial Chapel, Brooklyn, 1st, 88-9 (Schenectady, 1890-2), Hamilton Grange, N. Y. C., 1893——. D.D. by U.N.Y, 1895.

Publications: Contributions to the Religious Press.

Chapman, John Liddel, b. Ash Grove, near Clones, Ireland, Feb. 27, 1812; U.T.S. 38-41; resident lic. 41-2; ord. by Cl. Bergen, Nov. 16, 92; Clintonville (Irvington), N. J., 92-9, Prin. of Chapman Home Institute, Irvington, 49-61 (S.S. Irving, Kan., 64-8, Troy, Kan., 69-71, Prof. Bib. Theology, Lay College of T. De Witt Talmage's Tabernacle Church, Brooklyn, 1872-9; w. c. 1879-91; d. July 27.

He was a remarkable scholar and teacher, and published a number of school books.

Chapman, J. Wilbur, b. Richmond, Ind., June 17, 1859; Lake Forest Univ., 79, Lane Sem., 82, lic. Whitewater Presb. Ind., 82; Schuylerville, N. Y., 83-5, Albany, 1st, 85-90 (Bethany Presbyt. Ch., Philadelphia, 90-2, engaged in Evangelistic work, 92-6, Bethany, again, 96-9, 4th Presb. Ch., N. Y. C., 1899——.) See "Johnson's Sketch of Ch. of Albany," p. 40.

Chapman, Nathan F., b. West Brook, Ct., Aug. 17, 1811; R.C. 44, N.B.S. 47, l. Cl. N.B.; Miss. at Keyport, 47-9, Canajoharie, 49-53, Plattekill, 53-64, Caatshan, 64-74 (S.S. Mt. Paran, Md., 74-81; died 1893, Feb. 27. See "Mints. Gen. Syn.," 1893, 893. "Biog. Notices of Grads of R.C.," 1893, 17.

Cheff, Peter Paul, b. Doetinchem, Neths.; N.B.S. 1901; Lawton, Oklahoma, 1901——

Chellam, Shadrach (Hindoo), Arcot Sem., 1892; Evangelistic work in India, 1892——

Chester, Chs. H., b. 1816; Schuylerville, N. Y., 1844-9. Died 1878. For other details see "Manual" of 1879.

Chickering, Edward O., b. in Brooklyn, N. Y., Feb. 9, 1866; R.C. 1891, N.B.S. 1894, lic. by Cl.....Raritan, Ill., 1894-7, Schagticoke, N. Y., four months, 1897-8; d. Mar. 12. See "Mints. Gen. Syn.," 1898, p. 242. "Biog. Notices of Grads. R.C.," 1898, 27.

Chitara, Ludwig, once an Augustine monk, c. to America, 1785, studied under Hendel and Weyberg, l. about 1787; Knowlton and Hardwick, N. J., 1787-92; d. "Harbaugh's Lives," ii, 404.

Chhoa Thian-Khit, studied under the missionaries at Amoy, China; lic. by the Taihoe (of Classis) of Amoy, in spring of 1871; ord. Dec. 21, 1871; Amoy, 1st, 71——

Chittenden, Alanson B., b. at Durham, N. Y., 1797; U.C. 1824, Aub. Sem. 28? Miss. to Montgomery Co., N. Y., 27-8, Glen and Miss. at Charlestown, 31-4, Amity, 34-9, Westerlo, 39-40, Sharon, 41-5; d. 1853.

Chrestensen, D. H. Irvington, 1895-96, Blooming Grove, 1897——

Christie, James, studied under Mason, 1815; l. 1815; Union Village, 1816-18. Assoc. Ref.

Christie, John I., b. at Schraalenberg, 1781; C.C. 1799, studied under Froeligh, l. Cl. Bergen, 1802 (Amsterdam and Galway, Presbyt., 1803-12); Warwick, 12-35; d. 1845. See "Manual" of 1879; also "Ch. Int.," Ap. 23, 1845.

Church, John Brownson, R.C. 1867, N.B.S. 70; lic. Cl. Rensselaer; Taghkanic, 1870-7, Rochester, 1877-92, Riverside, Paterson, 1892——

Clancy, John, Florida, 1835-60, Presbyt.

Clapp, Ernest, b. Newton, N. C., Dec. 11, 1867; Ursinus Col., 89, U.T.S. 89-90, Urs.T.S. 90-1 (ord. by Ger Refd. Cl. of Philadelphia; Royersford, Pa., 1891-2); Hopewell, N. Y., 1892——

Clark, John Lewis, b. Decatur, Ill., Aug. 27, 1865; Lin.U. 91, U.T.S. 94 (ord. by Presbyt. Mackinaw, Sept. 27, 1890; Chapel Miss. Presbyt., Brooklyn, 1892-5); Assist. Pastor Colleg. Ch., N. Y. C., 1895-7 (Chicago, Cumb. Presb., 1898-1901), w. c.

Clark, Rob. C. N.B.S. 1838, l. Cl. of Philadelphia; license afterward withdrawn, at his own request, 1844.

Clark, Rufus W., b. in Newburyport, Mass., Dec. 17, 1813; Y. C. 38, New Haven and And. Sems., 41, lic. Presbyt. Newburyport, 1840 (Washington, D. C., Presbyt., 41-2, Portsmouth, N. H., Cong., 42-51, Maver-

ick, Ch., East Boston, Cong., 51-6, Brooklyn, Cong., 57-62;, Albany, 1st, 1862-82; d. Aug., 1885. D.D. by.....

Few men ever preached in Albany in the possession of more friends in all churches and sects, among rich or poor, than Dr. Clark. He was a faithful pastor, a genial, kindly, loving friend; he wore the sunshine of the Gospel in his face. As a preacher, he preached the doctrines of the cross.

His pen was also busily employed in setting forth the truth as it is in Jesus, in the exposition of God's Word for the sake of the young, and the presentation of varied topics to uplift the race, "Mints. Gen. Syn.," 1887, 431. See "Sketch in Christian at Work," Aug. 31, 1876. "Johnson's Hist. Sketch of Ch. of Albany," 1899, p. 38.

BIBLIOGRAPHY—Volumes: "Lectures to Young Men," Washington, D. C., 1842, pp. 165. "Memoir of Rev. John E. Emerson," 1851, pp. 406. The same, abridged for American Tract Society, 1852, pp. 272. "Heaven and Its Scriptural Emblems"—Illustrated, 1853, pp. 269. "Lectures to Young Men," Boston, 1853, pp. 380. "Life Scenes of the Messiah," Boston, 1854, pp. 330. "Romanism in America," Boston, 1854, pp. 271. "The African Slave Trade," American Tract Society, 1860, pp. 102. "Heroes of Albany, who Fell in Defense of our Nation—1861-65," Albany, 1867, pp. 870. "The Bible and the School Fund," Boston, 1870, pp. 127. "The Work of God in Great Britain under Messrs. Moody and Sankey," 1873-75; with Biographical Sketches, New York, pp. 371. Republished in London, pp. 312. Second American edition has "Discourses of Mr. Moody" added. "Notes on the S. S. Internat. Lessons for 1876."

Question-books for Sunday-schools published by the Massachusetts Sunday-school Society, as follows: "On the Doctrines of Christianity," 1856, pp. 122. "The Life and Teachings of Christ," 1862, pp. 150. "The Heroes of the Bible," four volumes, graduated to all ages of pupils, 1864. "The Great Truths of the Bible," three volumes, 1866. "The Great Duties Taught in the Bible," three volumes, 1868. Also, "Questions on the Book of Isaiah."

PAMPHLETS: "Popery and the United States," 1847. "Conscience and Law," 1851. "Elements of a Vigorous and Useful Character," 1848. "Essays on John Foster and his Writings," 1848. "Disc. at Ord. of Rev. John E. Emerson at Newburyport," 1850. "Dedicatory Ser. at Barnstable," 1851. Address before Am. Peace Soc., 1851. "The Atlantic Telegraph," 1858. "Intemperance, the Great Evil of N. Y. and Brooklyn," 1860. Disc. before Foreign Miss. Soc., 1859. "Christian Conversation" (in "N. Y. Pulpit"), 1858. "Unity of Am. Nationality," 1863. "Christian Friendship," 1864. "Sources of Min. Success (in "Nat. Preacher"), 1864. "The Bible the Source of True Civilization," Am. Tract Soc., 1867. "Life and Char. of Hon. Stephen Van Rensselaer," 1868. "Religion in the State and School," "Am. and For. Ch. Union," 1870. "Review of Prof. Stuart's Pamphlet on Slavery," 1850. "A System of Theology in Verse," "Ch. Int.," June 28, July 6, 13, 1876. "Sketches of Revs. Wheelwright and Langdon, in "Sprague's Annals." "Relations of Religion to Civil Liberty" (in "Centennial Discourses," 1876).

Besides these volumes, pamphlets, and a few special discourses above mentioned, Dr. Clark's discourses and articles as printed in the periodicals of the day are exceedingly numerous. For a large list of them see "Christian Intelligencer," Nov. 23, Dec. 7, Dec. 14, 1876.

Clark, Wm. Hendee, b. at Hudson, Ohio, Ap. 11, 1837; W.R.C. 59, U.S. 63, lic. by Presb. Brooklyn; ord. by Presb. of Columbia, N. Y., Jan. 6, 1864 (Spencertown, N. Y. (Presbyt.), 1863-5); Chapel of Colleg. Ch., N. Y. C., cor. 29th st. and Seventh av., 65-9, Chapel of Colleg. Ch., cor. 54th st. and Seventh av., 69-72, Paterson (Broadway), 72-81, Nyack, N. Y., 81-6, Philadelphia, 2d, 86-91 (Bay City, Mich. (Presb.), 91-6, Detroit, Mich. (Immanuel Ch.), 96—— D.D. by Adelbert Coll, of Western Reserve Univ. O., 1884.

Clark, William Walton (son of Rufus W. Clark), b. at Portsmouth, N. H., May 8, 1846; Wms. Coll. 66, U.T.S. 77, lic. by the Congregationalists (Painsville, O. (Cong.), 77-9), Brighton Heights, S. I., 80-7, engaged in Evangelistic work, 87-97, Field Sec. of Bd. Dom. Miss., 1898——

Publications: Many contributions to the "Ch. Int."

Clearwater, Chs. Knapp, b. N. Y. C., July 23, 1856; C.C.N.Y. 76, U.S. 79, lic. Presbyt. N. Y.; Mt. Vernon. N. Y., 79-94, Newtown, 1st, 1894—— See "American Ancestry," vol. iii.

Publications: "Faith in God *versus* Faith in Prayer": On Death of Pres. Garfield. "The Influence of Popular Infidelity": A Lecture on Self-control. "The Duties of Church Members." "True Ministers of Christ." "Elements of Thanksgiving." "The Death of the Righteous": Funeral Sermon for Elder John Van Santvoord. "The Heroic Grasp." "True Patriotism." "The Passing of Old Newtown": When Newtown became a part of New York City. "Medicine for Moods." "A Tragedy in Bargains." "Having a Base Line." Contributions to "Ch. Int."

Cleghorn, Elisha B., b. in Missouri; P.S. 1850 entered R.D.C., w. c. 1868-74. For details see "Manual," 1879; P.S. Gen. Catalogue.

Cleveland, Geo. H., b. in N. Y., 1851; R.C. 73, N.B.S. 76; lic. Cl. N.B.; Clinton Station, 1877-81 (Presbyt., 1883).

Clifton, Samuel Tilden, b. Easton, Pa., Ap. 30, 1874; Lafayette Coll. 94, U.T.S. 98, l. Cl. Orange; Wurtsboro, 97-1900, Coxsackie, 2d, 1900—— Also Prof. Greek and Latin at Chambersburg, Pa., Academy, 1894-95, Post-Grad. student at Lafayette and Columbia, 1896-99. Ph.D. 1899.

Clist, Chs. Lawrence, b. Port Richmond, N. Y.; R.C., N.B.S. 1889, l. Cl. N.B.; Montville, 89-91, Jersey City, Free Refd., 91-5, Marbletown, N. Y., 1901——

Close, John, b. at Greenwich, Ct., 1737; C.N.J. 1763, l. Presbyt. of Dutchess Co., 1765 (Huntington, 1766-73, New Windsor and Newburgh, 1773-96 Presbyt.), Waterford and Middletown, 1796-1804; d. 1815 (or 1813).

Clowe, Clinton Wilson, b. Glenville, N. Y., Aug. 15, 1868; U.C. 93, N.B.S. 96, l. Cl. Schenectady; Gansevoort, 96-7, Bethlehem, 2d, 98-1900, Dec. 31.

Cludius, Theodore, studied in Europe, l. Cl. N. B. 1865; New Brunswick, 3d, 65-6; joined Ger. Refd. Ch.

Cobb, Henry Evertsen (son of Oliver E. Cobb), b. at Hopewell, Dutchess Co., N. Y., March 25, 1863; R.C. 84, P.S. 88, lic. N. Cl. L. I.; West Troy, N. Y., 88-92, Collegiate, West End av. and 77th st., N. Y. C., 1892—— D.D. by U.N.Y. and by R.C., 1901.

Publications: Sermons:—"The Voice in the Solitude." "Nazareth." Sermon in Rutgers College on "Day of Prayer for Colleges," "The Victories of Youth, the Defence of Manhood," 1899.

Cobb, Henry Nitchie, b. in N. Y. C., Nov. 15, 1834; Y.C. 1855, U.S. 1857, l. 3d Presbyt. N. Y., 1860; ord. by 3d Presb. N. Y., May 16, 1860; Miss. to the Nestorians in Persia and Koordistan (Am. Bd.), 1860-2, Millbrook, 1866-81. Cor. Sec. of Bd. Foreign Missions, 1881—D.D. by R.C., 1878. Chairman of Exec. Com. of Ecumen, Council on Foreign Missions, N. Y., 1900.

Publications: Besides many articles in the periodicals of the day, he has published (tract) "Mind Your Business" (M. Ep. Soc.), 1859; "Letters from Constantinople and Oroomiah, in "Bib. Soc. Record," "N. Y. Evangelist," "Ch. Intelligencer," and "Miss. Herald," 1861-2; Series of "Pastoral Letters to the Helpers of the Nestorian Missions in the Koordish Mountains" (Oroomiah, 1861-2); Ed. of "Rays of Light," a monthly paper in the Syriac language (Oroomiah, 1861-2); "Almanac," 1861-2, in Modern Syriac; "Sab.-school Hymn-book," in Modern Syriac, 1862; edited the "Ancient Syriac New Testament" for Am. Bib. Soc., 1874; "Suggestive Readings from Syriac New Testament," in "Presbyt. Quarterly," 1874; edited and wrote Introduction to "Songs in the Valley of Achor," 1874; and poems in newspapers, in "The Changed Cross," and "The Shadow of the Rock." "Far Hence": Letters written on a tour of Foreign Missions of R.C.A., 1892. "A Century of Missions" of R.C.A., 1897. Reports of Board of Foreign Missions, R.C.A., yearly, since 1883 to present time.

Cobb, Oliver Ellsworth, b. in N. Y. C., 21 March, 1833; Y.C. 53, U.S. 57, lic. by 3d Presb., N. Y., 57; Hopewell, N. Y., 57-72, Flushing, 72-90. Died at Tarrytown, N. Y., 23 Sept., 1891.

The son of Sanford Cobb and Sophia L. Nitchie, he was a child of the covenant, rarely blessed with the spiritually uplifting influences of a godly parentage and the fostering care of a home, in which the duties, privileges, and joys of the religious life received constant emphasis and illustration. Though no especial parental constraint was brought to bear upon his choice of a profession, it was made plain that a devotion to the Gospel ministry would not only fulfill his parents' highest hopes for him, but also lead him into the fields of widest usefulness.

To such influences his boyish heart and mind were promptly responsive, so that as he grew in years he grew also almost as naturally into the principles and purposes of the spiritual life. At the age of thirteen he made public confession of faith in the South Presbyterian Church of Brooklyn,

N. Y., under the pastoral care of Rev. Samuel T. Spear. But long before had he made choice of the ministry, into which vocation he felt assured that God had called him.

He was fitted for college in the school of Benjamin W. Dwight, that prince among teachers. He spent one year in the University of New York before going to Yale, which was his choice. He was one of the honor men in the famous class of '53. The year after graduation was spent at home in study, before entering on his theological course. In his first charge, at Hopewell, he was the successor of his father-in-law, Rev. Abraham Polhemus. Upon resigning at Flushing he retired to the old family home at Tarrytown, where he occupied himself in study and in almost constant pulpit supply. His greatest joy was to preach, and, despite increasing weakness and pain and the anxious solicitude of friends, he continued such service to within a few days of his death.

His mental powers were notably great. A born student, he mastered much learning, which a remarkably attentive memory held classified and ready for apt and immediate service. All the subjects of modern discussion found in him an eager attention, in which a calm and judicial mind knew well how to winnow the chaff from the wheat. To this power of acquisition he added a rare gift for teaching, and became "a scribe, instructed unto the Kingdom of Heaven, bringing forth out of his treasure things new and old," for the delight and upbuilding of those who waited on his ministry.

To that ministry all else was subservient; all learning and literature, all poetry, all fine imagination being laid under tribute for the illustration and enforcement of the Gospel. This was, indeed, remarkable in him, that, in whatever paths of study or reading he wandered—and he traveled very far a-field—he ever held distinctly and prominently in view the intellectual and spiritual enrichment of his pulpit. There was his great and absorbing business, which he never slighted, and for which all his excursions were undertaken. Never thinking that mere words in the pulpit might supply the place of substantial thought, never forgetting the high dignity of his vocation or its divine aim in the salvation of souls, he spoke from a full mind and a loving heart, with reverence born of divine unction, with ardor and enthusiasm and with an elegance and power of diction which often rose in flights of thrilling eloquence.

To those who knew him it was always matter of regret that a constitutional and at times an almost painful modesty hindered his activity in wider fields than those bounded by his parish limits. With all his learning, intellectual force and power of convincing speech, he was ever self-distrustful and retiring and, save in the pulpit, shrinking from the public view. He was admirably fitted to take a much more prominent place in the life and activity, the knowledge and esteem of the church at large than he ever occupied and was more than equal to any position in the church. He would sit a silent member in the General Synod, when his wider knowledge of church affairs, his logical faculty and his effective powers of speech would have found noble and useful exhibition and exercise had they not been restrained by this lack of assurance. He would neither "push" himself nor

allow others to do it for him. Nor, save in the rarest instances, would he consent to print the products of his pen.

In all this his friends note a distinct loss to him, to them and to the church at large, though they also recognize that nothing of such wide activity could have given him a higher or larger place in the honor and affection of those who knew him or of the churches he loved so well and served so faithfully.

In those churches his pastoral efficiency was fully equal to his pulpit power. To him his sacred vocation was never a mere profession. It was a heavenly service. No labor was too great, no sacrifice too severe for the unselfish love he bore to the people of his charge. He had an unbounded capacity for sympathy and all the joys and sorrows of his flock were reflected in his own pleasure and pain. With a wisdom of counsel unsurpassed and a tenderness of sympathy—often that sweetest voiceless sympathy which can express itself only in the communion of tears, he was well-fitted to reprove and exhort, to guide them that were in doubt and to comfort those who mourned. So he led his people like a flock, finding his chief delight in bringing them to the Great Shepherd and Bishop of their souls.

It was thus that his people, in whose minds his memory is ever fresh, love to think of him. It is thus that his host of friends, bound to him with strongest cords, love also to think of him—"a Man of God, thoroughly furnished unto every good word and works," a rarely perfect minister of Jesus Christ. S. H. Cobb. See also "Mints. Gen. Syn.," 1892, 649.

PUBLICATIONS: "The Beloved Physician": A Sermon at the Funeral of Denis Wortman, M.D., Hopewell, N. Y., 1864. "History of the Refd. Ch. of Flushing": A Sermon, 1882.

COBB, SANFORD HOADLEY, b. in N. Y. C., 4 Feb., 1838; Y.C. 58, P.S. 62, l. 3d Presbyt. N. Y.; Schoharie, 64-71, Saugerties, 71-83, Grand Rapids, Mich. (Presb.), Westminster, 85-94, 1st Presb. Greenwich, Ct., 1900-1901.

PUBLICATIONS: "The Story of the Palatines: An Episode in Colonial History," 1897. "The Rise of Religious Liberty in America: A History," 1902.

"Preaching to Sinners": "Princeton Rev.," 1867. "S. S. Libraries," ditto, 1871. "Farrar on the Constitution": "Am. Presb. Rev.," 1870. "The Theory of Prohibition": "New Princeton Rev.," 1887. "Christianity and the Criminal": Proceedings of Mich. Bd. of Corrections and Charities, 1887. "The Fellowship of Goods in the Apostolic Ch.": "Presb. and Refd. Review," 1897.

PAMPHLETS: "Short Pastorates: Their Evil, Cause and Cure": Sermon Before Partic. Syn. Albany, 1882. "Philosophy and Theology of the Mind Cure," 1886. "The Presbyterian System in the Development of the Spiritual Life and Power": A Lecture at Bay View Assembly, 1887. "In Memoriam: Rev. Chas. Doolittle," 1887. "Faith, Creeds and the Westminster Confession": Three Sermons on the Revision Question, 1890.

"The Old Dutch Church of Schoharie": Anniversary Sermon, 1894. "The German Immigration to New York and Pennsylvania": Pubd. by Wyoming Hist. Soc., 1897.

Articles in "Christian Intelligencer": "Curiosities of the Revision" (New Testament): Series, 1881-2. "Letters from Mission Fields," 1883-4. "Evolution, or Providence, or Both? Critique on Kidd's Social Evolution": Two papers, 1895. "On the Late Reading of Old Books," 1896. "Quotability of Spencer," 1896. "The Embassy of John," 1898. "How Best to Preach," 1898. "The Place of the Cross," 1899. "On Preaching," 1899.

"Christian Science": A Lecture. "Grand Rapids Herald," 1888. Sir Edwin Arnold's "The Light of the World," "Northwestern Press," 1891. "Moses," ditto, 1891. "Theories About God," ditto, 1891. "Old Paths": A Series on Christian Apologetics, in "North and West," 1896. "Humor in the Bible," ditto, 1896. "Jonathan Edwards," "N. Y. Evangelist," 1894. "The Missionary Spirit in Connection with Home Missions," ditto, 1895. "The New Gospel of Yahweh," "The Presbyterian," 1898. "The Great Lawgiver," ditto, 1899. "The New English Catechism," ditto, 1899. Other Sermons and Articles.

Cochran, Ab. Gibson, b. Winhall, Vt., Feb. 11, 1822; Med. Coll. 47, P.S. 47-8; S.S. at Easton, 63-70, S.S. Gansevoort, 70-83, S.S. Easton, 83-8; for further details, see "P. Sem. Gen. Cat."

Cock, Gerhard Daniel, Rhinebeck (Ger. Ch.) and Camp (or Germantown, N. Y.), 1764-91, died; also supplied New Paltz, 2d, 1768-70.

See his petition to Sir Henry Moore against Hardenberg, etc., who forced him to take the oath of allegiance, when seeking to suspend Meyer, 1764. "Doc. Hist.," iii, 598, 991. His call to Camp and Reinbeck, dated Feb. 27, 1764, is in Record Book at Germantown.

Coe, Edward Benton (son of Rev. Dr. David B. Coe), b. at Milford, Ct., June 11, 1842; Y.C. 62, Yale Sem.; U.T.S. 61-3, Prof. of Modern Langs., Yale Coll., 64-79, lic. by Manhattan Association (Cong.), 77; ord. by Cl. N. Y., Oct. 2, 79; New York, Collegiate Ch., 5th Ave. and 48th St., 79-99, Senior Minister, 1899——

D.D. by R.C. 1881 and by Y.C. 1885. LL.D. by R.C. 1893. President of General Synod, 1898.

Publications: "The Foundation of the Church"; Ser., Feb. 10, 1881, at the Dedication of the Reformed Protestant Dutch Church of Syracuse, N. Y. "The Gospel and the Sailor"; Dis. at Fifty-fourth Anniversary of the Am. Seamen's Friend Soc., May 7, 1882. "Address in Commemoration of Asa Dodge Smith, D.D., L.L.D., late President of Dartmouth College," delivered before the Alumni, June 27, 1882. "The Dignity of Human Nature"; Thanksgiving Ser. in Collegiate Church, Fifth Ave. and Forty-eighth St., N. Y. C., Nov. 30, 1882. "Thanksgiving in Hard Times;" Thanksgiving Ser. in the Collegiate Church, Fifth Ave. and Forty-eighth St., Nov. 27, 1884. "Annual Sermon for the Am. Tract Society," 1886. "On Growing Old"; Sermon in the Collegiate Church, Fifth Ave. and Forty-eighth St., N. Y. C., Nov. 10, 1889. "Church Unity;"

Sermon in the Collegiate Church, Fifth Ave. and Forty-eighth St., N. Y. C., May 24, 1891. "Duty and Love"; Sermon in the Collegiate Church, Fifth Ave. and Forty-eighth St., N. Y. C., May 24, 1891. "Washington—the Man"; Sermon before the Society of the Sons of the Revolution, New York, Feb. 18, 1893. "Discourse Commemorative of the Rev. Thomas Edward Vermilye, D.D., LL.D., Senior Minister of the Collegiate Church," in the Collegiate Church, Fifth Ave. and Forty-eighth St., N. Y. C., April 9, 1893. "Discourse Commemorative of the Rev. Talbot Wilson Chambers, S. T. D., LL. D., Senior Minister of the Collegiate Church," in the Collegiate Church, Fifth Ave. and Forty-eighth St., March 29, 1896. "Historical Address," delivered at the Bicentenary of the Charter of the Reformed Protestant Dutch Church of the City of New York, at the Collegiate Church, Fifth Ave. and Forty-eighth St., N. Y. C., May 11, 1896. "The Church and the Popular Discontent"; Sermon at the Collegiate Church, Fifth Ave. and Forty-eighth St., New York, Nov. 22, 1896. "Mental Sobriety"; Sermon in the Collegiate Church, Fifth Ave. and Forty-eighth St., N. Y. C., April 3, 1898. "He Goeth Before You"; Sermon in the Collegiate Church, Fifth Ave. and Forty-eighth St., N. Y. C., 1898. "Life Indeed," 1899, 12mo, pp. 267.

Also the following: "Baccalaureate Ser. Before Students of Rutgers College," in "Ch. Int.," July 4, 1883. "Church Union for the Evangelization of the World"; Paper at Conf. for Church Union, Philadelphia, 1888. "The Hymns of the New Testament," 1888; in "Collegiate Ch. Year Book," 1880, p. 84. "Address at Anniversary of Fifty Years of Service of Rev. Dr. T. E. Vermilye," Oct. 3, 1889. "Address at Laying of Corner-Stone of West End Ave. Collegiate Ch.," N.Y.C., 1891; in "Colleg. Ch. Yr. Book," 1892, p. 112.

Coens, Henricus, recd. into Cl. Amst. June 4, 1725, from Wester Nieuland; ord. by Cl. Amst. Sept. 4, 1725, and sailed for America, Oct. 7, 1725. Aquackanonck, Second River, Pompton, Ponds, 1726-35, d. Feb. 14. He organized the secession elements in the Raritan churches. He also wrote to Holland a detailed account of the troubles between the churches of Second River (Belleville) and Aquackanonck. See "Amst. Cor."

Cole, David (s. of Isaac D. Cole), b. at Spring Valley, N. Y., Sept. 22, 1822; R.C. 42, lic. by Pres. N.B. April 13, 58; ord. by Cl. N.B. Nov. 23, 58. East Millstone, Nov. 23, 58-April 1, 63, Prof. of Greek Lang. and Lit. in R.C., March 16, 63-Jan. 1, 66; Yonkers, Dec. 10, 65-Sept. 1, 97; w. c. D.D. by Franklin and Marshall College, 1865. Pres. of General Synod in 1884.

Publications: "Manual of English Grammar," pp. 66, 1848. "Principles of English Grammar Applied," pp. 190, 1853. "Needs of the N. J. Public School System," an address before the State Legislature, Feb. 9, 1854. "Classical Education," an address in Smithsonian Institution, Washington D. C., Dec. 27, 1854. "Many Editorials in N. J. Department of N. Y. Teacher," 1855. "Aims of the N. J. State Normal School," an address at Commencement of Farnum Preparatory School," 1857. Address

to "Franklin Guards," of Somerset Co., N. J., on leaving for the Civil War, Sept., 1862. Historical address at Tenth Anniversary of Ref. Church of East Millstone, N. J., 1865. Thanksgiving sermon at Yonkers, 1866. Historical address as delegate from Gen. Synod of Ref. Church to Gen. Assembly of Pres. Church, in session at Philadelphia, 1870. "Unity of the Church on Earth," a sermon on John 17: 20, 21, 1871. "Offerings to the Lord," the annual sermon on Benevolence to Gen. Synod of Ref. Church, 1874. "Isaac Cole and Catharine Serven," the genealogy of an extensive branch of the Holland Cole family in America from 1633 to date, pp. 269, 1876. "Our American Republic the Child of Special Providence," a Centennial Thanksgiving sermon at Yonkers, 1876. Sermon on Fourth Lord's Day of Heidelberg Catechism, 1879. "Garfield Home Life," an address at Yonkers Memorial Services for President Garfield, 1881. Historical address at Bi-Centennial of Founding of Yonkers City Hall building, 1882. Historical sermon at Fortieth Anniversary of Ref. Church of Yonkers, 1883. Address at funeral of Hon. Joseph Masten, ex-Mayor of Yonkers, 1884. Sermon as Pres. of Gen. Synod at installation of Rev. John G. Lansing as Prof. in Theological Seminary at N. B., 1884. Response as Pres. of Gen. Synod to address of welcome at Centennial of N. B. Theological Seminary, 1884. Edited Beers and Co.'s "History of Rockland Co., N. Y.," 1884. "History of Yonkers in Scharf's History of Westchester Co., N. Y.," pp. 172, 1886. Remarks at Conf. for Union of German and Dutch Churches, Philadelphia, 1888, page 129. "Christian Endeavor an Educator," an address before N. Y. State C. E. Association, 1888. "Thy Kingdom Come," a sermon preached in Yonkers, 1891. "History of Ref. Church of Tappan, N. Y.," pp. 168, prepared for Bi-Centennial of the church, 1894. Address at funeral of Hon. Rudolf Eickemeyer, Pres. of Yonkers Board of Education, 1895. Address at Twenty-fifth Anniversary of settlement of Rev. John K. Allen, D.D., as pastor of First Ref. Church of Tarrytown, 1895. Charge to Rev. J. Hendrik de Vries at his installation as pastor of Second Pres. Church of Princeton, N. J., 1897. Historical address at Bi-Centennial of the organization of the "Old Dutch Church of Sleepy Hollow," Tarrytown, 1897. Historical address at Centennial of founding of Rockland Co., N. Y., 1898. "The Teaching of Our Lord, Its Authority and Its Themes," 1900. "First Record Book of the Old Dutch Church of Sleepy Hollow: A Translation of Its Minutes and Elaborate Copy of Its Registers, with Exhaustive Indexes," 1901. "History of the Reformed Churches of Tappan and Clarkstown, in the Centennial Memorial Volume of the Classis of Paramus," 1901. Hist. add. at Fiftieth Anniversary of Cl. of Westchester, 1901. Hist. add. at laying of corner-stone of Refd. Ch., Nyack, 1901. Current articles and sketches, educational, historical and biographical, or upon Bible subjects, covering a lifework from 1845 onward and too numerous to be mentioned.

Cole, Isaac D., b. at Spring Valley, N. Y., Jan. 25, 1799; N.B.S. 1829, l. Cl. N. Y., Aug. 4, 1829; ord. Cl. Paramus, May 24, 1831; assistant at Tappan, Nov., 1829-31, May 24; collague at Tappan, May 24, 1831-2, Dec. 12; Totowa, 2d, Dec. 16, 1832-3, Dec. 16, Tappan again, 1833-64, Feb.

9; w. c., but supplying Presbyt. Ch., New Hempstead, N. Y., occasionally. Died Aug. 30, 1878.

He passed his early childhood, from 1802 to 1807, in the Collegiate Church, under the instructions of Drs. Livingston, Abeel and Kuypers and his youth, from the latter date to his conversion in 1818, under the ministry of Rev. Christian Bork. At about twenty his thoughts were turned to the ministry. Attempts to prepare for college were defeated by repeated attacks of blindness, brought on by excessive application to study. In 1826 he was a successful teacher in New York City. The longing for the ministry had never abated and the trouble with the sight having passed away, he left teaching and entered the Theological Seminary.

Mr. Cole was of pure Holland ancestry, being in the sixth American-born generation from one of the officers of the West India Company, in New Amsterdam as early as 1633. Attachment to the Reformed Church, its history and standards was a strong element of his nature. And this birthright love was deepened by his veneration for the pastors of his youth. But what he had so reverenced in these favorite models early became with him a conscious life. He inherited from his fathers simplicity of feeling and plainness of manner. A modest demeanor and a composed spirit were among his admirable traits. Yet he was eminently firm in opinion and in action. His life in Christ was clear and his interest in spiritual things profound and singularly uniform. His devotion to the truths of the Gospel as subjects for conversation and teaching was rare. His knowledge of the Divine Word, both of its letter and spirit, and his skill in the use of it, were marvelous. His Christian experience was unspeakably rich and his judgment in utilizing it excellent. He had great wisdom in dealing with exercised souls. As a pastor, he enjoyed the affection and confidence both of the old and the young. In the pulpit he spoke as an ambassador from heaven, solemnly responsible for delivering his message without addition or diminution. His manner was tender but earnest. He always preached without manuscript and his delivery was wholly free from affectation; yet his sense of the proprieties of the pulpit was so perfect that his manner never gave pain to good taste. Devout reverence for his Master and his truth gave unction always to his discourses. He was generally quiet as to tone and gesture, yet often, in perorations of sermons, when speaking of the peril of the impenitent or the coming glory of the saints, he would rise to a sublimity of thought and diction difficult to surpass. He spoke so much in Bible words and so directly to heart experience, that he was acceptable in all pulpits. He pursued his ministry on the field of the great secession of 1822 and always had about him many of the traditional prejudices that had come down from that event and period. And despite his own rare love and soundness in our Reformed faith, he was actually arraigned and formally tried upon a charge of heresy. These surroundings and experiences had wonderfully cultivated the teaching qualities for which he was by nature remarkable. He was a man of vigorous faith and earnest prayer and did everything in the fear of the Lord. Liberality with his worldly means was one of his prominent characteristics. In respect to himself, one concern

with him was supreme. He loved to speak of the solidity of his hope, but never lost sight of the words: "He that endureth to the end shall be saved." On his dying-bed he was wholly given up to spiritual meditation and prayer. He could not speak much, but when he did speak, he literally poured out the word for the instruction and comfort of those around. His familiarity with the truth as it is in Christ was never brought into more touching display. Finally he sank to his rest, leaving behind him the memory of a life that in every relation, whether of son, brother, husband, father, neighbor, citizen, teacher, or minister of the Gospel, had been a powerful preacher both by example and percept. For further sketch, see "Hist. of Ch. of Tappan," 1894, pp. 91-109.

PUBLICATIONS: "Gospel Preaching," 1850.

COLE, PHILIP HENRY, b. Rhinebeck, N. Y., Dec. 27, 1864; U.C. 88; U.T.S. 88-9; ord. Cl. Schenectady, Oct. 20, 91; Assist. Prof. English in U.C. 89-95; Schenectady 2d, 91-7, Syracuse, 1897——

COLE, SOLOMON T., b. Esopus, N. Y., Nov. 5, 1836; N.B.S. 64; l. Cl. Ulster; Plattekill, 64-8, Preakness, 68-72, Schagticoke, 72-9, Westerlo, 79-82, Tyre, 82-4, Plattekill, 84-91, Esopus, 96-99, w. c.

COLLIER, EDWARD AUGUSTUS (brother of Ezra and Jos. Collier), b. N. Y. C. 1837; N.Y.U. 57; P.S. 60; l. Presbyt. of Nassau, 59; ord. by Presbyt. North River Nov. 6, 60 (Saugerties, Cong. 60-1, Amenia, N. Y., Presby. 61-4); Kinderhook, 1864——1907. Emeritus

PUBLICATIONS: "Hist. Disc. at Kinderhook," "The Hallowed House," 1865. Sermon at Inauguration of Prof. Henry E. Dosker in West. Theolog. Sem., 1894.

Contributions to Periodicals and Papers: Metrical versions of many of the Psalms; Hymns and other Verses in variety and large numbers.

Hymns in "Royal Praise," "Gospel Hymns," "Church Hymnary," Trinity Hymn in "Church Hymnary" of Presbyt. Ch., in Scotch, Canadian and English Presbyt. Hymnals, in S.S. Hymnals. Prose articles in the press, signed and unsigned.

Collier, Ezra Warren, b. at Plymouth, Mass., Nov. 10, 1826; R.C. 48, N.B.S. 54, l. S. Cl. N. Y., Manhattan Ch. N. Y. C. 54-6, Freehold, 2d, 56-66, Coxsackie, 2d, 66-67, died at Aiken, S. C., Dec. 5, 1869.

From childhood his tastes and habits were literary. In early life he wrote considerably for the press and for his own gratification. The writer has a number of his poems and other literary productions. The former are unusually graceful and melodious and each embodies some delicate fancy. He always wrote with great facility as well as finish and his spoken style was as finished as his written. We have never heard any one who united such fluency with more exactness of expression and arrangement of thought. His fancy was exuberant and his rhetorical culture of a high order, yet his taste was so severely correct that he was never guilty of the sensational or the "splurgy." He was a connoisseur in words. When he heard a new or apt expression it was as if a botanist had found a new floral specimen. He took the delight in hearing a speaker that always strikes the right word, that one with a sensitive ear for music takes in the firm

and perfect touch of a skilled pianist. His style was sententious, his periods being brief and compact. It was instinct with subtle and delicate beauties of thought and phrase which, doubtless, often escaped his less cultivated hearers. It was eminently biblical. He had the Scriptures at his tongue's end, and was not afraid of being called old-fashioned because he appealed to the Divine Word rather than evolved his conclusions from the "depths of his own consciousness."

His strength and clearness of mind were equal to its beauty. He was proficient in mathematics, and it was his favorite study. Although shrinking almost morbidly from disputation, when aroused he was a logical athlete. He would, after writing a sermon, be able to recite it verbatim with one or two perusals, and this not merely at the time, but equally well without re-reading, after the lapse of weeks and months. He was once exchanging with a brother minister, and after entering the pulpit was impressed with the conviction that the written sermon which he had brought with him was not adapted to the audience or the occasion. Suddenly there rose to his recollection the text of a discourse which he had committed to memory several years before, but which he had never since re-read or recalled. He rose and repeated it from beginning to end without hesitation and exactly as he had originally written it.

There was a unity about the plan of his sermons which never left any doubt as to his theme. In fact, he lodged the central and seed-thought of his discourse so firmly and distinctly in the minds of his hearers that it was almost impossible to forget it.

Those who did not know him intimately could hardly suspect the exquisite and original humor of the man. In familiar intercourse it glanced and sparkled along his speech with an almost unconscious naturalness. It was inimitable, and wholly *sui generis*, yet so subtle as almost to be occult to those who had not a large perception of humor in their own natures. As his health declined this vivacity almost wholly faded and needed to be aroused by special social influences, but it never wholly left him.

This, with his extensive literary acquirements and his command of language, rendered him, to some at least, the most fascinating of talkers. It was the conversational charm with which he held me that first drew me to that intimacy of many years, which is now one of my most cherished recollections.

He was, too, superior to popular applause, and to those mere surface graces of manner and adaptations of style which attract the crowd. Otherwise, and had he devoted a tithe of the care and self-discipline that a great many inferior but more conspicuous men have successfully employed for this end, he might have been one of our most popular and sought preachers.

Another trait of character contributed to this result. He was devoid of ambition. The idea of emulation or rivalry was distasteful to him. And he shrunk from publicity as persistently as many others court it. He had the grand contempt of noble natures for all things circuitous and petty. Though naturally conservative, he instinctively sided with the generous side of every question, and when he took his stand could not be frightened from it by any amount of clamor or persecution.

He often seemed cold and unsympathetic to strangers or casual acquaintances. But they who knew him well knew that a more tenderly pious, a more genial and loving nature never existed, nor one capable of a warmer enthusiasm for the true, the beautiful and the good. The poor and the humble can testify to his gentle and kindly nature. No one ever left more devoted friends in every class.

And every one respected him with a profound respect, which never dared encroach upon the limits of delicacy and propriety while he lived, and which looks back and says, "That was a *man,* every inch of him!" When needful to keep the obtrusive in the background, or repulse the impertinent, or check the irreverent, his tongue was a sword whose point was as sharp as its stab was grave and quiet.

He was a faithful and devoted pastor. He was content and happy in the unshining round of a country minister's useful and self-denying labors and every week and every year saw his work done, and well done, till the summons came to work no more, but to walk homeward through the evening shadows to his heavenly rest.

And all during those months of patient and gradual decay his faith and hope were unwavering and bright. His religion was very childlike. He knew all about the rationalizing speculations of our scientific age, and had himself passed through that phase of mental and moral experience. But he was too large of brain and elevated in the spiritual cast of his nature to conceive of a world without the supernatural and the divine as its supreme and imminent fact. He saw nothing contrary to reason in a personal, holy, just, and loving God. Neither did he see why that God should not reveal himself to man, and use for that purpose inspired writers, and above all, One who was the likeness of His own glory, shrouded in a veil of flesh. And he recognized in Jesus of Nazareth this Divine humanity, from whose lips he was willing to take the law of life and immortality. And when that Blessed One offered himself as the vicarious atoner for the sins, of whose existence he needed no revelation from without, he joyfully received Him, and clave to Him with a simple but unrelaxing trust, even unto death. His was that true positivism which takes account of moral phenomena for the inductive evolution of moral truth. And finding in his own consciousness a sense of sin which could not be cleansed or quieted except by the interposition of a Divine Redeemer, finding there, in fact, an echo of the Gospel, he never dreamed of going to material nature, or to the brain for confirmation or refutation of the spiritual things which the spirit, out of its needs and aspirations and conscience of sin, is alone competent to discern.

Thus his faith was childlike as it was unfaltering. Thus he lived and thus he died. Not amid visions and raptures, but walking calmly in the unclouded daylight of God, a faithful and successful worker, a true friend, a strong-minded, strong-hearted, genuine man, a humble Christian, always and in every relation of life a man of God.—Rev. F. N. Zabriskie.

PUBLICATIONS: Biography of his brother Joseph, as an Introduction to the latter's work, "Dawn of Heaven." Many articles for the press, including poems.

Collier, George Zabriskie (son of Rev. Ezra W. Collier), b. at Freehold, N. J., Apr. 9, 1862; R.C. 1883, N.B.S. 1886, lic. Cl. N.B.; Stuyvesant Falls, N. Y., 1886-9, Alexandria Bay, N. Y., 1890-6, Grand Haven, Mich. (2d), 1896-1900, Mellenville, N. Y., 1900——

Publications: "Significance of the Book of Esther in the Interpretation of Sacred and Secular History," "S.S. Times," 1892. "Exegesis of Heb. 11:19," in "Hom. Rev.," May, 1894. Sermons: On "Bribery," in "Preachers' Mag.," Sept., 1898; "The Crime of Assassination," "Hom. Rev.," Oct., 1900.

Collier, Isaac. R.C. 1857, N.B.S. 60, l. Cl. Greene; Coeymans, 60-66, Battle Creek, 66-70, Addisville, Pa., 71-84 (Cong., Augusta, Mich., 1884).

Collier, Isaac Henry, b. at Athens, N. Y., 1834; R.C. 59, N.B.S. 62, l. Cl. Greene; Caatsban, 62-4, Nassau, 64-5, Lodi, N. Y., 65-70, Saratoga, 70-74, Montville, 74-9 (S.S. Oakfield, N. Y. (Presb.), 1879-81; d. Feb. 19.

Collier, Joseph A., b. at Plymouth, Mass., 1828; R.C. 49, N.B.S. 52, l. S. Cl. N. Y.; Greenville and Bronxville, 52-5, Geneva, 55-9, Kingston, 2d, 59-64; d.

Few young men among our ministers ever rose more rapidly by the simple force of unostentatious merit. His name was mentioned everywhere with respect and affection. His personal qualities and professional labors excited admiration and elicited praise. His brethren in the ministry loved him, and the Christian public gladly honored him. He was a diligent student. He loved to commune with the great thinkers and writers, and thus feed his own mind. He was a clear and impressive preacher. His sermons were never slovenly. What he did he did well. They had solid substance. They were eminently thoughtful and suggestive, his reasoning cogent, and his style as lucid as his argument. His illustrations were never florid nor redundant, but always simple, apt, and chaste; while his pleading with the sinner was as that of one by whom Christ himself was beseeching, "Be ye reconciled to God."

His manner was animated, forcible, tender, persuasive; his glowing eye and radiant countenance attesting to all his thorough earnestness and his deep sympathy with his sacred themes. He possessed unusual qualifications for the work of the ministry, and his brief labors were crowned with large success. He ever felt the deepest interest in the spiritual welfare of the young. He preached at Kingston a series of Sabbath evening discourses to the youth of his flock, which were afterward published under the title of "The Young Men of the Bible." But especially did his heart turn toward the children. Into this field he threw himself with peculiar ardor and delight and with great success. He loved to lead the lambs into green pastures. One regular Sabbath service in each alternate month he devoted entirely to the children. At such times he delivered discourses adapted to the comprehension of the youngest, though instructive to all. Two series of these discourses have been published under the titles of "Little Crowns and How to Win Them" and "Pleasant Paths for Little

Feet." "The Christian Home" and "The Dawn of Heaven" are also productions of his pen, the latter published after his death. He was a sympathizing pastor. While he loved books, he loved his people. His ministry was a model of pastoral fidelity. He walked habitually with God. See "The Dawn of Heaven," in which is found a biographical sketch by his brother Ezra. He also published "The Strife and the Crown," a temperance ser., 1861, and "The Right Way," a prize essay on Peace. Am. Tract So. See "McClintock's Cyc."

Collins, Barnabas V., b. 1814; Lafayette Coll., Pa., N.B.S. 42, l. Cl. N. Y.; West Farms, 42-5, Ponds, 45-67, w. c.; d. 1877, July 23.

Collins, Chas. Philadelphia Classical Institute, theology in private, l. Cl. Philadelphia, 1858 (S.S. Norristown, Pa., Presbyt., 61-2), S.S. Manayunk, 63-4 (S.S. Jeffersonville Presbyt., 1866).

Comfort, Lawrence L., b. Nov. 5, 1822, in Orange Co., N. Y.; U.C. 48, N.B.S. 51, l. Cl. Orange; Rockaway, 52-4, New Hurley, 54-71, in Europe, 1871-2, Berea, 72-9; d. July 21.

PUBLICATIONS: "Centennial Hist. Disc. at New Hurley," 1870.

Compton, Jas. Murphy, b. Philadelphia, Pa., Aug. 18, 1817; R.C. 43, N.B.S. 46, l. Cl. N. B. Tyre, 47-50; Piffardinia, 50-1, Kiskatom, 51-4, Union and Jerusalem, 54-60, Gallupville and Knox, 60-3, S.S. at Currytown and Mapletown, 64-8, Stone Arabia, and Ephratah, 68-9, Stone Arabia, 69-70, Columbia and Henderson, 70-4, Columbia, 74-5, Union, 75-8, S.S. Spraker's Basin, 78-82, at Mapletown, 6 ms., 82, Columbia (Herkimer Co.), N. Y., 88-1891; d. Dec. 12. "Mints. Gen. Syn.," 1892, 654. "Biog. Notices of Grads. R.C.," 1892, 28.

COMPTON, WILLIAM EDGAR WELLS, b. Jamesburg, N. J., Nov. 10, 1870; R.C. 94, N.B.S. 97, l. Cl. N. B.; West Copake, N. Y., 1897——

CONANT, CHS. ALBION, b. Temple Moins, July 28, 1833; U.C. 60, Bangor Sem. and Aub. Sem. 63, lic. Cong. Assoc., Bangor, Me., 62; ord. Cayuga Presb., 64 (Moravia, N. Y., 64-5, Genoa, N. Y., 65-71, Pike, N. Y., 71, Amherst, Mass., 72-6, Duluth, Minn., 76-8, Cannon Falls, Minn., 78-82, St. Paul, Minn., 82-4, Voorheesville, N. Y., 87-92), Lisha's Kill, 1893——

Condict, Ira, b. at Orange, N. J., Feb. 21, 1764; C.N.J. 1784, studied under Dr. John Woodhull, of Monmouth, l. Presbyt. N. B., 1786 (Hardwick, Newtown, and Shappenock, Presbyt., 1787-93); New Brunswick, 1794-1811, also Prof. Moral Phil. in Queen's Col. and Vice-President of the same, 1809-11; d. June 1. Elected a trustee of Queen's College, 1774; also Pres. of same, 1794-1810.

He became a subject of grace while in college, and immediately devoted himself to the ministry. He took a high stand in his class, and was particularly distinguished for his accuracy in the classics. In his first charge he found a wide and destitute field, demanding great energies of character and powers of endurance. Within the limits of this charge are now found numerous flourishing churches. In New Brunswick he labored with a zeal and perseverance seldom equaled. This church at that time embraced a

large country population, in addition to a city charge of about two hundred families. He was an efficient pastor and an earnest worker.

In catechizing, pastoral visitations, and labors among the poor he was indefatigable. He had for every department of labor a definite plan and pursued it vigorously. No man could have accomplished more than he did; and the secret of his efficiency lay in the wisdom of his plans. He gained a just popularity for his learning; for, while he was laborious as a pastor, he did not neglect his study Public institutions honored themselves by placing his name on their catalogues, and places of responsibility in the church were pressed upon him. The corporation of Princeton College elected him a member of their board, having previously conferred upon him the title of Doctor of Divinity. The General Synod elected him their President in 1800, and, as a member of church judicatories, he was active and influential and took a prominent part in their deliberations.

Two important events occurred in connection with his ministry in New Brunswick, both of which he earnestly and successfully advocated. The first was the partial revival of Queen's College in the year 1807. For several years this institution had been closed; its funds were exhausted and its buildings occupied for other purposes. With great personal effort and persistent application, as a trustee of the college, he secured quite a liberal endowment, drew around him an encouraging number of students, and awakened, on behalf of this institution, considerable interest throughout the bounds of the denomination. For several years, in addition to his labors as the pastor of the church, he was acting President of the institution, and at one time, with the aid received from only one tutor, the whole work of instruction devolved upon him. The history of our college reveals the fact that to Dr. Condict, more than any other person, is she indebted for the noble building, standing in its beautiful location, as an ornament to the city. He was mainly instrumental in securing from Mr. James Parker, by gift, the lot on which it stands. The first subscription paper for the edifice was drawn up by his hands, and some time before his death he had the satisfaction of seeing his efforts crowned with success.

The second important event in his ministry was the removal of our Theological Seminary to New Brunswick and its vigorous growth under the administration of the venerable senior Professor, Dr. John H. Livingston. It was not until the year 1810 that the seminary, on its permanent establishment in New Brunswick, started on its career of prosperity which has made it a fountain of life for the church and the world.

Thus, year after year, Dr. Condict toiled on in the work of the ministry, a man eminently useful and of distinguished position in the church. He died in the midst of his years, his strong constitution giving way under the pressure of accumulating burdens. Some closing incidents in his life were remarkable. The church to which he had ministered for about seventeen years had resolved to erect a new and more commodious edifice for worship. The plans were all perfected and the work commenced. In the providence of God, the last sermon preached in the old building was the last sermon which Dr. Condict preached. And, as if in anticipation of the event before him, he took for his text this striking passage of Scripture: "But I must

die in this land, I must not go over Jordan; but ye shall go over and possess the land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee." After a sickness of only eight days, with precious exercises of grace and in the triumph of faith, he fell asleep in Jesus, in the forty-eighth year of his age and the twenty-fifth of his ministry.

He is represented to have been a tall, muscular man, with black hair, of prominent features, very grave in his deportment, and a man of undoubted piety. Many still remember his sedateness of appearance; and not one who ever heard him in prayer could forget the unction and spirituality of his devotions. He was subject to frequent moods of despondency, yet he was gifted with fine conversational powers, and frequently in social intercourse with his people, he would throw off all reserve and exhibit a mind full of vivacity and affection. He wore in the pulpit the gown and cassock, and his very appearance was dignified and solemn; not a solemnity that repelled, but drew toward him the esteem of the people as a consistent and devoted minister. His strength lay in his powerful conviction of the truth, in his intense earnestness of soul, in his deep sympathy with his hearers, and in a singleness of aim that held him in close contact with the class. He had a great aversion to appear in print, and, although repeatedly urged to give his sermons for publication, he uniformly declined so doing. The only production of his pen that has fallen under the writer's notice is a sermon occasioned by the death of George Washington, delivered by invitation of the Mayor and Common Council of the city, and published under their direction. As a preacher he was clear in his analysis, close in his discussion of the topic, and pungent in the application. He distrusted very much his own abilities, and was occasionally depressed in mind to such a degree that he felt scarcely fitted to enter the pulpit. But while he was known among his own people and friends as the "beloved Condict," with all classes he was held in high esteem, not only for his personal worth, but for his sterling pulpit abilities.—Rev. Dr. R. H. Steele. See also art. in "Sprague's Annals," by Dr. Cannon, and "Alden's Biog. Dict." "McClintock's Cyc."

PUBLICATIONS: "A Disc. Commemorative of Washington," 1799. Sketch in "Inauguration of Dr. Gates as Pres. Rutgers College," p. 82.

CONGER, WILLARD, b. Whitestone, L. I., Feb. 23, 1874; R.C. 96, N.B.S. 99, lic. by Cl. N. B.; instructor in Rutgers Preparatory School, 99-1901; Asbury Park, 1901——

CONKLIN, JOHN WOODRUFF (s. of Nath. Conklin), b. Montville, N. J., 1851; R.C. 71, teaching, 71-3, N.B.S. 76, lic. Cl. N. B., Boonton, 76-80; voyage to India, via England, Jan. 8-Mar. 6, 81; Missionary in India, 81-90, retd. to America; S.S. Fairfield, N. J., 93-5, Prof. of Sociology and Missions in Bible Normal College, Springfield, Mass., 95-1900, Field Sec. of Bd. For. Missions, 1900——

Conklin, Marion Townsend, R.C. 1881, N.B.S. 84, l. Cl.....Whitehouse, 84-9, Wallkill, 89-1900, Presbyt.

Conklin, Nathaniel, b. 1824, Basking Ridge, N. J.; R.C. 44, N.B.S. 47, l. Cl.

N. B.; Miss. to Long Branch, 1847-51, Montville, 1851-70 (New Vernon, N. J., Presbyt., 1870-82. Died Aug. 17, 1892.

He was greatly blessed in his ministerial labors. His qualifications were his own deep and sincere piety, a thorough knowledge of the Scriptures, and a style of preaching which was eminently Biblical. His prayers were uplifting. The spirit, the verbiage, and the illustrations of the Bible permeated his sermons. He was, therefore, an evangelical preacher. He was ever seeking to edify the body of Christ and to save the lost. He, accordingly, enjoyed large revivals of religion in his successive charges, by which many were added to the church. "Biog. Notice of Grads. R.C.," 1893, 18.

Conner, William Waddell, b. Wheeling, W. Va., Aug. 31, 1860; C.N.J. 85, Allegheny Sem. 99, l. Allegheny Presby. 98; ord. by Cl. Newark, 99; Belleville, 1899——

Connitt, G. W. W.C. 1849, Theolog. Institute Conn. 53, l. North Assoc. of Hartford. 52 (Deep River, Conn., Cong., 54-6, Deep River, Conn., Presbyt., 56-62); Fallsburgh, 62-5, New Prospect, 66-70.

Conover, Garret M., b. Clinton, N. J., Mar. 29, 1866; R.C. 1892, N.B.S. 95, l. Cl. Raritan; North Paterson and Hawthorne, 95-97, Clarkstown, 1897——

Consaul, Gansevoort, D. W., b. Schenectady, 1841; Am.-Col. 59, P.S. 61, lic. Cl. Schenectady; S.S. Fort Plain, 63-7, ord. by Cl. Montgomery, 1868; Mohawk, 1867-9, Herkimer, 1869-77, Geneva, Switzerland, 1877; allowed to demit the ministry, 1879.

Cook, George E. W.S. 1900.

Cook, William Wynkoop, b. Richboro, Pa., Nov. 21, 1843; R.C. 73, U.T.S. 73-6; ord. Cl. Philadelphia; Philadelphia, 4th, 76-81; Methodist.

Coombs, William. Rosendale, N. Y., 1894-8.

Cooper, Jacob, b. Dec. 7, 1830, near Somerville, Ohio; Y.C. 52, Univ. Berlin, 54, studied theology at Halle and Berlin, in connection with philology; lic. (O.S.) Presb., Oxford, O., Aug. 17, 53; ord. (O.S.) Presb., Transylvania, Ky., Ap. 26, 62 (S.S. Harmony Ch. (O.S.) Presbyt. Ky., 61-6, Chaplain 3d Ky. Reg. Inf. Union Army, 62-3, Prof. Greek, Centre Coll. Danville, Ky., Ap., 55-Sept., 66); Prof. Greek, Rutgers Coll. New Brunswick, Sept., 66-93; Prof. of Logic and Philosophy, Rutgers Coll., 1893—— Ph. D. by Berlin University, 1854. Member of the Philosophical Soc. of Bergin, 1856. D.C.L. by University of Jena, 1873, for prize essay: *De Jure Naturali Testimentum Faciendi.* S.T.D. by Columbia Coll., 1874. LL.D. by Tulane University, 1895.

After leaving Berlin he continued his studies at Halle and Edinburgh under such men as Trendelenburg, Hengstenberg, Boeckle, Pott, Roediger, and Sir William Hamilton. In 1855 he was called to fill the Chair of Greek at Centre College, Ky., and remained there for eleven years, excepting two, as Chaplain in the Union army, 1862-3. For four years he was editor of the "Danville Review," writing many articles on religious and patriotic subjects. In 1866 he was called to the Chair of Greek in both Miami University (Ohio) and Rutgers College. He accepted the offer from Rutgers, and after thirty-six years still abides with that institution. In 1883 the Uni-

versity of Michigan offered him the Professorship of Metaphysics and Ethics and also the position of University Preacher. He accepted, but the Rutgers trustees would not accept his resignation. In 1888 the General Synod chose him to be the Vedder Lecturer. These were delivered in 1885, on "Doubt." Since 1897 he has been one of the editors of the "Bibliotheca Sacra." He also preaches continually.

PUBLICATIONS: "Aboriginal Monuments of the Mississippi Valley," "Yale Lit. Mag." 1851. *Ἡ περὶ τῆς τῶν Ἑλλήνων Ἰατρικῆς Ἱστορία.* Oxon MDCCCLI. "De Mysteriis Eleusiniis: Dissertatio Inauguralis ad Capsessendos summos in Philosophia Honores," "Berolini," MDCCCLIII. "Critical Examination of Plato's Phœdo," "Danville Rev.," 1861. "New Gospel of Rationalism," "Danville Review," 1861. "Israel and Siam," "Danville Rev.," 1862. "The Loyalty Demanded by the Present Crisis," "Danville Rev.," 1864. Second ed.: Union League, Philadelphia, 1864. "Perjury Exemplified in Secession," "Danville Rev.," 1864. "Slavery in the Church Courts," "Danville Rev.," 1864. "Biographical Notice of R. J. Breckenridge, D.D., LL.D.," "Presbyterian," Philadelphia, Jan. 13, 1872. "De Jure Naturali Testamentum Faciendi: Thesis Legalis Coronata," Jena, MDCCCLXXIV. "On the Eleusinian Mysteries," second ed., "New Englander," 1876. "Henry Stephens' Greek Thesaurus," "Presb. Quarterly" and "Princeton Rev.," 1876. "What is Truth?" "Princeton Rev.," 1876. "Homeric Poetry," "Bibliotheca Sac.," 1877. "What Constitutes Successful Teaching in Colleges," "New Englander," 1877. "The American Student in College," "New Englander," 1878. "Pascal, The Thinker," "Bib. Sac.," 1883. The Vedder Lectures: "Doubt," 1885. "Address at Funeral of John Terhune," 1886. "Biog. of Rev. Dr. Geo. Duffield, Pres. of Bd. of Regents, Mich. University," 1889. "The Natural Right of Making a Will," 2d ed., 1892. "Government of the American Student," 1892. "The Argument for Revealed Religion from 'Constant Tendency,'" "Refd. Quarterly," 1893. "Dishonesty of Heresy," "Refd. Quar.," 1893. "Recollections of President Noah Porter," "Bib. Sac.," 1894. "Is Adaptation Possible Without Design?" "Bib. Sac.," 1894. "The Spirit of the Higher Criticism," "Refd. Quarterly," 1894. "The A'Priori Proof for the Existence of God," "Presby. Refd. Rev.," 1894. "Gladstone's Edition of Butler," "Bib. Sac.," 1896. "Gladstone's Studies in Butler," "Refd. Quar.," 1896. "Gladstone's Butler," "Book Rev.," 1895. "Last Days of Gladstone," "Presb. and Refd. Rev.," 1897. "Irrationality of Doubt," "Refd. Quar.," 1897. Art. on William E. Gladstone, "Independent," 1896. "Biog. of President Woolsey," "Bib. Sac.," 1897. "Vicarious Suffering: The Order of Government in Nature," "Presb. and Refd. Rev.," 1897. "Creation: The Transmutation of Energy," "Bib. Sac.," 1898. "The Inconsistency of Doubt," "Refd Quart.," 1898. "Induction Correlated to the Symptote," "Refd. Quarterly," 1899. "The Platonic Idea Illustrated by the Composite Photograph," "Meth. Rev.," 1900. "Miracles in Scripture Have a Scientific Counterpart," "Refd. Quart.," 1900. "Character Sketch of President W. P. Johnston," 1900. "The Passage from Mind to Matter," "Bib. Sac.," 1901. "Nature, an Organized System," "Refd. Quar.," 1901. "Higher Criticism, Suicidal," "Bib. Sac.," 1901.

"Divine Sovereignty Adjusted to Human Freedom," "Refd. Quar.," 1901. "Theodicy," "Bib. Sac.," 1901. "Logical Proof of Immortality," "Meth. Rev.," 1901. Funeral Orations: Gov. Ludlow, Judge Scott, Rev. V. B. Carroll, Katharine Weston, Peter Cortelyou. Also many other articles in the papers and reviews. Many of the review articles also printed separately.

Cooper, John R., b. 1827; lic. by Seceders, 64; Clarkstown and Hempstead, 65-80. Died 1887.

Cornelison, John, b. at Nyack, 1769; studied under H. Meyer and Livingston, lic. by the Synod of R.D. Ch., 1791; Miss. in Northern and Western States, 1791-93. Bergen and English Neighborhood, 1793-1806, visited the Settlements on the Delaware and Susquehanna (Hanover), 1794, Bergen, 1806-28; d.

He commenced his ministerial course full of the ardor of youth, a noble zeal for the glory of God, and an anxiety for the souls of men. He was a man of meekness, of simplicity in manner, of godly deportment, and fervent in prayer. He was much beloved, not only by his own people, but by all the fathers and brethren in the ministry. There was something in his speech and manner which won the reverence, regard, and affection of all. His ministry was marked by the gradual progress of the Spirit's work among his people, though in 1818 he had a special revival. He took a warm interest in all the just then budding enterprises of the day. He was also a warm friend of the Theological School at New Brunswick. His reproofs were spoken with kindness and tempered with affection. He took much interest in the colored people, many of whom were slaves, opening a special service for them in his own house. He formed them into classes, teaching some of them to read, and also filling their minds with Gospel truths. For some time before his death he lost the use of his faculties and was cut off from all intercourse with his family and friends. A brain fever deprived him of his senses. But it pleased God a few hours before his decease to resuscitate his powers and to enable him to utter, in a short but impressive manner, his clear prospects and joyful hopes. He blessed all his children and his wife, and addressed a short exhortation to each. He then said, in a low voice: "Lord Jesus, receive my departing soul into Thine arms. I bless and thank Thee, O Lord! for Thy faithfulness and goodness to me. Thou hast never left me nor forsaken me. Thou hast guided me gently and safely over the journey of life. Thou hast not permitted me to wander from Thee. And, O my Saviour! Thou wilt not leave me in the last conflict—in these my last moments! . . . Into Thy hands I commend my departing soul." And then he gently fell asleep.—"Mag. R. D. C.," iii, 32, 34.

Cornelius, Simon (Hindoo), Arcot Sem. 1896; laboring as an evangelist in India, 1896——

Cornell, Frederick Frelinghuysen (s. of John Cornell), b. at Allentown, N. J., Nov. 16, 1804; C.N.J. 25, P.S.; l. Presbyt. Newtown, 29; Professor of Languages in College of Mississippi, Natchez, 28-9, Miss. at Stuyvesant, three months, 29, at Columbiaville, 29-31, Marshalville,

31-2, Montville, 33-6, N. Y. C. Manhattan Ch., 36-56 (Pluckemin Presbyt., 56-64, w. c.); d. 1875, Aug. 7. D.D. by U.C., 1866.

In early childhood he enjoyed all the advantages of a cultured Christian home. He assisted his father in the English department in the Somerville Academy. He became the subject of grace in 1822, in the great revival at Somerville. He was early distinguished for his filial love, his mother often declaring that he was her great comfort. The main and most serviceable part of his ministry was at Manhattanville, N. Y. C. He there devoted himself earnestly to ministering among the masses. He went from house to house among the poor, visiting the sick, often at the risk of his own life from contagious diseases, and burying their dead, by whomsoever solicited. When he retired from this field he was comparatively broken down and sought rest in Somerville. As he had been a faithful son, so he was an affectionate husband and a kind father, creating an atmosphere of love in his home which made it ever a delightful abode.

Cornell, James Alexander Hervey (s. of John Cornell), b. at Allentown, N. J., Aug. 29, 1818; R.C. 38, N.B.S. 41, l. Cl. N. B.; Westerlo, 41-43, New Baltimore, 43-45, New Baltimore and Coeymans, 45-48, Syracuse, 48-51, Raritan, 3d, 51-56, Sec. Bd. Education, 56-61. Financial Sec. of General Synod, 69-73; Coeymans, 73-79, w. c. Died Aug. 20, 1899. D.D. by C.N.J., 1858.

He came of ministerial stock on both sides. He was an earnest and spiritual preacher. When about to preach for the first time in the place which became his first charge, he found, after leaving the steamboat at Albany, that he and a fellow passenger had exchanged satchels, and his sermons were gone. On Sunday morning he got along very well on a sermon which he had memorized in the seminary, and with which the people were much pleased. They insisted on his preaching before an audience in a union church in the afternoon, and he found it impossible to excuse himself. He drew up an analysis of another sermon as a guide, and upon attempting to use it he found his thoughts did not come for amplification as he had hoped, and in two or three minutes he had read through his entire analysis as written. As he drew near the end of his notes he felt that he must do something, and he stepped aside from the desk and launched out on his subject, and delivered a most eloquent sermon which completely captivated the audience, and he was at once called unanimously.

In the Board of Education for five years, he did an excellent work. His appeals were very successful.

But the work for which he will be especially remembered was that which he accomplished for the fuller endowment of the seminary at New Brunswick, N. J. The necessity of a Professorship of Pastoral Theology and Sacred Rhetoric had long been felt. A committee had had this subject before them for several years, but no very earnest attempt had been made until 1864. It was then determined to attempt to increase the old Permanent Professorial Fund of the three professors and found the new Professorship. Just then the Rev. Dr. Nicholas E. Smith offered to give $40,000 for the increase of the old funds, if the churches would raise as

much more for the new professorship. There was also a condition that the salaries of all the professors should be made up to at least $2,500. The three professors, Drs. Woodbridge, Berg, and De Witt, attempted to raise this amount. Dr. De Witt was especially zealous and successful in his efforts. In 1865 Dr. Smith gave his bond for $40,000, and as about the same amount had been subscribed and a considerable portion paid in, the Synod resolved at once to establish the fourth professorship. The writer well remembers the discussion in the Synod, in the old First Church of New Brunswick, on this subject. The more prudent business men advised against the action until the cash was in hand. But the younger element prevailed and carried the day. Dr. Smith paid interest on his bond for two years. Then the oil investments in which he was interested failed and he was obliged to ask Synod to release him from his obligation. A newly constituted committee was now authorized to employ a financial agent to secure moneys for endowment and for buildings. It was at this juncture that the invaluable services of Dr. Cornell were secured by the committee. He threw his whole heart into the work. He felt that it was a position of rare influence, and that a singular opportunity was offered him of doing much for the church.

We cannot go into all the details of his efforts. He very soon secured the gift of $40,000, subsequently increased by $20,000, from his friend, James Suydam. The moneys previously raised by the professors, with the proceeds of the sale of the college by the Synod to the trustees, went into the three professorial residences, 1865-7. But Synod in 1869, after the beginning of Dr. Cornell's success, made him their own financial agent. He quickly induced Messrs. Suydam and Sage to buy the house on George street for $18,000 for a residence for Dr. Berg, who had previously lived in the east wing of the college, and subsequently in a residence of his own on Easton avenue. Mr. Suydam soon consented to build the hall called by his name, at an expense of about $86,000, in 1873, while after several unsuccessful attempts Mr. Sage was induced to build the library called after him, at an expense of about $65,000, in 1875. Mr. Suydam also left $20,000 for the care of Suydam Hall; another $20,000 for the general care of the grounds; while Mr. Sage left $35,000 for the support and maintenance of the Sage Library, $20,000 for the purchase of books, and $25,000 for the maintenance and support of Hertzog Hall. He also left $50,000 by will for the Hebrew Professorship. Dr. Cornell also secured sixteen subscriptions of $2,500 each toward the purchase of books for the Sage Library. This, with some other subscriptions and interest, amounted in all to about $60,000, spent between 1875 and 1885 in the purchase of books by the committee appointed by the Synod for that purpose.

During the four years that Dr. Cornell was the financial secretary, by his peculiar ability and methods he completely revolutionized the financial condition of the seminary, by adding considerably more than half a million to its resources, in endowments, buildings, and books, although only $110,000 of this amount became available for the salaries of professors. When the Committee on the Centennial Volume of the Seminary was laboring to make that volume as complete as possible, some of them sought a meeting

with Dr. Cornell, and he was kind enough to display his memoranda before them, which were largely utilized in making up certain parts of that volume. The church is, therefore, wonderfully indebted to Dr. Cornell, and his name will ever occupy a large and important place in her progress and history. See also "Mints. Gen. Syn.," 1900, 891. "Biog. Notices of Grads. of R.C.," 1900, 10.

Cornell, John, b. at Northampton, Pa., 1774; studied under Livingston, l. Cl. N. Y., 1798 (Allentown and Nottingham, Presbyt., 1800-21), Principal of Academies at Somerville, 1821-8, and at Millstone, 1828-35; d.

He pursued his classical studies at the Log College, Pa., completing them with Dr. Wilson, in New York City. During his pastoral charge at Allentown he was highly respected as an amiable and faithful teacher of the Gospel. During his latter years, an impaired state of health having compelled him to withdraw from stated public duties, he removed to Somerville, and subsequently to Millstone, where he finally died. In both of these places he devoted himself sedulously to the instruction of youth, numbering among his pupils several who became prominently useful in the ministry and the other learned professions. Though born and educated in the Reformed Church, his active ministry was spent wholly in the Presbyterian. He was again connected with the Reformed while conducting his classical academy. As an instructor he was marked by great thoroughness and ability, President Lindsley testifying that, of all the students who came to Princeton, none were better prepared than those who came from under his care.

He was also a man well read in divinity. He possessed a clear and discriminating mind and a sound judgment, and was firmly attached to the great doctrines of grace. In the pulpit he appeared with great respectability, and his sermons were instructive, methodical, and impressive. He was very brief and accurate in his style, calm but impressive in his delivery, with a voice soft but far-reaching. On the bed of sickness he found effectual consolation in the truths which he had preached, expressing his entire reliance in Christ, as the rock of his salvation.*

*He married Miss Maria Frelinghuysen, daughter of Gen. Frederick Frelinghuysen, a lady of great amiability and eminent piety. Her bright example was invaluable, and her presence always inspired pleasure and comfort. In her the poor and suffering lost a friend, and the Church of Christ a burning light. Her mind was naturally vigorous and strong. She was characterized by unwearied faithfulness, by kindness of manner, by a patience and serenity of disposition that were peculiarly her own. She was accurate in her perceptions and judgment, and at all times a wise and discreet counselor. She, moreover, deeply realized the obligations which her position in life imposed upon her. Before her family, she beautifully exemplified the excellence of the principles of the Gospel. The path of duty under her government was strewed with flowers, and virtue and religion were made attractive. But her charity was too large to be restricted within such narrow limits. It made the whole world of mankind her brethren and sisters. The hut of poverty was often cheered by her presence. She loved to commune with the children of affliction and sorrow, and lead them to the great source of consolation and peace. In the house of mourning she was always at home. She had clear conceptions of the plan of salvation, yet ever had a pungent sense of her condition as a sinner, sometimes almost feeling ready to conclude that all past experience was delusive. Yet she neglected no opportunity of advancing the kingdom of Christ, and was rewarded, at length, with perfect assurance of faith.

Cornell, Wm., b. in Seneca Co., N. Y., 1834; R.C. 59, N.B.S. 62, lic. Cl. Geneva; Minisink, 62-3, teaching at Freehold, N. J., 63 (Woodstown, N. J., Presbt., 64-8), teaching at Somerville, N. J., 68-76; d. Sept. 11. See "Biog. Dict. N. J.," p. 331.

Cornell, Wm. Augustus. R.C. 1841, N.B.S. 44, l. Cl. N. B.; Athens, 44-88 Blooming Grove, 48-52. Died Aug. 1876.

Cornet, Edward. N.B.S. 1872, l. Cl. N. B.; Stanton, 72-6, Gilboa, 76-9, Presbyterian.

Cort, Cyrus, b. Greensburg, Pa., Mar. 15, 1834; Franklin and Marshall Coll. Pa., 60, Mercersburg Sem. Pa., 62, lic. by Cl. Westmoreland, Pa., 62; ord. by same, 63 (in Refd. Ger. Ch., Altoona, 63-8, Mt. Alto, Pa., 68-70, Henry Sem., Henry City, Ill., 70-3, Vinton, Ia., 73-7, Maquoketa, Ia., 77-8, Columbus Junction, Ia., 78-80, Leighton, Ia., 80-1), Pella, 2d, 80-1 (Greencastle, Pa., 81-93, Wyoming, Del., and Ridgely, Md., 93-6, Sabillasville, Md., 96-1901.)

Publications: "Col. Henry Bouquet and Campaigns of 1763-4." "Enoch Brown and Scholars, Massacred by Indians, July 26, 1764." "Memorial of Peter Minuit," read before the Delaware General Assembly, 1895. "Michael Schlatter, Our Reformed Ancestry," 1895. Many articles in "Refd. Church Review," magazines and papers, religious and secular.

Corwin, Charles Edward (son of Edward T. Corwin), b. Sept. 7, 1868, at Millstone, N. J.; R.C. 92, N.B.S. 95, lic. by Cl. of New Brunswick; Cuddebackville, N. Y., 95-7, Greenport, Columbia Co., N. Y., 1897——

Publications: "Development of the History of the Doctrine of the Atonement," "Refd. Ch. Monthly," July-Oct., 1896. "Social Evolution: A Digest," "Refd. Ch. Monthly," Jan., 1898. "Song of Songs," "Hom. Monthly," Nov., 1900. "Onesimus, Christ's Freedman: A Tale of the Pauline Epistles," 12mo, pp. 332, 1899. Articles and editorials in "Ch. Int."

Corwin, Edward Tanjore, b. in N. Y. C., July 12, 1834; Coll. of City of New York, 53, N.B.S. 56, l. Cl. Bergen; Resident Graduate at N.B.S. 56-57, Paramus, 57-63, Hillsborough (Millstone), 63-88; also Instructor in Hebrew and O. T. Exegesis in N.B.S., Nov., 83-May, 84; Rector of Hertzog Hall, 88-95; Instructor in Heb. and O. T. Exegesis, Jan.-Mar., 89, Jan. and Feb., 90, Sept., 90-May., 91; Instructor in N. T. Exegesis, Jan.-May, 92; Greenport, Columbia Co., N. Y., 95-97; General Synod's Agent in Holland, for collecting ecclesiastical documents relating to America, Aug. 21, 97-Nov. 13, 98; editing the said ecclesiastical documents (as well as others obtained by J. Romeyn Brodhead in 1841-4), for the state of New York, July, 1899—— D.D. by R.C. 1872; President of General Synod, 1891.

Publications: "Recollections of Prof. John Ludlow": In Ludlow Memorial, 1857. "Manual and Record of Church of Paramus," 1858; 2d edition, enlarged, pp. 108, 1859. "Manual of Refd. Prot. Dutch Ch. in N. A.," pp. 166, 1859. "Farewell Sermon at Paramus," 1863. Sermon on Death of President Lincoln: "In Lincolniana," 1865. "The Millstone Cen-

tennial," pp. 113, 1866. "Manual of the Reformed Church in America," 2d edition, with plates, pp. 400, 1869. "The Corwin Genealogy," pp. 315, 1872. Editor, with Rev. Dr. T. W. Chambers and James Anderson, M.D., of "The Centennial Discourses," 1876. "Character and Development of the Reformed Church During the Colonial Period," in "Centennial Discourses," pp. 66, 1876. Index to second edition of same, pp. 30, 1877. Article "Education in the Reformed Church," in "Cyc. of Education," 1877. "Manual of the Reformed Church in America," 3d ed., plates, pp. 676, 1879. "History of Hillsborough and Franklin Townships, Somerset Co., N. J.," with many biographical articles in "History of Hunterdon and Somerset Counties, N. J.," 1880. "Exposition of S.S. Lessons," in "Christian Intellingencer," 1880. "Twentieth Anniversary Sermon," at Millstone, N. J., Dec. 30, 1883: 1884. Editor, with Rev. Drs. D. D. Demarest and P. D. Van Cleef, of "Centennial of the Theological Seminary at New Brunswick, N. J., 1884," 1885. Preface, Table of Contents, and much of the Appendix of said "Centennial," together with "The Centennial Catalogue and Index," 1885. "The Historical and Doctrinal Relations of the Reformed German and the Reformed Dutch Churches in America": An address at a Conference on Union, in Philadelphia, Ap. 3, 4, 1888. Articles in "Concise Dictionary of Religious Knowledge" on Refd. Ch. in America; on Church Union; on Vows, etc., 1889. "Recollections of Rev. Dr. Wm. H. Campbell," in "Campbell Memorial," 1894. "The History of the Reformed Church in America," in "American Church History Series," vol. viii, 1895. "The Amsterdam Correspondence": A paper read before the American Church History Society," Dec., 1896; in vol. viii of their "Proceedings," 1897; also published separately. Article on "Krankbesoeckers," or "Comforters of the Sick," in "Collegiate Church Year-Book," 1897, p. 486. Article on "The Reformed (Dutch) Church," in "Progress," July, 1898; by University Association, Chicago, Ill. Letters from Holland on "The Ecclesiastical Archives of Holland," in "Christian Intelligencer," Sept., 1897-Nov., 1898. "De Hollandsche Kerk in Amerika," in "Troffel en Zwaard" (Trowel and Sword), Utrecht, 1898. Abstract of Report of General Synod's Agent on his "Searches in the Ecclesiastical Archives of Holland, 1897-8," 1898. "History of the New Brunswick Theological Seminary," in "Dr. David Murray's History of Education in N. J.," 1899. A "General Ecclesiastical History of Columbia County, N. Y., on Occasion of the 60th Anniversary of the Church of Greenport, N. Y.," 1896; published by Hendrick Hudson Chapter, Daughters of the American Revolution, 1900. Address before the Presbyterian Historical Society, Dec. 18, 1899, on "Recent Ecclesiastical Researches in Holland," in "Journal of Presbyt. Hist. Soc.," Dec., 1901. "Original Documents on the Colonial Ecclesiastical History of New York and New Jersey," vols. i and ii, 1620-1700, now in press; published by the Legislature of the State of New York, under the direction of the State Historian, Hon. Hugh Hastings. (To be followed, probably, by four more volumes, 1701-1800.) Contributions to the press.

COTTON, GEO. HALE, b. South Bend, Ind., Oct. 12, 1857; Western Coll. Ia.: lic. by Conf. of United Brethren, Toledo, Ia., 83; preaching in Toledo

Circuit, 83; supplied R. D. C. Salem, S. D., 84-5, S.S. Linden, N.J., 86-9; N.B.S. 89, supplied Middle Collegiate, N. Y. C., 89-91; ord. by Cl. N. Y., 91, Schraalenberg, Jan., 1892——

PUBLICATIONS: "An Easter Sermon." A few other sermons. Hist. Ser. at Centennial of Building Church of Schraalenberg, 1901.

Cough,....Camp, 177..— 178.., died.

Courtney, Robt. Wm., R.C. 1899, N.B.S. 1902.

COX, HENRY MILLER, b. Brooklyn, N. Y., July 5, 1854; R.C. 76, N.B.S. 79, l. Cl. N. B.; South Bergen, N. J., 79-82, Herkimer, N. Y., 82-90, High Bridge, N. Y. C., 90-9, Prospect Hill, N. Y. C., 1901——

PUBLICATIONS: Sermon on Death of Pres. Garfield, in "Garfield Mem. Vol.," Jersey City, 1880. "Hist. Refd. Ch. Herkimer," 1886. Address at Funeral of Gen. F. E. Spinner, 1891. Sketches of Foreign Travel, in "Herkimer Citizen," 1889. Sermons and contributions to the press. "Recollections of Gen. Spinner," in "College and School," Utica, Ap., 1890.

Cozine, Cornelius, b. on Long Island, Nov. 4, 1718. About 1751 he removed to New Jersey. In 1762 he was living in Somerset Co., N. J. Possibly he was a preacher before he left L. I.; Conewago, Pa., 1784-8.

CRAIG, HORACE P., b. at Centreville, N. J., 1845; N.B.S. 75, lic. Cl. Philadelphia; Locust Valley, June 16, 75-80, Coeymans, 80-91, N. and S. Hampton, 1891——

CRANE, JOSIAH E., b. Fair Oaks, N. Y., Ap. 27, 1853; R.C. 81, N.B.S. 84, l. Cl. Philadelphia; Rocky Hill, 84-92, Schodack Landing, 92-6, Wurtsboro, 1896——

CRANMER, WM. STOCKTON, b. Barnegat, N. J., Dec. 19, 1858; R.C. 82, N.B.S. 85, l. Cl. Bergen; Astoria, L. I., 85-93, Somerville, 1893——

PUBLICATIONS: Addresses, sermons, hymns.

Craven, Elijah Richardson, b. Washington, D. C., Mar. 28, 1824; C.N.J. 42, P.S. 48, lic. by Presb. of Baltimore, 47; ord. by Cl. N. B., Feb. 27, 50; Raritan, 2d (Somerville), N. J., 50-4 (Newark, 3d Presbyt., 54-87; Sec. Presbyt. Bd. Pub. and S.S. Work, 1887—— D.D. by C.N.J., 1859. LL.D. by L.C., 1890. Moderator of General Assembly, 1885.

PUBLICATIONS: Numerous review and newspaper articles. Part of the Am. additions to "Lange's Commentary on John." All of the Am. additions to "Lange's Commentary on the Book of Revelation."

Crawford, John B., b. at Crawford, N. Y., 1814; R.C. 36, N.B.S. 39, l. Cl. Orange; Middletown Village, Nov. 1839-Oct., 40; d. See "Manual," 1879.

CRISPELL, COR. ELTINGE, b. in Marbletown, N. Y., Mar. 14, 1820; R.C. 39, N.B.S. 42, l. Cl. N. B.; Piermont, 42-47, Linlithgo, 47-57, Schoharie, 57-63, Rector of Grammar School, New Brunswick, 1863-66, also Prof. of History in Rutgers College, 63-66. Prof. of Nat. Philosophy, Mathematics and Astronomy in Hope Coll. 66-7, Prof. of Didactic and Polemic Theology at Hope College, 67-79. Spring Valley, N. Y., 1879——. D.D. by R.C. 1867.

PUBLICATIONS: "Hist. of West. Theolog. Sem.," in "Corwin's Manual," 1879, pp. 123-8. "Hist. of Theolog. Instruction in the West," in "N. B. Sem. Centennial," pp. 171-180. Arts. on "Constitutional Amendments," in "Ch. Int." and pamphlet form.

CRISPELL, PETER, b. Hurley, N. Y., Jan. 6, 1862; R.C. 84, N.B.S. 87, l. Cl. Kingston; Warwick, N. Y., 87-94, Utica, N. Y., 1894——

Crocker, Asahel B., b. at Cambridge, N. Y., 1813; U.C. 39, P.S. 42, l. Presbyt. Troy; Glenville, 2d, 42-8 (Eastern, N. Y., Congreg.), 48-1850. Died.

Crolius, Peter B., b. N. Y. C., 1837; Coll. C. N. Y.....lic. Cl. L. I., Dec., 70; Guttenberg, Oct. 15, 72-4, Kerhonksen, 75-1879; d.

Crosby, Arthur, b. N. B., N. J., Ap. 10, 1847; R.C. 68, N.B.S. and U.S. 70, lic. Cl. Poughkeepsie; Presbyterian. See "U. S. Gen. Catalog."

Crosby, Howard, b. in N. Y. C., Feb. 27, 1826; N.Y.U. 44, lic. by N. Berkshire Assoc. Mass., 59; recd. as a licentiate by Cl. N. B., Oct. 16, 60, dismissed to Presbyt. of N. B., Ap. 16, 61; Prof. of Greek in N.Y.U., 50-9, Prof. of Greek Lang. and Lit. in R.C. 60-3 (New Brunswick, 1st Presb., 61-3, N. Y. C., 4th Av. Presbyt., 63-1891; d. March 29). S.T.D. by Harvard, 1859. LL.D. by C.C., 1872.

See "Biog. Notices of Rutgers Coll. Grads. and Professors," 1891, 12.

Crousas, Jean S., Sayville, L. I., 1888-90.

Cruikshank, John C., b. Nov. 16, 1811, at Salem, Washington Co., N. Y.; U.C. 34, N.B.S. 37, lic. by Cl. of L. I.; Hyde Park, 37-43, Hurley, 43-50, Little Falls, 50-68, w. c. Died Nov. 12, 1899.

He was the child of godly parents, and in early life enjoyed the benefit of a thorough religious training, which influenced and controlled him in his whole after life. The study of God's Word was ever his delight, and his proficiency therein made him an able Bible expositor. His deep and intense interest in educational matters soon brought him into prominence, and in August, 1867, he was appointed Superintendent of Schools in Passaic County, N. J. This office he filled for more than twenty-five years, and with such efficiency and acceptability as to merit the title Doctor of Science, which was conferred on him by Rutgers College in 1891. After resigning his pastoral charge to engage in educational work, he continued to preach until failing eyesight rendered it unsafe for him to travel alone. He was tall, erect, and commanding in form, while his long white hair, falling down upon his shoulders, gave him a patriarchal appearance. In intellect he was mighty; in address genial and hearty. He was an eloquent preacher. See also "Mints. Gen. Syn.," 1900, 892.

PUBLICATIONS: "Oration at Burial of Col. Duncan," 1849. "Errors of Lossing's Field Book and Eager's Hist. Ulster Co.," 1852. Address before Passaic Co. Inst. on "Perseverance, Energy, and Decision of Purpose in the Cause of Education," 1863. "Hist. of Schools in Passaic Co." Centennial Exh., 1876. "Annual Reports of Pub. Schls. of Passaic Co.," 1868-76.

Cruikshank, Wm. (brother of John C.), b. at Salem, N. Y., Mar. 12, 1798; U.C. 1821, N.B.S. 24, l. Cl. N. B.; Flatlands and New Lots, 25-34, Newburgh, 35-38, S.S. Mamakating, 49-54; d. See "Manual," of 1870.

Cruikshanks, James, b. Haddington, Scotland, 1828; Y.C. 54, And. Sem. 56 (South Malden, Mass.; Spencer, N. Y.; serving in the Christian Commission of the Army); Metuchen, 1882-7. Died June 3, 1889.

Cummings, Lawrence P., Manhattan, N. Y. C., 1870-2.

Cunningham, Samuel Robert, b. Antrim, Ireland, Sept. 30, 1857; Temple Coll. Philadelphia, Pa., 88, N.B.S. 91, lic. Cl. N. B.; Colts Neck, 91-1901, Ponds, N. J., 1901——

Currie, Robt. Ormiston, b. 1806; R.C. 29, Rector of N. B Gram. Schl. 30-1, N.B.S. 34, l. Cl. N. B.; New Utrecht, 35-1866; d. See "Manual," of 1879.

Publications: "Memoir of Rev. Geo. A. Shelton, Rector of St. James Parish, Newtown, L. I.," 1865.

Curtenius, Antonius, b. at Drenthe, Neths., 1698; matriculated at University of Groningen, Oct. 4, 1724, as a student of theology; matric. at Leyden University, Aug. 23, 1725, as a student of theology, being 26 years old. Ordained by Classis of Amsterdam, Oct. 3, 1729. Arrived in New York, Oct. 24, 1730; Hackensack, 1730-7; Hackensack and Schraalenberg, 1737-55; also supplying Paramus occasionally, 1737-48; Brooklyn, Flatlands, Bushwick, Flatbush, New Utrecht, and Gravesend, 1755-6; died.

The first reference to him in the "Minutes of the Classis of Amsterdam" is on Oct. 4, 1728, which reads: Anthony Curtenius exhibited his testimonials before Classis, and preached on Mat. 3, 2, and requested to be received *inter commendatos*, for churches in foreign lands. This was granted him. A year later the call from "Akkinsak" was put in his hands, and he again preached before Classis on Ps. 2, 12, and was ordained, on Oct. 3, 1729. He did not arrive in New York until Oct. 24, 1730, and the next day began his labors in Hackensack. His call also stipulated that he should preach at Schraalenberg, but he did not want to take so large a burden on himself; but just then the churches of Schraalenberg and Paramus had an opportunity to call Rev. G. W. Mancius from Caatsban, as appears from a letter of the Consistory of Hackensack, without date, but soon after. After referring to the arrival of Curtenius they say: "As Domine Curtenius was better satisfied with serving Hackensack alone, instead of undertaking the labor involved in such a proposed union, and as an opportunity was offered to the people of Schraalenberg and Pereemes to call Domine Mantius, who is also an able teacher, from the German congregation near Catskill, this was done. We are happy, therefore, now to inform your reverences, that Domine Mantius is already settled at Schraalenberg (he was installed there Sept. 19, 1731), while Domine Curtenius serves us at Hackensack alone in the duties of pastor and teacher, to the full satisfaction of all and to the edification of many. There is also great friendship with the people of Schraalenberg and Paramus."

Curtenius was pastor at Hackensack when those difficulties began which have now, for nearly a century and a half, distracted the religious communities of Bergen County, N. J. The origin of these difficulties is somewhat obscure, yet their general nature can be understood. (Goetschius, J.

H., Jr.) Another minister was called, as a colleague, after Mr. Curtenius had preached in his charges for eighteen years. This may have been partly on account of the excessive labor, and partly on account of the disaffection of some toward Domine Curtenius, who, perhaps, was not very popular. Yet the latter installed Mr. Goetschius as his colleague. They were, moreover, both members of the Cœtus, although when Cœtus proposed turning itself into a Classis, in 1753, Curtenius, with several others, became the bitter opponent of the Cœtus. The elders and deacons of his charge seem to have been, without exception, inimical to Curtenius. He was not treated by them with the deference which was his due, they not even consulting him in important business matters. He often preached without a single one of them in their places.

Yet he had his friends, and the year after he left Hackensack (1756), having been called by the party of Arondeus on Long Island to succeed that troublesome man, his party at Hackensack and Schraalenburgh had themselves organized into new and independent consistories. This service was done by Domine Haeghoort, of Second River (1756). The new organizations now called John Schuyler, of Schoharie, to succeed Curtenius. Mr. S. had been ordained to the ministry in this country, indeed (but by express direction of the Classis of Amsterdam), in 1736, by Domines Erickson and Haeghoort. He had been a member of Cœtus from its origin, but now against their wishes took charge of these new organizations, and was censured by them for it. Cœtus seems to have hoped that the separation would not continue. But the committee of Cœtus who imposed the censure, namely, T. Frelinghuysen, Verbryck, Fryenmoet, and J. Leydt, were prosecuted for it. But the division was made, and continues, with all its unhappy influences and sins, to this day. Yet Curtenius seems to have been a mild and prudent man. Says his obituary: "He was remarkable for his indefatigable diligence in the ministrations of his office. His actions in all the affairs of life have ever been accompanied with the strictest rules of justice, so that none could with more propriety claim the title of a preacher and sincere Christian, which not only his morals manifested, but his happy death." A funeral eulogy on him was printed in New York by H. Goelet.—"Amst. Cor.," "Taylor's Annals." The remnants of the old secession recently joined the "Christian Reformed Church" of the West; while some of the seceder churches have become Presbyterian.

Curtis, Mattoon Monroe, b. Westmoreland, N. Y., Oct. 19, 1858; Ham. C. 80, U.T.S. 83; ord. by Cl. Westchester; Hastings-on-Hudson, 83-5 (Cleveland, O. (Presb.), 85-8, Prof. of Philosophy, West. Reserve University, Cleveland, O., 1891——) Ph.D. by Univer. of Leipsic, 1890.

Cushing, David, b. 1801; N.B.S. 31, l. Cl. Philadelphia; S.S. Walpack, 31-2, Kinderhook, 2d, 34-5 (Lockport, N. Y., and Portsmouth, O., 55-1849).

Cussler, Henry Charles, b. Shelburne Falls, Mass., Dec. 2, 1866; R.C. 93, N.B.S., 96, l. Cl Greene; Free Refd. Ch. Jersey City, 96-1901, Buffalo, Lafayette Ave., 1901——

Cuyler, Cornelius C., b. in Albany, 1783; U.C., 1806, studied under Bassett and Livingston, l. Cl. Schenectady, 1808; Poughkeepsie, 1809-33 (Phila-

delphia Presbyt., 1833-May, 50); d. Aug. 31, 1850. Elected a trustee of R. C. 1827. D.D. by U.C. 1828.

His strength and agility of body in early life were great. The necessity of self-reliance early developed his faculties. The result was that at twenty-five years of age he had the maturity which many, no less gifted by nature, do not attain till a much later period. As a man, he was confiding, friendly and social to an unusual degree. With all his delightful tenderness were united great boldness and manliness of natural intellect and patience and heroism of heart.

His Christian character was adjusted in fine proportions. The ascetic, the superstitious, the fanatical, or the harsh had in him no place. Humble before God, he was courteous but not servile before man. A lover of peace, he made no man an offender for a word. His faith bordered not on presumption, and yet it was firm. His love to God's people was strong and self-sacrificing.

As a public servant of the Lord Jesus he was entitled to great veneration. He ever held fast the form of sound words, but he did not rest in a heartless orthodoxy. He held that it was good to be zealously affected in a good cause. He was greatly successful in winning souls and in edifying believers. During the first two years of his ministry, two hundred were united to his church, and he was favored with three other large revivals in his first charge. While there, he refused calls to some of the most important positions in the country, rejoicing in the affectionate confidence of a pious and devoted people. He received at three different communion seasons respectively sixty-nine, eighty and eighty-eight individuals, at one time baptizing twenty-nine adults on a single occasion. When he took charge at Poughkeepsie, there were only about fifty communicants, and there were added during his ministry nearly a thousand. In Philadelphia, he received about three hundred. His ministerial and pastoral duties were ever pursued with unwearied, assidious and punctual devotedness.—Funeral Address by Rev. W. S. Plumer. "McClintock's Cyc.'

Publications: "Whose Children Are Entitled to Baptism," 1816. "Charge to Dr. Milledoler When Installed Prof. of Theology," 1825. "Letters, Mag. R.D.C.," iii, 253, 292, 330. "Discourse on Death of Rev. Dr. G. R. Livingston," 1834. "Decline of Revivals," 1834. "Believer's Sojourn on Earth and Expectation of Heaven," 1836. Art, in "Sprague's Annals" on Dr. S. S. Woodhull. "Signs of the Times," a vol. of discourses, 1839. "Evidences of a Gracious State." Tract 17, Vol. 3, of Presbyt. Tracts. See "Princ. Rev.," 1840.

Cuyler, Theodore Ledyard, b. Aurora, N. Y., Jan. 10. 1822; C.N.J. 41, P.S. 46; lic. Presb. of Philadelphia (S.S. Burlington, N. J., 1846; ord. Evang. 47; Trenton, 3d, 1849-53); N. Y. C., Market St., 1853-60 (Brooklyn, Park St., Presb. 1860-1900.) See "Schaff-Herzog. Cyc."

Publications: About 4,000 articles for the leading religious papers of American and Europe. "Stray Arrows." 1852, 1880. "The Cedar Christian," 1858, 1861. "The Empty Crib," 1868. "Heart Life," 1871. "Thought Hives," 1872. "Printed Papers for the Christian Life," 1879. "From the

Nile to Norway," 1881. "God's Light on Dark Clouds," 1882. "Wayside Sayings from the Fountain of Life," 1883. "Right to the Point," 1884. "Lafayette Ave. Ch.," 1885. "Beulah Land," 1900. In all he has published 19 books.

Dahlmann, John J. W. From Presbytery of Nassau (Melrose, 1861-3, Philadelphia, G.R. 63-5); R.D.C. 1865.

Dailey, William N. P., b. Schenectady, N. Y., July 28, 1862; U.C. 84, Hartford Sem. 87, lic. by Presbyt. of Utah (Presbyt. Miss. in South Utah, 87-90); Albany, 3d, 90-97, Athens, N. Y., 1st, 97-1901.

Daillé, Pierre, born at Chatteleraut, France, 1649; Prof. of Theology, School of Saumur, 1679-82; French Reformed Ch., N. Y. C., 1683-96; supplied New Paltz, Staten Island and other French chs., occasionally, 1683-92, and itinerated among them constantly, 1692-6; Boston, School St., French Refd. 1696-1715; d. May 20.

He was the first regular Huguenot pastor in New York. He was a relative of Jean Daillé, author of "The Apology for the Reformed Churches" (b. 1594, d. 1670), who was one of the best scholars and theologians of his day. Michaëlius and Drisius had already preached to the French in New York and Staten Island and a few others had officiated occasionally (New York, French Ch.), but Daillé was called by the N. Y. Consistory for this express object. Banished from France in 1682, he had gone first to Holland and then to England, where he had consented to receive Episcopal ordination, but this did not hinder his call by the Dutch Consistory. (Baird says he came over under the auspices of the Bishop of London; church was Presbyterian in government.) He came with, or soon after, Selyns, who calls him his colleague. Selyns wrote to Increase Mather, at Boston, in May, 1683, and refers to Daillé and Van Zunren as his fellow-laborers. Daillé had become Professor of Theology at Saumur in 1679. This was one of the four great Protestant Schools of France. It was destroyed by order of Louis XIV in 1683. Its course of instruction was very complete. In Oct., 1683, Selyns writes to the Classis of Amsterdam: "Domine Peter Daillé, late Professor at Salmurs (Saumur), has become my colleague. He is full of fire, godliness and learning. Banished on account of his religion, he maintains the cause of Jesus Christ with untiring zeal." Besides officiating in New York, in the Fort (used by the French and Episcopalians, through the courtesy of the Dutch), whither came the scattered Huguenot families, more or less frequently from Staten Island, yet twice a year he visited New Paltz and occasionally the other French settlements. He was the Apostle of the French in America.

There was a division caused in his widely extended congregation, much to his sorrow, by Rev. Laurentius Van den Bosch, a Huguenot pastor, who came from Boston about 1686, and started independent French services on Staten Island and at Kingston. (Vanden Bosch.) About the same time there was a great influx of Huguenots to New York on account of the Revocation of the Edict of Nantes, 1685, and Pastor Peiret started a new congregation and a French church was built on Marketfield street for them in 1688. The older French colonists had worshipped in the Fort, the Dutch.

English and French taking turns on Sunday. But the introduction of Papal rites in the Fort by Governor Dongan, 1683, must have made it a distasteful place for Huguenots, especially, and as the Dutch were now building a church in Garden street, these French worshippers in the Fort united with the new Huguenot congregation in their new edifice in 1692. For the next four years, Daillé itinerated almost continually, 1692-6.

He fell under the displeasure of Governor Leisler in 1692. Disapproving of his violent measures, he "went to the commander and exhorted him to meekness;" but both he and Peiret were abused by Leisler and threatened with imprisonment. Nevertheless Daillé subsequently tried to prevent Leisler's execution. Upon the arrival of De Bon Repos, who took charge of the French on Staten Island and at New Paltz, and in response to a call from Boston, Daillé removed thither. The "Boston News-Letter" has the following notice of his death: "On Monday morning last, the 20th current, Dyed here the Reverend Mr. Peter Daillé, Pastor of the French Congregation, aged about 66 years. He was a Person of great Piety, Charity, affable and courteous Behaviour, and of an exemplary Life and Conversation, much Lamented, especially by his Flock." (See Rev. C. W. Baird's Monograph on Daillé in "New Hist. Mag.," vol. i. The article was also printed separately. Baird's "Hist. of Huguenot Emigration to America," ii, 236. Also "Doc. Hist. N. Y." (4to ed.), ii, 297, iii, 70; "Col. Hist. N. Y.," iii, 651; "Mass. Col. Hist.," ii, 52; "Drake's Hist. of Boston" and the "Du Bois Reunion." Also "Daillé Jean" in "McClintock's Cyc." "Collections of Huguenot Society, New York," vol. i.

Dangremond, Arthur C. V., H.C. 1899, N.B.S. 1902.

Dangremond, George C., H.C. 1895, N.B.S. 98, East Williamson, 1898——

Dangremond, Gerrit, b. Prov. of Overisel, Neths., Feb. 5, 1839; H.C. 1866, W.T.S. 69, l. Cl. Holland; Hamilton, Mich., 69-73 (Cong., Mattewan and Fremont, Mich., 73-79), South Haven and Twin Lakes, 79-84, Detroit, 84-85. East Saugatuck, 85-89, Hospers and Le Mars, Iowa, 89-95, Arcadia, N. Y., 1895; English and Dutch.

Daniel, John, (Hindoo), Arcot Sem. 1896; acting as an evangelist in India, 1896——

Danner, Julius Le Moyne, b. Logan, O., 1842, Beloit Coll. 63, U.S. 67; N.Y.C. Union, 6th Ave., 69-71, Paterson, N. J., 1st, 81-1891; for further details, see "U. S. Cat."

Dater, Henry, b. Ramsay, N. J., Feb. 5, 1827; R.C. 47, N.B.S. 50, l. Cl. Paramus; Branchville, 50-54, Hyde Park, 54-77, w. c. Died Oct. 19, 1899. See "Mints. Gen. Syn.," 1900, 894; "Biog. Notices, Grads. of R. C.," 1900, 19.

Darrach, W. B., Kerhonksen, N. Y., 1885-6, w. c. 86-1893.

Davenport, Jerome A. N.B.S. 1847, l. Cl. N.B.; Miss. to Thousand Isles, 47-50, Miss. to Wisconsin, 1854, Episcopalian.

David, J. I. (Hindoo), Arcot Sem., 1898. Acting as an evangelist in India, 1898——

Davie, J. T. M. From Presbyt. North River, 1853; Flatlands, 53-61; d. 1862.

Davis, George, Peapack, 1888-93, Marbletown, N. Y., 1893-1901, Attorney for Anti-Saloon League, 1901.

Davis, John A., b. Oct. 28, 1839, at Flatbush, Ulster Co., N. Y.; R.C. 65, N.B.S. 68, l. Cl. Ulster; ord. as an Evangelist, Sept., 68; visiting the churches for For. Bd. 68-9, voyage to China, Jan. 9-March, 69, Amoy, 69-70, voyage to America, Oct.-Nov. 70, in service of Bd. F.M. 70-2, Palisades, Jan. 72-3, Pottersville, 73-8, Oyster Bay, 78-83, Newark, 2d, 83-9 (Presb., Hempstead, L. I., 89-93, Nyack, 93-97); died Sept. 24.

He had devoted himself to the work of Foreign Missions and was accepted by the Foreign Missionary Board of the Reformed (Dutch) Church and ordained to this end. After visiting the churches for several months, he, with his wife, sailed for China and began their missionary labors at Amoy. But in less than two years his failing health required their return to the United States, in the autumn of 1870. Then again he served the Board in earnestly seeking to develop the missionary spirit among the churches, and hoping the way might be opened to return to the field of his life work, to which he had given himself. But it was not. However, his missionary zeal did not abate. It was manifest in his future life, especially in his warm interest in the Interdenominational Missionary Conferences. He did much to sustain them by his presence, counsels and vivid reports of their proceedings. He was a ready linguist and had excellent command of his mother tongue. He possessed fluency and affluence combined, which rendered him an instructive and entertaining speaker in the pulpit and on the platform. This was also apparent in his frequent articles for the press. They discovered much vivacity and pertinence of a practical nature. He held a useful pen in his declarations of truth and righteousness. He further became the author of several small volumes designed practically for the young. They were begotten in his heart, chiefly from his personally acquired knowledge of the Chinese. Socially Mr. Davis was genial and very cheerful. He sought to infuse his best life into others for helpfulness. His versatile genius and ardent ministerial life of about thirty years were spent usefully in the service of his Lord and Master. Through the benevolence of a friend of Mr. Davis many theological students were helped while prosecuting their studies, aggregating several thousand dollars. See "Biog. Notices of Grads. R.C.," 1898, 23.

Publications: "The Chinese Slave Girl." "Leng Tso, the Chinese Bible Woman." "Chohh Linn, the Chinese Boy Who Became a Preacher." "The Young Mandarin." "Tom Bard." "The Flaw in the Iron." "Upton." "Rescue the Drunkard," etc. He published 14 vols. in all.

Davis, Joseph Page (son of Wm. P. Davis), b. Guilderland, N. Y., Nov. 9, 1859; U. C. 81, N.B.S. 84, l. Cl. Schenectady; Bethlehem, 1st, 84-6, Albany, 3d, 86-1887; d. April 16. See "Mints. Gen. Syn.," 1887, 437.

Davis, Lyman E., b. Perrysburg, O., Dec. 28, 1854; Nebraska Univ. 1 year; Adrian Coll. 77; lic. by Ohio Conf., Meth. Epis. Ch. 1878 (Cong. Chs., Middletown, Albany; Meth. Chs., Brooklyn, Tarrytown, Pittsburg); Fort Miller and Northumberland, 1896-7, w. c.

David, Titus Elwood (brother of John A. Davis), b. Flatbush, Ulster Co.,

N. Y., April 15, 1851; R.C. 74, N.B.S. 77, l. Cl. Ulster (Fairmount, N. J., 77-80, Schagticoke, N. Y., 80-7, Valatia, N. Y., 88-90, Bound Brooks, N. J., 90—— All Presbyterian).

Publications: "The Master's Call," 1880. "First Houses of Bound Brook," 1895. "Battle of Bound Brook," 1896. "From New Jersey to California," 1897.

Davis, Wesley Reid, b. in Maryland, 1844; Wesleyan University, Middletown, Ct., 1868 (settled in Meth. Chs., Baltimore, Brooklyn, Harlem); Albany, 2d, 1880-8, Brooklyn Heights, 1888-93, w. c.

Davis, Wm. E. (s. of Wm. P. Davis), b. at Princetown, N. Y., Feb. 18, 1845; R.C. 68, N.B.S. 71, l. Cl. Schenectady; North Hempstead, 71-9, Branchville, 79-83, Lebanon, 1883——

Publications: "Thanksgiving Sermon at Manhasset," 1875. "Funeral Sermon of Mrs. Eliza Onderdonk, Manhasset," 1876. "Life and Ministry of Rev. Wm. Pitcher, South Branch," 1883. "Why Liquor Should Not Be Sold in Lebanon," 1897.

Davis, Wm. Page, b. at Ware, Mass., Sept. 6, 1806; U.C. 33; studied theology one year with President Nott; two years with Dr. Beman, of Troy, N. Y. (supplying Hamilton, Union and Bethlehem (Presbyt.), 1834-43), Princetown, N. Y., 43-8, Helderberg, 48-52, Coeymans and New Baltimore, 52-6 (S.S., Rochester and Vienna, Wis., Presbyt. six months in 1856), Helderberg, 56-70, Rotterdam, 2d, 71-5, Lawyersville, 77-84; died Jan. 7, 1894.

The natural dignity, the genial manner, the strong character and the warm, earnest Christian devotion of Brother Davis made him much beloved by all who knew him. With a very warm heart, a deep love for his Saviour, a clear apprehension of the blessed Gospel and a consuming passion for souls, he had also a native and a fairly cultivated talent of expression, which made him always forcible and sometimes eloquent. Everywhere his labors were fruitful in winning souls and edifying the body of Christ. He had his share of the trials and sorrows of life and of the pastorate, but he had also the abundant joys of the servants of Christ. One joy filled his heart and was the unbounded satisfaction of his age. He was permitted to welcome into the blessed work of the ministry two sons, the Revs. William E. and Joseph P. Davis (one of these went home before him), a son-in-law, the Rev. Henry Ward, and a grandson, the Rev. William Davis Ward. See "Mints. Gen. Syn.," 1896, 216.

Dawson, Edward, b. Walden, N. Y., Oct. 10, 1871; R.C. 98, N.B.S. 1901, l. Cl. Orange; West Hoboken, N. J., 1901——

Dean Artemus, b. at Cornwall, N. Y., 1824; A.C. 1842, A.S. 1848, lic. by Andover Assoc. 1848; ord. by Ecc. Council in Vt. 1849 (Johnson, Vt., 1849-51, Newbury, Vt., 1851-7), Schenectady, N. Y., 1858 (Greenfield, Mass., 1861-6, Westboro, Mass., 1867-9, all Cong. Chs.), Owasco Outlet, 1873-5, High Bridge, 1875-85, Palisades, 1894-1900, w. c.

De Baun, Isaac J., b. 1836, l. by Seceders, 1860; Montville, 1861-5, Paramus, 1868-75; died 1895.

De Baun, John A., b. in Rockland Co., N. Y., 1833; R.C. 52, N.B.S. 55, l. Cl. Paramus; Oyster Bay, 55-8, Niskayuna and Lisha's Kill, 58-81, Niskayuna, 81-3, Fonda, 83-1900; d. June 22. D.D. by U.C. 1877. Pres. of Gen. Synod 1880.

He was consecrated to the ministry from his birth. He was in pastoral work for 45 years, although he only served in three pastorates, in each of which he won the affections of his people. He was the personal friend and confidant of young and old. Few men ever came into the lives of others as did he. In his preaching he was didactic rather than emotional, and yet so large-hearted that abstract doctrine, as stated by him, glowed with life and light. He was a careful and painstaking student, and although familiar with the results of criticism, he was conservative. None of these things moved him, but he built on the foundation of the Word of God and was thoroughly loyal to revealed truth. The secret of his power was in his magnificent spiritual personality, as well as in his large and varied attainments. He was, however, no ascetic, but a man among men, cheerful, genial, saintly. The inner sanctuary of his home was consecrated by the purest affection. He was prominent in all church councils where his calm, deliberate judgment and the wisdom of his counsel were always recognized and had telling weight. He served on many of the committees looking toward Church Union or Federation, especially on those relating to the German Church. See "Mints. Gen. Syn.," 1901, 1230. "Biog. Notices of Grads. R.C.," 1901, 8.

PUBLICATIONS: "Hitherto Hath the Lord Helped Us," 1862. "Plea and Plan for Presbyt. Unity," "Princeton Rev.," 1865. "A Neglected Point in Morals," "Evang. Repository and United Presb. Rev.," 1866. "Exegesis of Rom.," 8: 19-23; ditto, 1866. "Sermon on Character and Consummation of Christian Love," 1862. "Memorial Sermon on Joseph Stanford," 1873. "Memorial Sermon on Elder A. V. P. Lansing," 1875. "Hist. Sketch of Chs. of Niskayuna and Lisha's Kill," 1876. "Sermon on Benevolence Before Gen. Synod," in "Ch. Int.," 1878. "Letters from Europe," in "Ch. Int." and Schenectady "Daily Union," 1878. "Sermon at the Funeral of Rev. Henry Raymond," 1879. "Sketch of Rev. Dr. A. B. Van Zandt," in "Centennial of New Brunswick Sem.," p. 456.

De Baun John Y., b. in Rockland Co., N. Y., 1827; l. by the Seceders, 1856; Ramapo and Hempstead, 1856-60, Hackensack and English Neighborhood, 1860-75, Hackensack, 75-87, Grand Rapids, 87-92, Leonia, N. J., 92-5; d.

DE BEER, J., Immanual Ch. Belmont, Iowa, 1895-8, Baileyville, Ill., 98-1900, Zoar and Washington Chs. at Ackley, Iowa, 1900——

De Beer, J. B., Forreston, 1867-70, Grand Haven, 1870-2, Cleveland, 1872-4, Parkersburgh, Iowa, 1874-80.

De Bey, Bernardus, b. in Drenthe, Neths., Oct. 10, 1816; c. to America, 68; Chicago (Hol.), 68-91, Emeritus. Died Feb. 9, 1894.

His preparation for the ministry was wholly private, but under able instructors. He was pastor at Middlestum, Groningen, for twenty-four years. He was a superior Latin and Greek scholar and a proficient in Hebrew and

in Systematic Theology. In Holland he had been a long time one of the Board of Examiners in the Theological School of Kampen. As a preacher he was profoundly evangelical in thought and very effective in manner; in ministerial plans and work he was thoroughly practical. He came to America as a friend of Dr. Van Raalte, with a large Holland colony, attracted by the fertile farming lands of Michigan and Illinois.

His perfect familiarity with the history and elements of the Holland Church at home and here, his solid personal character and the high regard in which he was held by all, excited strong hope that he might be blessed to the healing of the ecclesiastical divisions among his countrymen. This hope was not realized, but his coming was greatly blessed to the First Church of Chicago, of which he became pastor. Very feeble when it received him in 1868, it grew under his twenty-three years of care to very great strength. Beginning in a little chapel, it now has an imposing house of worship. Beginning with small numbers, it long ago became an immense congregation, and has become the parent of three other flourishing churches. "Mints. Gen. Synod," 1894, 219.

De Bey, Dirk John, b. Drenthe, Neths., Feb. 22, 1851; H.C. 79, N.B.S. 82, l. Cl. Wisconsin; Clymer (Abbe Ch.), 82-8, Gibbsville, Wis., 88-96, Grand Rapids, 2d, 96-1900, Holland, Neb., 1900——

De Bruyn, J. A., Pastor Elect, Paterson, 6th, 1885.

De Bruyn, Peter, b. at Zeeland, Mich., Oct. 24, 1850; H.C. 70, H.S. 73, l. Cl. Holland; Rochester, 1873-91, Grand Haven, 1891-97; d. May 18.

His parents were among the earliest Holland immigrants to Western Michigan. His father was an elder in the church and a teacher in the village school at Zeeland. The son's youth was spent in that place and in Holland, whither his parents removed. Springing from sturdy pioneer stock, he was imbued with the spirit of the early Dutch settlers. As a citizen and noble Christian worker he endeared himself to all by his life and a conscientious discharge of his many duties. Unassuming and reliable, he met every duty and sorrow courageously, devoting himself to the Christian education of those with whom he had to do. He was most highly esteemed as a man with pure motives, high ideals and irreproachable character. As a pulpit orator it is claimed that he had few superiors. He was equally gifted in the Holland and English languages. His sermons and addresses were convincing and models of logic. His bearing before an audience kept the attention of his hearers. He was a most kindly man and his work among his parishioners most effective. The Consistory of his first charge at Rochester expressed great gratitude for his labors in establishing their church. The church he served in Grand Haven is one of the largest in the State. He witnessed a remarkable growth in its membership and during his pastorate many improvements were made. He was Secretary of the Western Social Conference. His urbane and gracious presence was a great delight to his brethren. Interested in all matters pertaining to the church, his contributions whether prepared or spontaneous, were always suggestive and helpful. "Mints. Gen. Syn.," 1897, 773.

Decker, Floyd, b. Flatbrookville, N. J., Sept. 28, 1869; R.C. 98, N.B.S. 1901, l. Cl. N.B., Keyport, 1901——

Decker, Henry E. W.C. 1854, N.B.S. 1857, l. Cl. Rensselaer, 1857; New Concord, 1857-60, Piermont, 1860-5, Grand Rapids, 1865-7, Havana, 1867-72, Davenport, 1872-5, teaching, 1876 (Turin, N. Y., Presbyt.); died March 25, 1893.

De Fraest, David R., b. in Greenbush, Rensselaer Co., N. Y., 1785; N.B.S. 1818, l. Cl. N.B. 1818; Cato, 1821-5, Cato and Stirling, 1825, independent, 1825-8, 1828, suspended; Assoc. Presbyt.; d. 1851.

De Graff, Garret D. L., b. Marbletown, N. Y., May 18, 1869; N.B.S. 1901, l. Cl. Kingston; Blue Mountain, N. Y., 1901——

De Groot, Douwe, b. in Friesland, Neths., Aug. 6, 1871; Gymnasium in Neths.; W.S. 97, l. Cl. Mich.; Otley, Iowa, 97-9, Roseland, Minn., 1899——

De Haan, John, Danforth, Ill., 1898, Summit, Ill., 1899——

De Hart, Wm. H., b. at New Brunswick, N. J., 1837; R.C. 65, N.B.S. 68, l. Cl. Bergen; N. and S. Hampton, 68-71, N.Y.C., Knox Mem. Chapel, 71-7, Jamaica, 77-87, Bethlehem, 1st, 87-8, Raritan, 3d, 1888—Also Stated Clerk of Gen. Synod, 1896——

De Jonge, see also De Young.

De Jonge, Albert Willem, b. Appindegam, Groningen, Neths., Sept. 22, 1868; W.S. 98, l. Cl. Holland; Holland, 4th, Mich., 1898——

De Jonge, B. (brother of A. W. De Jonge), W.S. 1900, Gelderland, Mich., 1900——

De Jonge, Gerhard, b. Zeeland, Mich., June 8, 1859; H.C. 82, W.S. 87, l. Cl. Holland; S. Blendon, Mich., 87-90, Vriesland, Mich., 1890——

De Jonge, Jacob B., b. Roseland, Ill.; H.C. 1880, McCormick Sem., Chicago, 83, l. Cl. Wisconsin; Greenleafton, Minn., 83-5, New Holland, Mich., 85-93, Zeeland, 1893——

De Jonge, John Lukas, b. Roseland, Ill., Dec. 12, 1872; H.C. 93, P.S. 26, winning the Hebrew Fellowship, $600, that year. Orange City, Iowa, 96-7; died at San Diego, Feb. 6, 1898.

De Jonge, Wm. P., b. at Goes, Neth., 1824; grad. at Kampen, Hol., Oct. 58; lic. and ord. by Christian Ref. Ch., Holland, 58; settled in chs. of Refd. Christian Ch., Neths., 58-71; Grandville, Mich., 71-1887; d. Aug. 8.

He was an able preacher. His sermons were always edifying. His aim was to establish his people in the truth. Such was his love of preaching that even after his health began to fail and when in great physical weakness, he still ascended the pulpit and continued his labors until the Master called him. He was already in middle life when he came to America in 1871, but he at once joined the Refd. Ch. in America and was always in hearty sympathy with it. During the agitation and secession movement, 1880-2, he stood firm as a rock against it and manifested his loyalty by word and deed. He published at this time an earnest pamphlet against the movement and advocated loyalty to the Refd. Ch. in A.—D. Broek. See also "Mints. Gen. Syn.," 1888, 676.

Dekker, Frederick G., b. Zwartshius, Neths., July 11, 1866, Lit. Department, Theolog. Sem. Kampen, Holland, 1892, N.B.S. 96, l. Cl.....; Wortendyke, N. J., 96-97, Paterson, 1st, Holl., 1897——

De Jongh, John, H.C. 1897, W.S. 1900, Wormser City, 1st, Montana, 1900——

Dellius, Godfreidus, b. 1652, matriculated in Leyden University, Oct. 1, 1672, for the study of Philosophy; lic. by Classis of Wyk about 1680-1; ord. by Cl. Amsterdam, July 20, 1682; Albany, also supplying Schenectady, 1683-99; suspended, illegally, by the civil authorities; also Miss. to Mohawk Indians, 1683-99; returned to Holland; Antwerp, 1700-1714 and longer.

The name of Dell, Delius or Dellius is found frequently among the students of the Dutch Universities as the following list shows: Matriculated at Leyden University: June 13, 1620, Jacobus Delius, of Rupell, aged 26, Theology. May 9, 1653, Georgius Dell, of Weesop, aged 20, Medicine. Dec. 17, 1654, Nicolaus Dell, of Weesop, aged 20, Jurisprudence. June 3, 1661, Nicolaus Dell, of Amsterdam, aged 22, Jurisprudence. Oct. 1, 1672, Godfriedus Dellius (place not given), aged 20, Philosophy. Matriculated at Utrecht University: 1646, Jacobus Dellius, Weesop; 1682, Cornelius Dellius, Utrecht. The "Utrecht Catalogue" does not give the ages or the topics of study.

Godfreidus Dellius was called to Albany as an assistant to Schaats in his declining days. For the first half-dozen years he seems quietly to have performed his duties, but for the last ten years of his ministry he is much mixed up in civil affairs. He refused, in common with all the Reformed clergy, to recognize Leisler in 1689. He was commanded to appear in New York to answer this charge, but he secreted himself in New Jersey and on Long Island. He also was clandestinely at Selyns' house in the city while in the neighborhood. He afterward fled to Boston. Leisler charged him with being a principal actor in the French and English difficulties and an enemy to the Prince of Orange, refusing to recognize the English Revolution by which the Protestant William succeeded the Papal James. He styled him a "Cockaran" minister, and states that he refused to celebrate Thanksgiving day for the happy revolution, and also a subsequent day of humiliation, and that he shut his doors when William and Mary were proclaimed King and Queen of the province; that Dellius was the principal of Major Winthrop's council, helping the disaffected and corresponding with the Jesuits in Canada. Dellius, however, wrote to England, representing Leisler's character in its true light. It would seem that it was not hostility to the Prince of Orange which influenced the Dutch clergy generally, but rather an unwillingness in any way to recognize Leisler's proclamations as lawful.

Immediately after Leisler's execution, in May, 1691, Governor Sloughter recalled Dellius, who was on the point of embarking for Europe from Boston. He returned to New York, and thence proceeded to Albany. He said that he returned especially for the sake of teaching the poor Indians, and they expressed great gratitude to the new Governor for recalling him.

He was allowed by the Government £60 a year for teaching them. (See "Anderson's Hist. Col. Ch." (Epis.), iii. 415, 417, 427.) In 1693 he had three Indian boys boarding at his house. He, like Megapolensis before him, greatly restrained their ferocities toward their French prisoners. Father Milet, when a prisoner among the Oneidas, was saved much suffering through Dellius' influence. Milet, while a captive, wrote him several letters and Father Dablon, another Jesuit missionary in Canada, warmly thanked Dellius in a letter and offered to secure him pecuniary compensation for his kindness from any port of France which he might name. Dellius also corresponded with Governor Fletcher about the French and Indian difficulties, the French and English both seeking to monopolize the fur trade with the Five Nations. He was also often employed as a civil agent to the Indians and had a most remarkable power over them.

With the conclusion of peace between the English and French in Europe, Dellius and Peter Schuyler were sent as agents to Canada, to Count de Frontenac (April, 1698), to announce the peace and bring to an end the provincial hostilities. They took with them nineteen French prisoners and secured the delivery of those held by the French. This was done under the authority of Bellomont.

But Bellomont proved to be a giddy-headed governor in many respects. He was wild on the subject of the grants of land made by Fletcher. Petitions had been presented in 1695 to purchase lands of the Indians, partly, at least, to secure them to the crown of England and to prevent their alienation to the French. So Dellius states in his defense, and Fletcher said the same. The deeds were made to Dellius, Peter Schuyler, Evert Banker and Dirk Wessels, in 1696, and were confirmed by Fletcher. They took in a strip on the east side of the Hudson, above Albany, extending to Vergennes, Vt., being, as was said by Bellomont, about 70 miles in length and 12 in breadth. Another tract was in the valley of the Mohawk, 50 miles by 4. Such grants were given to prevent Jesuit occupation. But by the intrigues of Bellomont, the Indians, who were converts of Dellius, were led to declare that they had been cheated. Bellomont says: "This is a prodigious tract of country to grant away to a stranger, that has not a child, that is not a denizen and, in a word, a man that has not any sort of virtue or merit." But he had a wife and children. The governor spared no opportunity to blacken Dellius's character and believed and reported all sorts of rumors and gossip about him, as if they were proven facts. But these charges were silly and absurd beyond expression, as proved in detail by documents, by Dellius, in his defense before the Classis of Amsterdam in 1700.

In the spring of 1699 Bellomont secured a bill to vacate the lands, but against the opinion of the Attorney-General. He also secured an illegal vote to suspend Dellius from his ministerial functions. Dellius resolved to go to England to represent matters in their true light. He carried with him numerous certificates from the best men of the country, vindicating him in the whole transaction; from the two French ministers; from Rev. Mr. Vesey, of Trinity Church; from the Consistories of Albany, Schenectady, Kingston, and others. His congregation at Albany presented him with a

numerously signed petition, begging him to return to them. Mr. Vesey prayed for him by name in his public services, asking that God would deliver him from the hands of his enemies, give him a prosperous voyage and send him back to his flock. Albany raised £200 and New York £500 (about $1,875) to enable him to hasten to England to defeat the vacating act before it received the King's signature. The King delayed action on it for many years. The Classis of Amsterdam also complained to the Bishop of London of Bellomont's arbitrary conduct and the Bishop expressed his regrets that so useful a man as Dellius had been suspended from his duties. Bellomont also sought to have Mr. Vesey removed, but without success. The documents and correspondence are very full on these topics. In 1714, while still settled at Antwerp, he put in a claim, through A. D. Philipse, attorney, for arreages of salary, for about sixteen months, at Albany for teaching the Indians; also for £50 yet due him on his commission to Canada with Schuyler in 1698. The Council allowed him half his claim for instructing the Indians, £40, but refused to pay the other claim, although Schuyler had received his £50. For some other items about Dellius, see Chapter vii of this work.

See "Col. Hist. N. Y.," iii, 696, 715, 732, 753, 771-2; iv, 26, 47-50, 60, 78, 88, 92-97, 125, 170, 175-8, 219, 239, 240, 248, 279-282, 294-5, 330-351, 362-7, 379, 391, 398, 402, 426, 462-3, 488-490, 497, 500, 503, 505, 510, 514, 528-9, 533-4, 539-541, 553-8, 566, 581-2, 586, 622-3, 714, 743, 774, 780-5, 791, 813, 825-6, 1112; v, 715, 553, 651; vi, 145, 569; viii, 344-5; ix, 680-2, 690-2. "Doc. Hist. N. Y.," ii, 73, 247; iii, 78, 81-2, 422, 535-541, 562. "Smith's Hist. N. Y.," 78, 92, 98, 159, 279. "Bancroft's U. S.," iii, 192. "Amst. Cor.," many letters. In letter Dec. 29, 1700, the Classis vindicates Dellius from the aspersions of Bellomont. See also "Johnson's Sketches of Ch. of Albany," 1899. Page 13. The documents now in course of publication by the State of New York will do much toward clearing up Dellius's character.

Demarest, Alfred Howard (son of David D. Demarest), b. Hudson, N. Y., Nov. 23, 1860; R.C. 79, N.B.S. 84, l. Cl. N.B.; Port Richmond, S. I., 84-1901, Catskill, 1901——

Demarest, Cor. T., b. Jan. 23, 1786, in N. Y. C., C.C. 1804, studied under Livingston and Froeligh, l. Cl. Paramus 1807; White House, 1808-13, English Neighborhood, 1813-24, seceded, suspended. (English Neighborhood, 1824-39, Hackensack and English Neighborhood, 1839-52, New York, King St. 1852-62; d. Dec. 26.) Elected a trustee of Q.C. 1812. A.M. by C.C. 1813.

In the early part of his labors at English Neighborhood he seems to have been much blessed. For five years all was amicable. But he then became entangled in the unhappy difficulties of the Hackensack Church by taking part too warmly with Domine Froeligh. (Froeligh.) He was charged with having tampered with the Minutes of the Classis of Bergen in reference to the matters in dispute, and thus he was led on into the secession in 1824. ("Comp. Banner of Truth," vol. iv, 125.) The Classis then suspended him (he refusing to appear) for falsifying their Minutes, for prevarication and private and public abuse of Classis and for public schism.

(See Minutes of Classis.) His Consistory unanimously went with him into the secession and attempted to carry the property with them, which resulted in a lawsuit, sixty-two members of the congregation protesting against their secession. Judge Ewing decided against the seceders and gave the property to those who had remained in the old connection. He seems to have taken the place of Solomon Froeligh when he died in 1827, as the chief leader of the secession. He trained several students for the ministry. See "Taylor's Annals of Cl. of Bergen" and "Brinkerhoff's Hist. of True Refd. Dutch Church."

PUBLICATIONS: "A Lamentation over Rev. Solomon Froeligh, S.T.D.," 1827. This stout pamphlet contains much valuable matter on the history of Dr. Froeligh and the Secession of 1822, but bears marks of the bitterness of the times. "Funeral Sermon on Rev. Chas. Hardenbergh," 1821, in "Banner of Truth," vol. iii. Several other sermons in "Banner of Truth," one on Demonology. In 1831 he was highly eulogized by Rev. C Z. Paulison, in his "Development of Facts, Etc.," but in his "Reasons for Leaving the True Refd. D. Ch." in 1832, he was criticized for "lack of unction," "Christless preaching," etc. See Lemma XV, Acts of Syn. T.R.D.C. 1863, for notice of his death. "Funeral Sermons by Rev. A. Van Houten," in "Ban. of Truth," Sept., 1894.

Demarest, David D., b. near Schraalenberg, N. J., July 30, 1819, R.C. 37, N.B.S. 40, lic. by Cl. N.B.; Catskill (assist. of Rev. Jas. Romeyn), 40-41, Flatbush, Ulster Co., N. Y., 41-43, New Brunswick, 2d, 43-52, Hudson, N. Y., 52-65, Prof. of Pastoral Theology and Sacred Rhetoric, N.B. Sem. 65-1898; d. June 21. D.D. by C.N.J. 1857. Pres. Gen. Syn. 1858. Stated Clerk, Gen. Syn., 1862-71. LL.D. by R.C. 1892. Trustee R.C. 1858-98.

He was of Huguenot descent on his father's side. The family came to America in 1663 and finally settled near Hackensack, N. J. During his college course a powerful revival of religion visited New Brunswick and he and all his classmates became the subjects of renewing grace. In 1852, for the benefit of his health, he, in company with Rev. John A. Lansing, spent a season in Europe, visiting old historic scenes. While at Hudson, he prepared a course of lectures on the history of the Reformed Dutch Church, which he delivered in many pulpits. These were subsequently recast and published in 1856. They were rewritten and published again in 1889. In 1865 he was called to the chair of Pastoral Theology in the New Brunswick Seminary, and for 33 years he fulfilled its duties with distinguished ability and fidelity, leaving the impress of his personal character, his soundness of faith, his orderly methods, his discriminating judgment and his loyalty to the history, standards and customs of the Reformed Church upon successive classes of students. For the training of so many ministers in the best methods of preaching and pastoral work, for indoctrinating them in the constitution and usages of the church and for inspiring them with love for and loyalty to its distinctive characteristics, the church owes him an incalculable debt.

Besides the general history of the church above referred to, he wrote

extensively upon subjects connected with the early Dutch and Huguenot settlements of New York and New Jersey. He was, at the time of his death, one of the oldest Trustees of Rutgers College, having been forty years in that office, and Secretary of the Board of Trustees for thirty-two years. He was conspicuously and zealously devoted to the interests of that institution. In every sphere of Christian service, whether as pastor, professor, preacher or writer, he was both faithful and wise; though clear and firm in his own convictions, he was tolerant of the views of others and exceptionally successful in exerting influence and in making and holding friends. He retained his mental vigor to the verge of his four-score years with a good degree of physical strength and had just completed another year of seminary work when he died.

He was, from his earliest years, a student from love of study. With a mind clear and quick, he absorbed knowledge rapidly. It was his young life's ambition to become a scholar. He was hard working and painstaking, so that from the beginning of his ministry he took stand in the church as one of her most solidly grounded men. As a lover of language and literature, a student of history, secular and sacred, a theologian and writer, his conversation, addresses and writings gave evidence of accurate habits of thought. As a natural outcome of his persistent unity of thought and self-culture, he became a marked man in the church and her councils. Boyhood growth, under very special conditions, had made him an intense lover of the Reformed Church and from his entrance in the ministry he gave himself without reserve and with the whole strength of his special lines of study to the support of her polity and institutions. He was looked upon as a living ideal of the personality, the manners, pulpit gifts, pastoral devotion and ruling tact, which the church wished to have developed in her students for the ministry. His carefully prepared lectures reflected honor on the seminary, but his personal character and spirit taught even more powerfully. His nature was pure, his thought was clear, his temper was even, his tact was unfailing, his prayers and sermons were methodic, neat and instructive and his pastoral spirit was cordial, winning and comforting. From faithful study he had grown into a mastery of the truths of divine revelation as systematized in the standards of the church.

Dr. Demarest married on Aug. 19, 1846, Catharine Louisa, daughter of Judge James Schureman Nevius, of the Supreme Court of New Jersey, and theirs became a model Christian home. Four sons entered the ministry, while one of the three daughters married a minister, Rev. Dr. Graham Taylor, of Chicago, Ill. See "Schaff-Herzog Cyc.," "Dr. David Cole's Art," in "Biog. Notices of Grads. of R.C.," 1899, 3-5. "Memorial of Rev. David D. Demarest, Pres. of New Brunswick Hist. Club," 1898. "Mints. Gen. Syn.," 1899, 552. Arts. in "Ch. Intell." in summer of 1898.

PUBLICATIONS: "Sermon on the Death of Rev. Peter A. Overbagh," 1842. Article, "The Right of Private Judgment," "Protestant Quarterly Review," January, 1874. "The Manly, Independent Thinker," an address delivered before the Alumni Association of Rutgers College, July 24, 1855. "Religion in Politics." "Hudson," 1856. Article, "Protestantism in Hungary," "Princeton Review," April, 1856. "History and Characteristics of

the Reformed Protestant Dutch Church," 12mo, pp. 221, plates. 1856, article, "Reformed Protestant Dutch Church," "Appletons' American Cyclopedia," 1862. "Tracts of the Board of Publication of the Reformed Dutch Church"; No. 25, "Church Discipline"; No. 37, "The Confession of Christ." A series of articles in "The Christian Intelligencer" on the "History and Various Features of the Constitution of the Reformed Church," May, 1873. An article on the prayer test published in "The Sower," 1873. Article, "The Reformed Church in America," "Southern Presbyterian Review," April, 1873. "Exposition of the International Sunday-School Lesson on the Gospel of Mark," July-Dec., 1874, published in "The Sower and Gospel Field." "Liturgical Features and Spirit of the Reformed Church in America." (Discourse XVI in Centennial Volume, 1876.)

Arts. on John à Lasco, in "Presbyt. Rev.," 1881. "Practical Catechetics," 1882. "Hist. Disc. at Centennial of N. B. Theolog. Sem.," 1884, with sketches in appendix of Drs. Milledoler, Berg, Cannon and Col. Gardner A. Sage, 1885. Editor, with Drs. P. D. Van Cleef and E. T. Corwin, of "Centennial of Seminary," 1885. "The Huguenots on the Hackensack," 1886. "Dort and Westminster," 1890. "Hist. of Examinations for Licensure." Seven Arts. in "Ch. Intelligencer," about 1894. Rutgers (Queen's) College and Medical Degrees," 1894. "Practical Liturgies," 1894. "Part II," 1895. "Hist. of Rutgers College in Dr. Murray's Hist. of Education in N. J.," 1895. "Notes on the Constitution," 1896. "Address at 200th Anniversary of Ch. of Tarrytown," 1897. "Pastoral Theology," 1897. Many articles in reviews and in "Christian Intelligencer."

Demarest, Jas. (son of John Demarest), b. 1797, Dec. 28, at Boght, N. Y.; Col. of Physicians and Surgeons, N. Y. 1820, N.B.S. 29, l. Cl. N.B. Miss. at Williamsburgh, 29-30, Williamsburgh, 30-39, Wawarsing, 42-48, Miss. at Lansing, Ill., 48, Sup. of Leake and Watts Orphan House, 49-53, North Hempstead, 53-59, w. c.; died Jan. 24, 1887.

As a minister of the Gospel, he was a methodical sermonizer and an acceptable preacher; as a pastor, active and conscientious in visitation; as a member of Classis the embodiment of frankness and devout piety, full of good works and love. "Mints. Gen. Syn.," 1887, 435.

Demarest, James (son of Jas. Demarest); U.C. 1852, N.B.S. 56, l. Cl. N. Y.; Hackensack, 2d, 1856-63, Newark, North, 63-6, Chicago, 2d, 66-72 (Peekskill, Presby. 72-4), Kingston, 2d, 74-82; Fort Plain, 84-90, Flushing, 90-7, Brooklyn, North (S.S.), 1898. Financial Secretary of Special Committee on the Finances of N.B.S., 1898—— D.D. by U.C. 1877.

Publications: A number of sermons in pamphlet form and in the religious and secular press. Many contributions to "Christian Intelligencer" and other papers. "The Duty of Ref. Ch. in the Future, as Foreshown by Its Course in the Past," in "Centennial Discourses," 1876. "Exposition of S.S. Lessons," in "Ch. Int." and "Kingston Freeman," Oct.-Dec., 1880.

Demarest, Jas. D., b. March 9, 1780; studied theol. under Froeligh and Livingston, l. Cl. Paramus, 1803; Caatsban, 1808-9, Kakiat and Ramapo,

1809-24, seceded (Ramapo and Kakiat (Hempstead), 24-58, w. c.); d. Nov. 7, 1869. Several sermons of his have been published in "Banner of Truth." Obituary, "Banner of Truth," Nov., 1869.

Demarest, Jas. Schureman Nevius (s. of D. D. Demarest), b. at N.B., N. J., July 21, 1851; R.C. 1872, N.B.S. 76, lic. Cl. N.B.; Flatbush (Ulster Co.), N. Y., July 1, 76-81, Nassau, N. Y., 81-83, w. c., Queens, L. I., 1887.

Demarest, John, b. at New Bridge, N. J., Sept. 5, 1764; studied under Froeligh, l. by Synod of D.R. Chs. 1789; Niskayuna and Boght, 1790-1803, Minisink and Mahakemack, 1803-8; Ponds and Wyckoff, 1812-20, seceded, 1822; suspended, 1824, Missy. of Cl. Hackensack, 1825. Died April 8, 1837.

He was of the fourth generation in descent from David Demarest, the original American settler. He was old enough before the close of the Revolution to bear arms in the militia of Bergen Co., N. J., for about three years. At the close of the war he began to study for the ministry. In 1820 he removed to a small farm near Tappan, N. Y. He manifested a great zeal for purity of doctrine, the faithful exercise of discipline and a discriminating administration of the sacraments. He would not baptize the children of non-professors. It was after he left the pastorate that he seceded.

For an account of his courtesy at the exhumation of the remains of Major Andre, forty years after their interment, see "N. J. Hist. Soc. Proceedings," 1875. Two sisters of Andre requested the British Government to transfer the remains to England. A British man-of-war arrived in the Hudson in August, 1821, having on board the Duke of York, an uncle of the late Queen Victoria. J. Buchanan, the British Consul at New York, joined the Duke and sailed up the river to Tappan. The Duke, the Consul and Capt. Paul went on shore and repaired to the lonely grave. The farm in which the grave was situated belonged to Rev. John Demarest. He treated his distinguished guests with the courtesy due to their official station. The remains were carefully exhumed and were taken away with a cedar-tree whose roots were entwined about the skeleton, which remained intact. The sisters desired to send Mr. Demarest a solid silver communion service, but he replied that a simple gift would be quite as acceptable. In due time there arrived a beautifully wrought snuff-box made of the cedar-wood of the tree above alluded to and heavily lined with gold. The following inscription is on the inside of the lid: "From his Royal Highness the Duke of York, to mark his sense of the Rev. John Demarest's liberal attention upon the occasion of the removal of the remains of the late Major John Andre, at Tappan, on the 10th of August, 1821."

Andre's two sisters, supposing him to be a French Catholic priest, from his name, sent him a silver communion service adapted to that body. He declined this, informing them that he was a Protestant. The Consul sent it back, but the vessel foundered at sea. They then sent him a silver sacramental cup gilded on the inside and inscribed with his name and title. "Obituary" in "N. Y. Observer," Sept., 1837. See also "Lemma XV, Acts Syn., T.R.D.C., 1837.

Demarest, John Terhune, b. near Hackensack, N. J., Feb. 20, 1813; R.C. 34, N.B.S. 37, l. Cl. N.B. New Prospect, 37-49, Minisink, 50-2, Prin. of the Harrisburgh Academy, 52-4, Pascack, 54-67, New Prospect, 69-71, again 73-85, Emeritus. Died Jan. 30, 1897. D.D. b R.C. 1857.

He was alwas a student, having an accurate and broad scholarship. His pulpit preparations were models of clear thought, expressed in pure and forcible English. His churches were deeply attached to him, one of them calling him three times to its pastorate. He was very positive and outspoken in his convictions and his opinions were respected, whether one could agree with him or not. He was also a ready and accurate writer. Besides many articles for the secular and religious press and a few published sermons, his elaborate commentaries on the "Catholic Epistles" show wide learning, an accurate knowledge of the Greek language, as well as of the principles of Biblical interpretation. He tried to understand what the sacred writers meant and not build up a theory as to what they ought to say. He had a contempt for evolution of doctrine from inner consciousness; for that criticism which rips the Bible to pieces and which pretends to tell to which of many authors each line of Genesis or Isaiah belongs. His commentaries are a rich mine for materials to build up Gospel sermons. See "Mints. of Gen. Syn.," 1897, 768. "Biog. Notices of Grads. of R.C.," 1897, 8. "Schaff-Herzog. Cyc."

Publications: "Exposition of First Peter," 8vo, pp. 283, 1851. ("Princeton Rev.," xxiii, 561.) "Exp. of Second Peter," 8vo, pp. 225, 1862. "The Efficient Cause of Regeneration," "The Duty and Manner of Preaching to the Unrenewed" and the "Doctrine of Election: Three Sermons," 1842. "Sectarianism Rebuked; or, Immersion Not the Only Mode of Baptism: A Tract," 1861. "A Tract on Bib. Doct. of Justification." "Christocracy; or, Essays on the Coming and Kingdom of Christ," 1867, 1879. Dr. Gordon was joint author in this work. "A Commentary on the Catholic Epistles," 8vo, pp. 650, 1879.

Demarest, Nathan Henry, b. N. Y. C., July 3, 1861; R.C. 80, N.B.S. 83, l. Cl. N. Y.; Miss. at Nagasaki, Japan, 1833-90, Roxbury, N. Y., 1890——

Demarest, Stephen Du Bois, b. New Brunswick, N. J., Jan. 28, 1868; R.C. 88, N.B.S. 91, l. Cl. N. B. (Bessemer, near Pueblo), 91-99, Prescott, Arizona, 92-94; d. Dec. 11. See Dr. J. G. Lansing's notice of him, in "Biog. Notices of Grads. R.C.," 1895, 17.

Demarest, Wm., b. near Hackensack, Aug. 24, 1813; C.C. 34, N.B.S. 37, l. Cl. N. Y.; Miss. in N. Y. C. 37-8; Clover Hill, 38-40, New Hurley, 40-5, Berne, 1st, and Beaverdam, 45-50, Westerlo, 50-4, Bound Brook, 54-7, Ramapo, 1858-70, Union, 1871-4; d.

He was pure in character, strong in his convictions of duty, devoted to the work of preaching the Gospel, conscientious in the discharge of every duty, and intensely loyal to the church in whose interests he labored—loyal to her constitution, her order, and her whole polity. As a preacher he was Biblical, combining the doctrinal, practical, and experimental. Faithful in his preparation for the pulpit, he fed the people with the pure Word

of Life. In his intercourse with the people there was kindness and gentleness combined with dignity, which could not fail in making an impression.

PUBLICATIONS: "Translation of Frelinghuysen's Sermons," 12mo, pp. 418, 1856; with an admirable sketch of the author, Rev. T. J. Frelinghuysen. "Translation of the Minutes of the Early Provisional Synod," 1771-92; in vol. i of the so-called "Mints. of Gen. Syn.," 1859.

Demarest, Wm., in secession, licensed 1837, w. c.

DEMAREST, WM. H. S. (son of D. D. Demarest), b. Hudson, N. Y., May 12, 1863; R.C. 83, teaching in R.C. Prep. School, 83-6, N.B.S. 88, l. Cl. N. B.; Walden, 88-97, Catskill, 97-1901, Prof. Ecc. Hist. and Ch. Gov. N.B.S. 1901——

PUBLICATIONS: "Hist. Disc." at Walden, N. Y., 1893. "Memorial Sermon of Henry Cromwell Knapp," 1894. Address: "The Making of the States," 1894. "Reconstruction in the Sunday School," in "Presb. and Refd. Rev.," 1901.

De Martel, Jacques Adam, from London; supplied French Ch. N. Y. C., Feb. 4, 1770.-Aug., 1771.

De Mund, Isaac S., b. at Stillwater, N.J., 1803; C.N.J. 23; studied theology with Rev. John Cornell, while assisting him in his classical school at Somerville, N. J., 23-5, lic. and ord. by Presb. Newton, Oct., 25 (Sandusky and Milan, O., 25-6, S.S. Ringwood, N. J., 26-7, Presbyt.), Walpeck, 1827-9, teaching at Natchez Academy, Miss., 29-30, Pompton, 30-39, Houston St., N. Y., 39-48, Yonkers, 48-50, Belleville, 50-56 (2d Lancaster (St. Paul's) Ger. Ref., 56-64), Paramus, 1864-70, w. c., supplied Coxsackie, 1st, 70-1, Athens, 2d, 71, 1875, Ramseys, 76-7, Emeritus, 1875. Died Ap. 23, 1888.

His sermons were always carefully prepared, were Biblical, instructive, and impressively delivered. His addresses at the sacramental table were noted for their edifying character. His prayers were appropriate, and his personal life an example. He was deeply interested in the salvation of the Jews, and eagerly desired to see the time when they should be brought in with the fulness of the Gentiles; and they were always remembered in his prayers. He was liberal in his gifts to benevolent causes. His pen furnished many valuable contributions to the religious press. He was the spiritual comforter of President Buchanan in his last sickness.

PUBLICATIONS: Several sermons and addresses, among which may be mentioned a "Sermon on Death of Pres. Taylor," 1850. "Lamentation on Death of Pres. Lincoln," 1865. "Subordination to Government the Salvation of our Country," 1861. Also, a "Review of General Synod's Action on Slavery," a series of articles in "Ch. Intelligencer," signed "Omega" and "D.," including an article against the Synod's action in refusing admission to the Classis of North Carolina (Ger. Refd. Ch.) because some of its members were slave-holders; dated Dec. 27, 1855. Said Classis wished to join the Dutch Church because of the Mercersberg Theology in the German Church. "Translation of Thysius on the Lord's Supper," in "Mercersberg Review."

Denham, Alex., from Assoc. Refd. Presbyt. of Washington, 1827, w. c. 1827-30.

Den Hollander, Abram, a candidate in Classis of Rochester, 1901.

Denman, Mark Austin, b. Amity, Pa., Aug. 3, 1859. Washington and Jefferson Coll. 82, P.S. 86, lic. by Presbyt. Troy, 85 (Presbyt. Melrose, N. Y., 86-9); Bacon Hill and Gansevoort, 89-91, Canajoharie, 91-1901, Brooklyn, 12th st., 1901——

Denniston, J. Otis, b. N. Y. C., 1835; Y.C. 56, U.S. 61-2, U.S. Army, 63-5, lic. 66, Chapel at Fishkill-on-Hudson, 66-8; ord. Cl. Poughkeepsie, May, 67; Presbyt. 1868. See "Union Sem. Gen. Cat."

De Pree, Jas., b. Axel, Netherlands, Nov. 29, 1845; H.C. 67, H.S. 70; l. Cl Holland; Spring Lake, Mich., 70-80, West Branch (Sioux Centre) Ia., 1880——

De Pree, Peter, b. Axel, Zeeland, Neths., Ap. 17, 1839; R.C. 62, N.B.S. 65; l. Cl. Holland; Miss. Pella, Ia., 65-7, Bethel, Ia., 67-72, Vriesland, 72-82, Grand Rapids, 4th, 82-91, Pella, 1st, 92-18, Grand Rapids, 6th, 1897——. D.D. by .....

Publications: In part, Levensgeschiedenis van Rev. Cor. Van der Meulen, 1876.

De Puy, Ephraim, b. 1814, at Rochester, N. Y., R.C. 35, N.B.S. 40, l. Cl. N.B.; Prattsville, 41-6, Clove, 46-53, Mott Haven, 53-4, Middleport, 56-7, w. c. 57-61 (became Episcopalian; Christ Ch. Elizabeth, N. J., 61-63, St. Mary's Ch. Burlington, N. J., 63-5; also Prof. of Belles-lettres, St. Mary's College, Burlington, N. J., 63-5; Zion Ch. Belvidere, N. J., 65-74, w. c., residing in New York City, 74-90; in Lakewood, N. J., 90-1896; died April 1st.) D.D. by .....

He was a great student, and was considered one of the best read men of his day. He was also a colonel in the Civil War. See "Biog. Notices of Grads. R. C.," 1896, 10.

De Ronde, Lambertus, b. in Holland, 1720; Zwilichem, 17..-46, Surinam (Dutch Guiana), S. A., 1746-50, New York and Harlem, 1750-84, Schaghticoke, 1784-95; d. Sept. 30.

In 1749 he proposed to the Classis to publish a book of First Truths in Negro-English and Dutch. The Classis requested him first to transmit it to them for approval. He made a visit to New York in 1750. His preaching, while there, was so pleasing that the Collegiate Church, after examining his testimonials, called him, on Aug. 20, 1750, with the understanding that he was to join the Cœtus. In 1751 the Classis complained that he had been installed over the church of New York without their knowledge, and that he signed the letter of the Cœtus, without any explanation of his new relationships. But he never attended another Cœtus meeting. He became a decided member of the Conferentie party after the disruption in 1755, and was never absent from their meetings. His Consistory, however, remained neutral. He was naturalized in 1756. He did not possess as high a standard of character and usefulness as his colleague, Ritzema, yet, in many points, he was respectable. Though he was one of the committee which

procured Dr. Laidlie to preach in English, he afterward turned against him, and was the leading spirit in the "Dutch party" in the famous lawsuit which grew out of this matter. Many were bitterly determined not to submit to the innovation of English preaching. The Consistory, however, gained the suit, which was upon a side issue, while the "Dutch party" had £300 costs to pay. During the most of the Revolution, being driven from his charge, he supplied Schaghticoke, but in 1780 represented the churches of Red Hook and Saugerties in the Classis of Kingston.—"Amst. Cor.," many letters, "Doc. Hist. N. Y.," iii, 310, 324. "Gunn's Livingston," 8vo ed., 1830, p. 139. "Collegiate Ch. Year-Book," 1885, 67.

PUBLICATIONS: "De gekruisigde Christus, als het voornaeste toeleg van Gods getrouwe Krinsgesanten, in hunne prediking," Nieuw-York: Hendrick De Forest, 1751; 4to, pp. 8 and 28; or, "The Christ Crucified, as the Principal Subject of God's Faithful Servants of the Cross, in their Sermons." "De ware gedachtniss"; or, "The True Remembrance," Heb. 13:7; giving an account of the death of the Rev. Gualterus Du Bois, Oct. 13, 1751. (A copy in State Library at Albany Extract "Doc. Hist. N. Y.," 324). A System containing the Principles of the Christian Religion, suitable to the Heidelberg Catechism, by plain questions and answers, useful for the information of all persons in the true confession of faith; and necessary toward their preparation for that awful and solemn ordinance, the Lord's Supper. To which is prefixed a particular address to parents in general, showing the relation they stand under to their children, to instruct them in the principles of the Christian religion. And to which is added an application upon the whole system. 16mo, pp. 185; New York: 1763. (This is the first book in the English language published by a member of the Reformed Dutch Church in America. It was prepared a short time before the call of Laidlie to meet the growing necessity of instruction in English. De Ronde himself offered to preach in English if his Consistory thought him qualified.) "True Spiritual Religion; or, Delightful Service of the Lord"; Two Discourses; and "True and Unfeigned Repentance of Job"; 12mo, pp. xvi, 262; New York: 1767. "De Constitutie, eenpariglyk geaccoordeerd by de algemeene Conventie, gehoude in de Stad van Philadelphia in 't Jaar 1787; en gesubmitteerd van het volk der vereeingde Staaten van Noord Amerika; Zynde van ses derzelve Staaten alreede geadopteerd, namentlyk, Massachusetts, Connecticut, Nieuw Jersey, Pennsylvanie, Delaware en Georgia. Vertaald door Lambertus de Ronde, V. D. M. Gedrukt, by order van de Federal Committee in de Stad van Albany, door Charles R. Webster, 1788"; or, "The Constitution, unanimously agreed to by the General Convention, held in the city of Philadelphia in the year 1787, and submitted to the People of the United States of North America. This has already been adopted by six States, namely, Massachusetts, Connecticut, New Jersey, Pennsylvania, Delaware, and Georgia. Translated by Lambertus de Ronde, V.D.M., and published by order of the Federal Committee in the city of Albany by Chs. R. Webster," 1788.

There is bound up in the same volume in the State Library in Albany, N. Y., the Constitution of the U. S. in German. It was printed by the

same authority, and is of the same date and imprint; but the name of the translator is not given. The two translations make a small 8vo volume of 32 pages.

Many letters to Holland. A few letters of his from Surinam were secured by the author in 1897-8, and will be issued in "Amsterdam Correspondence," now in course of publication by the State of New York.

De Rooy, Jacobus, b. 1812, S.S. Paterson, 1st Holl., 56-8. Died 1884.

De Spelder, John A., b. in Michigan, 1851; H.C. 70, H. Sem. 73, l. Cl. Michigan; Macon and South Macon, 73-83, Prin. of N. W. Classical Academy, Orange City, Ia., 1883—— S.S. Orange City (American), 1885-7, pastor, 1887-94.

De Voe, David, studied theol. under Livingston (?) Beaverdam and Middleburgh, 1808-16, also Oppenheim, 11-16, St. Johnsville, 16-30, Columbia and Warren, 36-9; d. 1843. Was an active pioneer in Central New York, and organized many churches. See reports of Miss. Soc. R. D. C., 1822-32.

De Vries Henri, b. at The Hague, Neths., Dec. 13, 1847; High School, Amsterdam, 71; N.B.S. 76, l. N. Cl. L. I.; Jericho, L. I., 76-77, Alexandria Bay, 77-82, Assist. Past. Middle Collegiate Ch., N. Y. C., 82-84, Peekskill. 1884——

Publications: Trans. from the Dutch of "The Work of the Holy Spirit," by Dr. N. Kuyper, of Amsterdam, 1900. Contributions to the "Ch. Int." and other religious papers.

De Vries, J. Hendrik, b. Amsterdam, Neths., May 8, 1859; R.C. 81, N.B.S. 88, l. Cl. Westchester; ord. by Presb. of Westchester, 88 (Miss. Pastor of Immanuel Chapel, Yonkers, 88-93); Bronxville, 93-7 (Princeton, 2d Presbyt., 1897——)

Publications: Translation from the Dutch of one vol. of Dr. Kuyper's "Encyc. of Sacred Theology," 1898. Translation of several of his articles and homilies for the religious press.

Dewing, Jared, N.B.S. 1820, l. Cl. N.B.; Miss. at Princetown, 1822; Presbyt.

(De Wint, Peter, in 1749, called to Bergen and Staten Island; an impostor; suspended, 1751, deposed, 1752, went to West Indies.)

De Witt, John, b. at Catskill, August, 1789; U.C. and C.N.J. 1809, studied under Dr. Porter, of Catskill, lic. by Berkshire Assoc., 1811 (Lanesboro, Mass., 11-13); Albany, 13-15, Albany, 2d, 15-23, Prof. Ecc. Hist. in New Brunswick Sem., 23-31, also of Oriental Literature, 25-31, Prof. of Belles-lettres. Criticism and Logic in Rutgers Col., 25-31; d. Oct. 11, 1831. Elected a trustee of Q.C. 1823. D.D. by U.C. 1821.

He had traits different from most men. Indeed, he was a *sui generis* man. His temperament was warm and impulsive, with a vivacity and sprightliness that sometimes ran into excessive levity. His faculties were very vigorous, and he had a versatility that was indulged to a fault. While he was a pastor he sought to know everything. He was distinguished by a marked individuality if not originality of mind. He did and said things in his own way, and as no one else was likely to do or say them; yet he

always, or, at least, generally, did and said them well. He excelled almost any man in solving knotty problems in theology, and in elucidating difficult and complicated texts and subjects. His induction into the professorial chair was of great and evident advantage to him, inasmuch as it served to concentrate his mind, and restrain its tendencies to an excessive excursiveness, while it gave him an opportunity to bring his multifarious acquirements to bear upon his special department of labor. He was somewhat abrupt in speech and manner, yet a man of much kindness and hospitality. —Rev. Gabriel Ludlow.

He commenced the study of law in Kinderhook; but, his mind having been brought under deep religious convictions, he felt called to devote himself to the ministry. In Albany he was the colleague of Dr. Bradford. The church of Albany had two buildings in different parts of the city, and in 1815, when the collegiate connection was dissolved, the two pastors drew lots to decide to which churches they should respectively go.

He was a man of frank, joyous, and genial nature, yet of acute and tender sensibilities. His piety was ardent. His preaching eminently plain, evangelical, and earnest. His manner in the pulpit was unaffected, dignified, and serious, his voice clear and strong, and his enunciation distinct and deliberate. No man could listen to him without pleasure and instruction. As a pastor he enjoyed in a high degree the confidence and affection of his people, and his separation from them was an event deeply regretted by them all.—See "Evang. Quarterly," ii. 114, and sketch in "Sprague's Annals." "Centennial of N. B. Sem.," 433. "Johnson's Sketches of Ch. of Albany," 1899, p. 31.

Publications: Disc. on death of Dr. J. H. Livingston, 1825. A Ser. on "Infant Baptism." "The Bible of Divine Origin": A premium tract. A Ser on the "Necessity of the Atonement," 1830, in "Murray St. Lectures," and "The Scripture Doct. of Regeneration," 1832.

De Witt, John (son of John De Witt, above), b. Albany, N. Y., Nov. 29, 1821; R.C. 38, N.B.S. 42, l. Cl. N.B.; Ridgeway, Mich. 42-4, Ghent, N. Y., 1st, 44-9, Canajoharie, N. Y., 49-50, Millstone, N. J., 50-63. Prof. of Bib. Lit. in N.B.S., 63-84, Prof. of Hellenistic Greek and N. T. Exegesis, N.B.S., 84-92, resigned. D.D. by R.C., 1860. LL.D. by Lafayette Coll., 1882. Litt.D. by C.C., 1888.

Dr. De Witt was very prominent in the plans which ultimated in the fourth professorship in the New Brunswick Seminary in 1865. The committee, in reporting to Synod in 1866, say: "Your committee feel that they cannot close this report without a special acknowledgment of the great service rendered the church by Prof. John De Witt, D.D., who initiated the present movement, obtained the principal part of the large amount that has recently been subscribed for the various purposes of the institution, and of whom it is especially to be noted, that by untiring zeal and energy, although with the hearty co-operation of his colleagues, he carried the effort to carry the fourth professorship to a successful termination."—"Mints. Gen. Syn.," 1866, p. 94.

He was also equally active in subsequent efforts for increasing the en-

dowments and multiplying the buildings and developing the library. He increased the endowments by personal efforts, although in no large amounts, by the sum of about $70,000. After the appointment of Rev. Jas. A. H. Cornell as financial agent of General Synod (1869-73), the New Property Committee assumed these responsibilities.

Dr. De Witt was invited to become a member of the American Old Testament Revision Company, at its formation in 1872. When the Anglo-American edition was published, in 1885, he was requested by the American committee to prepare the Old Testament for a future American edition, by incorporating the Appendix in the text. His report concerning the incompleteness of the Appendix led to the enlargement of the plan, and resulted in the publication of "The American Standard Edition": Thos. Nelson & Sons, August, 1901. With the surviving members of the company, Dr. De Witt labored upon this edition up to its very issue, although he was eighty years of age at its date of issue.

Publications: "Our Catechisms and Confessions": A series of articles in the "Christian Intelligencer," 1872. "The Sure Foundation and How to Build On It," 1860. "The Praise Songs of Israel, a New Rendering of the Psalms," 1884; 2d ed., 1886; 3d ed., with introductory essay and notes, 1891. "What Is Inspiration? A Fresh Study of the Question, with New and Discriminative Replies," 1893. "Progressive Revelation," not yet published.

De Witt, John Ten Eyck, s. of Richard De Witt, b. Guilford, N. Y., Sept. 22, 1867; R.C. 89, N.B.S. 92, l. Cl. Ulster; Oradell, 1892——

De Witt, Peter, b. at Flatbush, 1739; C.N.J. 1769, studied theol. under Livingston, lic. by General Meeting of Ministers and Elders, 1778; Rhinebeck, Rhinebeck Flats, 87-98, and Upper Red Hook, 1788-91, Ponds and Wyckoff, 1798-1809, d.

De Witt, Richard, b. at Hurley, N. Y., July 21, 1839; R.C. 60, N.B.S. 63, l. Cl. Kingston; Guilford, 64-71, Spring Valley, 71-76, Walkill Valley, 77-89, Flatbush (Ulster Co.), N. Y., 89-1901, d. Feb. 20.

He was a wise and devoted pastor, and an able exponent of the Gospel. He entered heartily into all the personal and social, as well as the church life of his people. He never deemed any labor to be too hard to be done, nor any self-denial a cross. He was a man of eminent good sense and a wise adviser. Modest in his self-appreciation, he was rated high by all who knew him. "Mints. Gen. Syn.," 1901, 1233. "Biog. Notices, Grads R.C.," 1901, 12.

De Witt, Thomas, b. at Kingston, N. Y., Sept. 13, 1791; U.C. 1808; studied theology under Brodhead and Froeligh, and at N.B.S. 1812, lic. Cl. N.B.; Hopewell and New Hackensack, Nov. 24, 1812-25, Hopewell, 1825-7, New York, 1827-74, d. May 18. Elected a trustee of R.C. 1840; of C.C. 1858. Ed. of "Ch. Int." 1831-43. D.D. by R.C. 1828.

In his boyhood he evinced a sedate disposition and a taste for reading and study. He was seldom seen without a book in hand. He was the favorite pupil of the teacher among almost a hundred classical students. He did not unite with the church till after the close of his collegiate course. It was the

preaching and conversation of Rev. Dr. Gosman which helped him to form his religious decision. His ministry lasted for sixty-two years, forty-seven of which were spent in New York City amid scenes of great activity and usefulness. He was peculiarly honored and revered by all classes of men and all denominations of Christians. He was identified with very many of the benevolent and philanthropic societies of the city, and was one of the principal factors in the Bible and Tract Societies. The dignity of his presence was often sought on literary occasions, and he was always ready to welcome, in his quaintly courteous style, visitors from other cities or other lands renowned for their writings or their deeds. For thirty years he was one of the vice-presidents of the Historical Society, and its president in 1870-2. In 1846 he visited Europe, and secured the gift to the Reformed Dutch Church from the Classis of Amsterdam of the many original autograph letters which had been sent by the ministry and churches of America to that ecclesiastical judicatory between 1638-1776. The last great public act of his life was the dedication of the new church on the corner of Fifth avenue and Forty-eighth street. He seemed feeble, and had some difficulty in mounting the pulpit steps, but when he came forward the spirit was strong enough to overcome the weakness of the flesh, and what he uttered seemed like inspiration. He was then more than eighty-two years old.

He was truly a great man. The elements of his moral greatness were humility and truth. From his humility sprang his unexampled serenity of temper and quietness of spirit. Those who knew him best never remember to have seen him impatient under contradiction or irritated by opposition. While he possessed himself the most sagacious judgment, he was not only tolerant of differences of opinion, but tender of those who differed from him. Yet he was firm and decided. His humility kept him free from egotism and boasting. Though by no means deficient in the power of conversation, he fully tested the golden value of silence. No observer could fail to mark the simplicity and transparency of his talk, and to love it for its "meekness of wisdom." He had sometimes a quaint sententious way of uttering a poetical thought or giving a decided opinion.

This poetical fervor kindled occasionally in familiar intercourse, and was constantly flaming forth in his pulpit exercises. It did not interfere with the plain, practical lessons which all earnest Christians love to hear constantly enforced. His imagination only served to enhance the joy of the Gospel. His preaching has been described as being like the inspiration of Hebrew prophets. He made thorough preparation, and left nothing except the mere verbiage to the inspiration of the moment. Exact, careful, systematic, severe thought was the foundation of his discourses, and then an earnest heart inspired the language he employed.

Says Dr. Chambers: "Nature endowed him with a large and well-proportioned frame, a robust constitution, and a face at once dignified and expressive. His expansive forehead, bright eyes, well-shaped nose, full mouth and rounded chin were no faint index of what dwelt within, and attracted respect and confidence in advance. The prevailing feature of his character was a guileless simplicity. It appeared in everything; in the quiet and regular habits in regard to food and sleep; in the management of his house-

Thomas DeWitt

hold; in conversation; in preaching; in intercourse with men of every class.

"The idea of doing anything by indirection seems never to have occurred to him, much less of pretending to be or do anything different from the actual fact. He was naturally a man of warm heart and kindly feeling, domestic in his tastes, and never happier than when in the bosom of his family, yet cherishing wide sympathies with his kind, and especially with the children of sorrow.

"His mind was both reflective and inquiring, and had this type from a very early period. He was an omnivorous reader, and yet not a careless one, for his marvelous memory allowed little that he once knew ever to escape him. What he thus acquired he assimilated in a way peculiar to himself. Every utterance bore his own image and superscription.

"His piety was deep-rooted and intelligent, swaying the whole man, and giving tone to all else that he was and did. It rested upon the spiritual apprehension of the truth as it is in Jesus. His humility was profound and unaffected. He was completely exempt from the jealousy of superior talent or reputation. When burdened with honors, and his name a household word for every kind of Christian and ministerial excellence, he never forgot that he was a sinner saved by grace. When he lost a son and daughter in their prime, faith soon resumed its wonted ascendancy, and the aged mourner gave an example of patient and cheerful submission which was alike touching and instructive.

"He was a good man. This feature shone out brightly in his prayers, an exercise in which he greatly excelled. Its peculiar characteristics were fullness of matter, freshness, variety, the apt use of Scripture language, simplicity, humility, reverence, and a sacred fervor which poured itself out like a rushing stream from an overflowing fountain. The same earnestness marked his preaching. He was not a mere essayist, or critic, or rhetorician, or composer of homilies, but an ambassador of Christ. He did not write out his discourses, and rarely made any notes; but none the less was there a thorough and adequate preparation. His material was patiently gathered and faithfully digested, his extraordinary memory enabling him to carry in his mind two or three distinct trains of thought at once without confusion or distraction. His whole matter and manner, his utterance, feeling, and character, gave him during the greater part of his ministerial career a wide popularity. The old Middle Church in Nassau street was often crowded to its utmost capacity by the most cultivated portion of our population. His pastoral fidelity was also remarkable."

See "Memorials of Thos. De Witt, D.D.," containing a biographical sketch by Miss May, funeral addresses by Drs. T. E. Vermilye, Wm. Adams, S. H. Tyng, and memorial sermons by Drs. Chambers, Ormiston, and Jas. Ludlow, and personal reminiscences by many friends. Also "Collegiate Ch. Year-Book," 1897, 457.

PUBLICATIONS: "A Sermon at the Opening of the General Synod at Albany," 1825. "Mag. R. D. C.," i, 105, 137. "The Gospel Harvest and Christian Duty," 1830. "The Wisdom and Beauty of Youthful Piety." In

"National Preacher," January, 1830. "A Sermon at the Installation of Rev. G. W. Bethune," Philadelphia, 1834. "Funeral Sermon of Rev. David S. Bogert," on Aug. 4, 1839. "Introduction to Rev. F. M. Kip's 'Memories of an Old Disciple,'" 1848. "Sketches of New Netherlands," 1844 ("N. Y. Hist. Soc. Proceedings"). "Sources of the Early Settlements of N. Y.," ditto., 1848. "A Succinct Tract on the Hist. Doct. Gov. of R.P.D.C. in N.A.," 1848. Hist. Appendix to a Sermon of Rev. R. W. Dickerson, entitled "The House of God," at the Dedication of R.D.C. at Fordham, 1849. Address at Laying of Corner Stone of Twenty-ninth Street Church, 1851. Introduction to James' "Young Man's Friend," 1852. Article on "Jeptha's Daughter." In Wainwright's "Women of the Bible," 1852. An Introduction to "Dunshee's Hist. Sketch of the Parochial School System in Holland," 1853. "The Tabernacle of God with Men." A Discourse at the Opening of R.D.C., corner of Fifth avenue and Twenty-ninth street, N. Y. City, 1854. Translation from the Dutch of the "Report and Instructions by the Synod of South Holland," met at Breda, July, 1730. In "Christian Intelligencer," Feb. 1, 1855. See also Sept. 23, 1852. Address at the Funeral of Dr. Brodhead, 1855 ("Broadhead Memorial"). Introductory Notice to "Demarest's Translation of Frelinghuysen's Sermons," 1856. A Discourse delivered in the North R.D.C., N. Y. C., 1857. A Discourse Commemorative of Rev. Dr. John Knox, 1858 ("Knox Memorial"). "The Heidelberg Catechism in the Reformed Church of Holland and America," 1863. In "Tercentenary Monument," p. 413. "A Tribute to the Memory of Rev. Dr. John Gosman," 1865 ("Gosman Memorial"). "Providence and Prayer," 1865; one of the South Ch. lectures. An Address at the 150th Anniversary of the First R.D.C. of New Brunswick, N. J., 1867. In "Steele's Hist. Discourse." An Address at the Centennial Anniversary of the Dedication of the North R.D. Church, 1869. Articles in "Sprague's Annals of the R.D. Pulpit" as follows: On Rev. Johannes Megapolensis; on Rev. J. H. Livingston; on Rev. Sol. Froeligh; on Rev. William McMurray; on Rev. John S. Mabon. Editorials in the "Christian Intelligencer," 1830-52. Communications and translations of many Dutch Letters and Documents in the "Christian Intelligencer," 1830-74. Many Communications in the "Hist. Collections of the State of New York." Translations of Letters in the "Documentary Hist. of State of N. Y."

De Witz, C. F., Yankton (Ebenezer), S. D., 1896-9, Baileyville, Ill., 1899——

De Young (De Jong), John Lucas (neph. of J. P. De Jong), b. Roseland, Ill., Dec. 12, 1872; H.C. 93, P.S. 96, 1. Cl. .....; Orange City, Ia. (Am. Ch.), 96-7, d. at St. Diego, Feb. 6, 1898. A young man of great promise, but cut off by consumption soon after entering the ministry. See "Mints. Gen. Syn.," 1898, 238.

Dey, Richard Varick (grandson of Archibald Laidlie), b. N. Y. C., Jan. 11, 1801, C.C. 1818, N.B.S. 1822, lic. by Congregationalists Greenfield Hill, Ct., 22-9, Vandewater St. Ch., N. Y. C., 29-31, Huguenot Ch., Charleston, S. C., Aug. 31-Aug. 32, supplying Bleecker St. Ch., N. Y. C., and preaching in the Apollo rooms, Broadway (near Canal st), 32-5; S.S.

at Upper Black Eddy and Milford, 1835. Died Sept. 20, 1837. A.M. by Y.C. 1823.

PUBLICATIONS: Fun. Disc. of Mrs. Mary Laidlie, 1825. There is a sketch of Mrs. Dey, who died Mar. 3, 1886, in "N. Y. Gen. and Biog. Record," vol. xvii, 242. She was Lavinia Agnes Scott, of New Brunswick, N. J., and married Mr. Dey Sept. 11, 1822. See "Collegiate Ch. Year-Book," 1886, p. 83.

Deyo, Paul T. Samsonville, 1868-70, Dashville Falls, 70-3, Kiskatom, 73-5, Krumville, 76-93, and Lyonsville, 76-81, w. c. Died Aug. 16, 1901.

DICKHAUT, BENJ. EDWARD, b. Brooklyn, N. Y., Ap. 29, 1863; R.C. 84, N.B.S. 87, I. S. Cl. L. I.; ord. by Cl. N. Y., 87; Missionary in N. Y. C., 87-9, Fishkill, 89-96, South Brooklyn, 1896——

Dickhaut, John Conrad, b. Cur Hesse, Ostheim, Ger., Feb. 17, 1815; studied under Dr. Guldin, of N. Y. C.; lic. and ord. by Cl. N. Y. about 1845; N. Y. C., 3d Ger. Refd., 1845; New Brooklyn (Ger.), 54-66, also Newtown (Ger.), 56-61, East Williamsburgh (Ger), 66-71, Canarsie, 76-86, emeritus. Died Dec. 30, 1887.

He was highly esteemed, being an earnest, godly and zealous man. He accomplished great good in the German churches to which he ministered. He was careful, prudent, God-serving, and an excellent counselor. He was also an excellent preacher, and his fellow countrymen loved to hear him. His strength lay in his earnest, consistent, godly life, and his general enthusiasm in the Lord's work. "Mints. Gen. Syn.," 1888, 679.

DICKHOFF, WM. Ebenezer (Oregon), Ill., 1898.

DICKSON, ALEXANDER, b. Rathfriland, Ireland, Dec. 25, 1825; U.C. 46, P.S. 46-8, ord. Cl. Watervliet, May 16, 49; Waterford, 49-52, Albany, 3d, 53-60, S.S., Dudley Ch., Albany, 60-2, w. c. D.D. by U.C. 1877.

PUBLICATIONS: "All About Jesus," 12mo, pp. 404, 1875.

Dickson, Henry R., b. in Charleston, S. C., 1838; Charleston Coll. 58, Columbia Sem., 61; lic. Presb. ....., 61 (Colleton district, S. C., 18..-.., in hospitals at Richmond, during the Rebellion; Ebenezer and Rockhill, S. C., 1865-.., York, S. C., 18..-..); Brooklyn, 1st, 75-7, d. Mar. 8. See "Manual" of 1879.

DICKSON, JAMES MILLIKEN, b. Ryegate, Vt., Feb. 6, 1831; Dart. Coll. 53, U.S. 57, lic. N. Y. Presbyt. of Ref. Presbyt. Ch., May 20, and ord. by same Nov. 18, 1857 (1st Ref. Presb., Brooklyn, 57-63; 6th Presbyt. Ch., Newark, N. J., 63-70; Goodwill Presbyt. Ch., Montgomery, N. Y., 70-83); N. Y. C. 34th St., 83-89 (Pilgrim Cong., Providence, R. I., 89-94); East New York, 1894——

PUBLICATIONS: "The Goodwill Memorial": A Hist. of Presbyt. Ch., Montgomery, N. Y., including the general local history, 1880. Contributions to the press.

Diephuis, Jacobus, b. in Neths., 1832; Kampen Sem., Neths., 65; pastor of Ch. Refd. chs. in Neths., 65-87, Huizen being his last charge; Wortendyke, N. J., 87-9, d. Dec. 31. See "Mints. Gen. Syn.," 1890, 193.

Ditmars, Cornelius Peterson, b. Ap. 23, 1853, at Royceñeld, N. J.; R.C. 76, N.B.S. 79, l.Cl. N. B.; Leeds, 79-83, Niskayuna, 1883——

Publications: Many articles for "Ch. Int." "A Chapter in Ch. History"; Address at 150th Anniversary of Ch. of Niskayuna, 1900.

Dixon, Charles Morrison, b. at Newark, N. J., May 24, 1871; R.C. 94, N.B.S. 97, lic. Cl. N. B.; Prattsville and Grand Gorge, N. Y., 1897——

Dixon, Joseph, Shawangunk, 1892-9 (Beemerville, N. J., 1899——)

Dobbs, John Francis, b. Liberty Corner, N. J., July 2, 1870; Lafayette Coll. 97, U.S. 1900, l. by Presb. of Elizabeth; Mott Haven, N. Y. C. (S.S.), 98-1900, pastor 1900——

Doe, Walter, P., b. 1813, U.C. 44, U.S. 46, S.S. at Gansevoort, 51-3. Died 1887. See "U. S. Gen. Cat."

Doeppenschmidt, Chs., b. at Frankfort on the Main, Ger.; from Ger. Evang. Assoc., Ohio, 1856; Jersey City, 4th (Ger), 1856-64, Hudson City, 2d (Ger), 1864-85, died May 13.

He was educated in Germany as a Roman Catholic priest; became a Protestant, came to America, and did good work among the Germans of Jersey City for nearly 30 years.

Doig, Robert, b. in N. Y. City, July 11, 1842; R.C. 69, N.B.S. 72, l. Cl. Bergen; Berne and Beaverdam, 72-85, Glenville, 2d, 85-92, d. June 16.

Repeated revivals blessed his ministry at Berne and Beaverdam. Failing health compelled him to seek a less laborious field. Although quiet and unassuming, he filled a large place in the Classis. He was ever ready to take up any work which might be assigned him. He was largely instrumental in founding the churches of Altamont and Mt. Pleasant in the Classis of Schenectady. "Mints. Gen. Syn.," 1893, 888. "Biog. Notices of Grads. R.C.," 1893, 25.

Publications: "Hist. Disc. at 58th Anniversary of S.S. at Berne," 1880. Fun. Ser. of G. G. Merselis, 1882. Fun. Add. D. S. Dyer, 1884. "Hist. of Berne," in "Albany and Schenectady Co. Hist.," 1885.

Doll, George J. L., b. at Frankfort, Germany, 1739: c. to America in or before 1770; Albany (Ger.), 1772-5, Kingston, 1775-1808; died March 28, 1811.

He preached in German and French, when at Albany, and in Dutch at Kingston, being the last preacher in that language at that place. During the first summer of Dr. Gosman's preaching in English, Mr. Doll occasionally preached in Dutch in the afternoon to please the older people. The pastorate of Domine Doll covered the trying period of the Revolution, during which he was as patriotic as he was devout. This is evident from his thrilling letter addressed to Gov. George Clinton on the occasion of his inauguration at Kingston as the first Governor of the State of New York, on the 30th of July, 1777; and also from his letter addressed to General Washington, when on a visit to Kingston in 1782. Kingston was taken by the British under General Vaughan and burned, Oct. 16, 1777. There are reasons to believe that they were at first reluctant to burn the church. But upon learning of the active patriotism of Domine Doll and his Consistory

they no longer hesitated, but sacrilegiously applied the torch to the house of God, and also to the parsonage. He served the Church of Kingston faithfully and acceptably for 33 years, when, in consequence of the infirmities of age and a growing desire to have preaching in English, a colleague was called—John Gosman. In May, 1809, he removed to Kinderhook, to reside with his youngest daughter, Mrs. Jas. Vanderpoel. An obituary of the day says: "His unblemished life, his ardent zeal in the cause of religion, the purity of his morals and the Christian meekness which adorned his character proclaimed him 'the messenger of truth, the legate of the skies.' Although he had no relatives in this country, the unspotted excellence of his life had attached to him numerous and distinguished friends. He had no enemies. His unwearied pains to spread the Gospel blessings, and to preach Christ and Him crucified, had endeared him to every member of his flock. By him the violated law spoke out its thunders, and by him in strains as sweet as angels use, the Gospel whispered peace."

Donald, James. Mariaville, 1844-50, w. c. 1853.

Doolittle, Horace, b. at Milton, Saratoga Co., N. Y., Mar. 1, 1803; U.C. 26, P.S. 29, lic. Presb. N. B., Oct. 8, 1828, ord. by Presby. Elizabeth, Apr. 30, 1830 (Springfield, N. J., 30-2, South Orange, 32-40, both Presb); Pompton, 40-52. Stanton, 52-72, S.S. Three Bridges, Aug., 76-7, d. Feb. 18, 1877.

During his last year in the seminary he spent his Sabbaths on Neshanic Mountain, for the Am. Bible Soc., and did much good. In his manners he was a gentleman; in his piety he was exemplary and cheerful; in his preaching he was earnest, instructive, evangelical, orthodox, interesting, searching, and faithful; in his pastoral duties active, untiring, and watchful; in the government of the church, parental, prudent, and firm; and in the church courts prompt, regular, and assiduous in the discharge of business. In his ministry at Stanton he was a revivalist, and was honored by the ingatherings of forty souls at one season of refreshing. He found that church feeble and lifeless, and left it strong and active, greatly improved. He was the means of securing to it a parsonage. He loved the children and catechized them faithfully. He abounded in pastoral visitation and was universally beloved and respected by his people for his consistency and kindness.

Doolittle, Philip Melauchton, b. Jan. 20, 1831 (son of Horace Doolittle); U.C. 1852, N.B.S. 1856, l. Cl. of Philadelphia, 1856; North Branch, 1856—— D.D. by R.C. 1901.

Doolittle, Theodore Sandford, b. at Ovid, N. Y., Nov. 30, 1836; R.C. 59, N.B.S. 62, lic. by Cl. of N. Y.; Flatlands, L. I., 62-64, Prof. Rhetoric, Logic and Metaphysics in Rutgers College, 64-93; d. Ap. 19.

Elected Vice-President, R.C. 1889; acting President, 89-91. D.D. by Wesleyan Univer. 1872; LL.D. by U.C. 1891.

While in college he gave decided promise of literary abilities in writing for the press; and throughout his life his pen was seldom idle. His activity was something wonderful. He wrote in an exceedingly graceful style and apparently with little effort. He was an omnivorous reader, his memory

was tenacious and as a result he wrote easily on any subject which chanced to be before the public. He traveled much and wrote letters descriptive of home and foreign scenery which delighted multitudes of readers. He did an incredible amount of work in many different directions at the same time. He always did his full measure of duty in college and was ever ready to fill a gap made by the sickness or absence of a colleague. He lectured on many subjects, but had a special fondness for Architecture and the Fine Arts. He preached constantly in churches of all denominations and was everywhere welcomed for his earnest and eloquent advocacy of the faith.

But it was chiefly as a college professor that his work was done, and his influence is to be estimated. He was a teacher by nature, by culture and by choice. He was always young in feeling, cheerful in temper and sympathetic with whatever was bright, beautiful and joyous. He loved young people and never outgrew the remembrance that he was once young, because he still kept his youthful spirit. With an inexhaustible fund of good nature, with bright looks and kindly words, he met all his pupils and drew them to him with the fervor of a mutual love. In his government he always appealed to the manly and noble in the pupil. He hated to punish and avoided discipline up to the verge of possible endurance; but when that limit was reached he was fearless in administration. The vear he acted as President was one of the most orderly and fruitful of good in the whole history of the college. He taught from a fulness of exact knowledge, which was always at the command of a tenacious memory and from a fondness for giving forth knowledge and a delight in witnessing its expansive power in the soul. His acquisitions in every department of elegant learning were well-nigh encyclopedic. The pleasure he took in social intercourse was a great part of his life. His friendships were widespread because his sympathies were so responsive.

Says Dr. Wortman, in his sermon on Prof. Doolittle:

"For nearly thirty years he was professor in one of the most difficult and important departments in Rutgers College. Instructing frequently in other branches than those immediately his own, he exerted a marked influence on all the successive classes, particularly in teaching them true habits of philosophic thought, of clear expression, of forceful utterance. More than was generally known, the financial and numerical growth of the college was owing to his large influence over men, his constant exertions and the drawing power of his individual character. . . . He was gifted in head and yet even more gifted in heart. Few men had so wide learning as he. He was professor and preacher, metaphysician and critic. He was equally versed in literature and in the fine arts; in the sciences and in practical habits of life He was a scholar and a man of affairs, with keen knowledge of human nature and unusual resources in dealing with men of widely different traits and trends. He was a wide reader, remembered what he read and held it at instant use. As an educator few were so well equipped with all manners of learning, which he could bring to bear by way of historical or philosophical illustrations, whether in his own special field of metaphysics or in ethics, theology, or ecclesiastical history.

Dr. Doolittle was a direct descendant from Sir Archibald Clark, Laird of Doolittle, Midlothian, Scotland. From the Laird of Doolittle the family can be traced back to Sir Alanus Clark, of Comric Castle, County of Perth, Scotland, 1349. Sir Archibald Clark was a "Roundhead" and tradition says that being a Puritan, he would *do little* for the Church of England. Hence, by a kind of medieval pun, he was called *Dolittle,* a name which his descendants adopted. The Laird was Assistant Secretary to James I.

See "The Targum," Ap. 26, 1893. "Biog. Sketches of Grads. of R.C.," 1893, p. 6. "Mints. of Gen. Syn.," 1893, p. 895. "Arts." in "Christian at Work." April and May, 1893, and in "Ch. Int."

PUBLICATIONS: Editor of "The Rutgers College Quarterly," 1857-9. Various articles contributed to the "Educational Monthly," 1864-7. "Sermon on National Thanksgiving Day," 1865. "An Account of the Centennial Celebration of Rutgers College," 1870, 8vo. pp. 97. Associate Editor of "The Christian at Work," 1872-93, writing many of the leading editorials; articles on a great variety of subjects; and the "Weekly Exposition of the International Sabbath School Lessons," 1879-93. "Reviews of Darwin, Huxley, Tyndall, J. Stuart Mill" and others. Articles on Pantheism, Positivism, Materialism, Spiritualism and many similar subjects in "Christian at Work," 1873-6. Letters, "Across the Continent," in "Christian Intelligencer," 1875. Address before the Pacific Branch of the American Tract Society, San Francisco, July 19, 1875. Article on Rutgers College, in "Appleton's Cyclopedia," 1876. "History of Rutgers College for the Bureau of Education at Washington, D. C.," 1876. 8vo. pp. 125. "History of Rutgers College" (condensed) for the "College Book," 1876. "Hist. of Rutgers College" in "Corwin's Manual," 1879. Article on "Architecture of Refd. Ch. in America" in "Corwin's Manual," 1879. "Address of Welcome in Behalf of the Faculty of Rutgers College to President Gates," 1882. Congratulatory Address in behalf of the Faculty of R. C. at Centennial of New Brunswick Seminary, 1884. Sketch of James Suydam and Gardner A. Sage, in Centennial Vol. of N. B. Sem., 1884. An exhaustive Article on "Instinct," in "Presbyt. Review," Oct., 1886. Address in behalf of the Faculty of R. C. in Memory of Prof. George H. Cook, 1890. "History and Æsthetics of Architecture," 1890. Address of Welcome in behalf of the Faculty of R. C. at the Inauguration of President Scott, 1891. Two Chapters in "Memorial History of America"; on the Story of the Civil War; and the School, College and University, 1892. Address in behalf of the Faculty of R. C. at Dr. Wm. H. Campbell's Memorial Service, 1892. Extracts of same in Memorial of Dr. Campbell.

Doremus, Geo. S. Mott, N.B.S., 1897; Presbyterian.

Doremus, Joseph H., b. Parsippany, N. J., Ap. 19, 1835; R.C. 62; N.B.S. 65; lic. Cl. Passaic; Presbyterian.

Dorsius, Peter Henry, b. at Meurs, Ger., 1711; matriculated at Groningen University, Ap. 5, 1734, as a student of theology; at Leyden University Sept. 17, 1736, ditto; lic. Cl. Schieland, at Rotterdam, Ap. 30, 1737; ordained by the Theolog. Faculty at Groningen, May 29, 1737; sailed

for America, July 11, 1737; arrived at Philadelphia, Oct. 5; Bucks Co., Pa., 1737-48; visited Holland, sailing May 26, 1743, arriving July 14; sailed for America Oct. 19, 1743; arrived in Philadelphia Jan. 14, 1744; O. S.; returned to Holland, 1748.

The Consistory in Bucks Co., Pa., wrote to Holland, asking for a minister. They sent funds for his voyage and promised him $144 per year. An answer was sent back that such a young man had been found, but was not yet through his studies and asked whether a part of the money sent might not be devoted to his tuition. This was granted. When about to start he offered to serve the Deputies of the Classis of Amsterdam in any way. They gladly accepted his offer and asked him to give them all the information possible about the German Reformed in Pennsylvania. He wrote to them March 1, 1738, describing Pennsylvania and its churches, but made no reference to Rev. J. P. Boehm and his work. On June 9, 1738, at the joint desire of the Deputies of the Synods of North and and South Holland, thirteen questions were submitted to Dorsius, asking for specific information about Pennsylvania. Upon receiving them Dorsius invited Boehm to visit him, which he did, Nov. 28, 1738. Together they formulated a report as to the number of Reformed congregations in Pennsylvania; as to the number of these which each minister served; as to the number of Elders, Deacons and communicants, as well as schoolmasters and precentors. This report was sent to Holland in the spring of 1739. On July 26, 1743, he was present at the meeting of the Synod of North Holland, meeting at Hoorn, where he made a further report about Pennsylvania. For his trouble the Synod recompensed him. On Sept. 16, 1743, he appeared before the Deputies at the Hague and made a report to them, concerning Pennsylvania. They also recompensed him by a present in money, $12, and asked him why he returned to Holland. He answered that he wished to consult them about his future; whether he could go to another field, or organize a congregation in Philadelphia in union with his congregations in Bucks Co., in order that he might receive some better compensation, for his salary had been reduced from $144 to $96; his young people were becoming English; and the Moravians and Romanists were active in his vicinity. He said that the only remedy was to send more ministers and have the Deputies guarantee their salaries. The Deputies gave him permission to change his field or to organize a new church in Philadelphia.

The Deputies also urged his speedy return and instructed him to make out a fuller report and send it, so that the Synods of July, 1744, might have it for action. He sailed from Rotterdam Oct. 19, 1743, and landed in Philadelphia Jan. 16, 1744, O. S.

He now, with the assistance of Boehm, prepared a more elaborate report of the conditions and necessities of Pennsylvania. He also suggested a plan in a letter of Feb. 16, 1744, by which the Pennsylvania churches might become self-supporting, with the formation of a Cœtus. He also prepared Goetschius one of the Frelinghuysens, Fryenmoet, Jonathan Du Bois and Marinus, more or less fully, for the ministry.

When Rev. Michael Schlatter arrived on his mission in 1746 he received

him kindly, but he was not present at the preliminary meetings in 1746 or 1747. He did not think that Schlatter had anything to do with the Dutch churches, but only with the German. He also claimed that his Dutch churches in Bucks Co. were independent; yet the Consistory of Dorsius went to Philadelphia in May, 1748, to confer with Schlatter about their church. The fact was that Dorsius was breaking down from drink and his Consistory wished to be relieved of him. His wife left him on account of his drunkenness and on Sept. 1, 1749, his Consistory suspended him from service.

Meantime he had sailed from Philadelphia, Aug. 4, 1748, for Ireland. He reached Rotterdam finally on Oct. 1, 1748, and supplied churches at Rotterdam and Maaslings. On July 13, 1749, he appeared before the Deputies and suggested plans for the benefit of the congregations in Pennsylvania. On Jan. 13, 1750, he asked the Classis of Amsterdam to send him to d'Elmina under the care of the West India Co., but the Classis could not do this without the proper papers of dismissal from his congregation in Pennsylvania. He again met the Deputies of the Synods, Jan. 20, 1750, and asked for a dismission from his church in America in order to go to d'Elmina in Guinea; but as the Deputies had not appointed him to Pennsylvania, they said they could not dismiss him. By a letter from his wife they also learned about his conduct in Pennsylvania and refused to have anything more to do with him, referring him to the Classis of Amsterdam. The Classis repeatedly asked him to appear before them, but he did not. On Oct. 5, 1750, the Classis learned all the facts from the Deputies. Mrs. Dorsius continued to receive aid from Holland or the Pennsylvania Cœtus until 1776.

See "Dr. Jas. I. Good's Reformed (Ger.) Church in America." "Amst. Cor." "Manual of 1879."

Dosker, Henry E. (Son of Rev. Nich. Dosker), b. Bunschoten, Neths., Feb. 5, 1855; Gymnasium of Zwolle, Neths., June 24, 73; H.C. 76; McCormick Sem., Chicago, 79, l. Cl. Grand River; Ebenezer, 79-82, Grand Haven, 82-6, Lector of Theology, Holland, Mich., 84-8, Holland, 3d, Mar., 89-94, Prof. Hist. Theology, Western Theolog. Sem., Holland, Mich., 1894——

Publications: "De Zondagschool," 1882. "Levensschets van Dr. A. C. Van Raalte," 1893. "John of Barneveldt, Martyr or Traitor," 1898. "John Calvin," in "Presbyt. Quarterly," 1900. Dr. Bavinck on "The Principium Externum," in "Presbyt. Quarterly." "Topical Outline Studies in Ecc. Hist.," 1901. Numerous Magazine Articles. Sermon on Patriotism before Van Raalte Post, G. A. R., 1901.

Dosker, Nicholas H., b. at Amsterdam, Neth., June 18, 1820; Univ. Groningen, Nov. 20, 1849; lic. by Cl. Groningen, Ap. 10, 1850; ord. by same May 19, 1850 (Groningen, 50-2, Bunschoten, 52-6, Almkerk, 56-62, Harlingen, 62-9, Zwolle, 69-73, all in Holland); c. to America, 1873; Grand Rapids, 2d, 73-83, Kalamazoo, 83-87. Died Ap. 18.

He occupied as pastor successfully between May, 1850, and April, 1873,

the pulpits of five Christian Reformed churches in the Netherlands. He was more than once chosen President of the General Synod of that church and filled other important positions. He was also nominated at one time to the professorship of Practical Theology in the Seminary at Kampen, but declined. During the thirty-seven years of his ministerial life, no less than thirty calls, from twenty-seven churches, were extended to him, and so richly blessed were his labors in nearly every one of the charges held by him, that either the church buildings had to be enlarged or new churches set off from the old. He was an evangelical and popular preacher, holding the mystery of the faith in a pure conscience; a safe counselor and leader in matters pertaining to the polity, the administration and government of the church. He readily adapted himself to the genius and character of American institutions. Loyal to the Reformed Church and her interests, and faithful and bold in the utterance of his convictions, he proved a very tower of strength to the church of which he held the charge, and to the Classis with which he was connected during the agitations and defections which marked the years 1880-1882. The whole period of his ministerial life was to him a period of diligent and hard labor crowned with large results. He was a member of the Council of Hope College from 1883, and of the Board of Superintendents of the Western Theological Seminary from 1885 until his death. "Mints. Gen. Syn.," 1887, 437.

Doty, Elihu, b. in 18..; R.C. 1835; N.B.S. 36; l. Cl. Schoharie; voyage to Java, June-Sept., 36, Batavia, 36-9, Sambas, Borneo, June, 39-40, in Borneo, 40-April, 44, Amoy, June, 44-5, voyage to America, Nov., 45-March, 46, in America, 46-7, voyage to China, May-Aug., 47, Amoy, 47-59, voyage to America, Nov., 59-Feb., 60, in America, 60-1, voyage to China, May-July, 61, Amoy, 61-4, sailed for America, Nov. 30, 1864; d. on passage.

His first aspirations after missionary life were formed in the Sabbath-school. In his studies he was known for his faithful application and excellent scholarship—not showy, but solid—developing excellent judgment and great balance of mind, and winning respect and confidence by his earnest and decided piety. He was somewhat advanced in age when he began his preparation for the ministry, and, by the advice of others, overleaped two years of the collegiate course. He was a man of massive solidity of character, and his religious convictions of great strength. He was not brilliant or profound, his reading was not extensive, nor did he sacrifice much to the graces. Yet what he undertook he performed. His integrity, intellectual and moral, was complete, and no one ever dreamed of questioning his conscientiousness. His missionary ardor was increased by the magnetic presence and contagious enthusiasm of the genial and winning David Abeel. In Borneo his labor appeared fruitless, but in Amoy he was abundantly rewarded. In his later years in China, he gave himself more especially to the literary work of the mission, preparing for the press such works as were deemed suitable. He was admirably fitted for this department by his habits of accuracy, his candor, judgment and freedom from caprice and prejudice. He was a laborious man. There was no romance in his character. A stern,

determined worker, he sturdily pressed on. He met difficulties with a quiet heroism, but turned not aside. He never spared himself till friends compelled him. He met with many discouragements in the deaths of his fellow-missionaries, Abeel, Pohlman, Thompson, in the loss of two wives successively, and in asthmatic difficulties. At last he felt compelled to leave China finally to die among his brethren, but four days before reaching his native land he expired. His disability and subsequent decease were due to overwork. For fourteen years his salary was regularly contributed by the Market St. Church, N. Y. C. See fuller sketch in "Ch. Int.," April 6, 1865.

PUBLICATIONS: "Narrative of a Tour in Borneo." "Some Thoughts on the Proper Term for God in the Chinese." 8vo, pp. 28. "Shanghai," 1850. "Translation of Sacramental and Marriage Forms of R.P.D.C. into Amoy Colloquial," 1853. "Anglo-Chinese Manual of the Amoy Dialect." 8vo, pp. 212, 1853. (This is in the Romanized character.) "Translation and Revision into the Amoy Dialect of Milner's "Thirteen Village Sermons, including Milner's Tract on the Strait Gate." "Amoy," 1854.

DOUGAL, ARTHUR, b. Alpans, Schenectady Co., N. Y., Nov. 20, 1868; U.C. 92; P.S. 95; lic. Presbyt. of Albany, 95; ord. Presbyt., Newcastle, 95 (Northwood, N. Y. (Pres. Miss.), May-Sept., 94, Berlin, Md., 1895-1900); Fort Plain, N. Y., 1900——

DOUWSTRA, HARM. Rella, 3d, 1894-1902, Kalamazoo, 3d, 1902——

Dowling, George Thos., b. N. Y. C. June 2, 1849; Hamilton Coll.; Crozier Theolog. Sem. (Fellowship, N. J., Bapt., 1870-1, Providence, R. I., Bapt. 3d, 71-3. Cleveland, O., Baptist Central, 73-..); Lecturing; Albany, Madison Ave., 1889-92; Lecturing; became Episcopalian; Brookline, Mass.; Pasadena, Cal.

DOYLE, DANIEL P. From Mt. Hermon School; Long Island City (Sunnyside), 1897——

DRAGT, JOHN J., Pella and Firth, Neb., 1895-6, Muscatine, Iowa, 97; Rotterdam, Kan., 1897——

DRAKE, EDWARD ALEXANDER, b. Chicago, Ill., May 11, 1871; Lake Forest Coll., 94; Aub. Sem., 97; lic. Cl. Montgomery; Manito and Spring Lake, Ill., 1897——

Drake, Francis Topping, b. at Southold, L. I., June 20, 1805; R.C. 38; N.B.S. 41; lic. Cl. Orange; Wurtsboro', 42-4, Canastota, 44-53 (Middle Is., L. I., Presbyt., 53-63, supplied Holly, N. Y., Presbyt. one year; d. 1867, Feb. 18). See "Manual of 1879."

Dreyer, John H., b. 1768, New York, Ger. 1812-14, went to Europe, w. c. 1814-24, name stricken from roll; d. 1840.

Drisius, Samuel, b. 1600, residing at Middelburg when he matriculated in Leyden University, Sept. 23, 1620, aged 20; topic of study not specified. Pastor of an English-speaking church in England (not Dutch, as generally said) from 1630?-1649?; matriculated a second time, at Leyden, June 14, 1649, as a student of Medicine; aged 46?; residence, Anglus, England; sailed for America April 4, 1652; New Amsterdam, 1652-73; d. April 18.

His name first appears in the Amsterdam Records on Feb. 12, 1652, as Dries.

"Inasmuch as the Hon. Directors of the West India Co. have notified the Deputati ad Causas Indicas that they would gladly have another pastor in the church of New Amsterdam, and that, if possible, he should also be able to preach in English; and

"Inasmuch as the Assembly has been informed that there is at Leyden a Rev. Samuel Dries, formerly pastor in England and who is able to preach in Dutch (Duytsche) and English;

"Therefore the Deputati ad Causas Indicas are authorized to inquire more fully and to learn if said person is inclined to undertake said service."

On account of the political troubles Drisius had left England about 1648-9 and begun the study of medicine at Leyden, as above indicated. He now signs his name as Samuel Dries, instead of the Latinized form of Drisius. There is a slight discrepancy as to his age, but there is no doubt as to his identity with the Drisius of 1620. There is also some confusion in the translation of "Duytsch." This has been translated by "German," but it really means Dutch, which is, however, generally expressed by "Neder-duytsch." His name is Dutch—Dries, Driesch, being the same as van Driessen. Hence the statements that he was a German and brought up in the German tongue, seem incorrect. The latter certainly, for he was educated at Leyden. The Minutes also speak of him always as having been a "pastor in England," not a "Dutch pastor in England." It would seem then that his ministrations for a score of years had been in English, and hence the Classis wanted to know if he could yet speak Dutch well. For on Feb. 26 we read that he was educated by Duitsche parents and in the Duitsche tongue; the Classis, therefore, determined to make trial how they like his Duitsche pronunciation. This latter certainly means the Holland tongue; and his trial sermon is referred to in the next session (March 11) as having been in "Nederduytsch." On March 18 he presented commendatory testimonials from the entire Consistory of the English-speaking Presbyterian Church of Amsterdam. This implies that he preached in English while in England.

On April 4, 1652, the Directors of the West India Company wrote to Stuyvesant: "At your request for another preacher whom you desire, if possible, to preach in the English language, we have made every effort and, at last, as if sent by the Lord, Domine Samuel Dries, a bachelor of about 40 (?) years, has made his appearance, who, on account of the perturbances in England, where he had been preaching, being born of Dutch parents, retreated from there. He has the reputation of being a very pious man and possessed of great gifts, is able to preach in both languages, English and Dutch, and, if necessary, even in French. He is said to be of a very peaceful disposition and agreeable conversation, so that we are confident the community will be pleased with him and that he will be a great instrument for the propagating of God's holy Word and glory; also a suitable assistant to the old gentleman, Domine Megapolensis. We have allowed him a salary of 100 florins per month ($40, or $480 per year) and 250 florins per year for subsistence." . . . "He is unmarried." . . . O'Callag-

han (ii, 191) makes the same mistake about his age, following the Directors. He subsequently married Lysbeth Juriaensen, widow of Isaac Greveraet. She died in 1688. Munsell, in his "Annals of Albany," gives an interesting account of Mrs. Drisius (vii, 93). We have seen not a single documentary reference that Drisius could, or ever did, preach in German. On account of his knowledge of English, he was employed as envoy to the Governor of Virginia, to negotiate a commercial treaty. He united with Megapolensis in protesting against the Lutherans. They even induced Governor Stuyvesant to issue a proclamation breaking up their so-called conventicles. Fines and imprisonments were suffered by some for a violation of the order. Complaints were finally made to the W. I. Company, who administered a just rebuke. It was Drisius who first proposed to the company the establishment of a Latin school in New Amsterdam, that the youth might not be required to go to Boston to secure a classical education. For a while he preached to the Huguenot and Vaudois settlers on Staten Island once a month, but ill-health, after a few years, compelled him to relinquish these services. See "Baird's Daillé."

See "Amst. Cor.," many letters. "Doc. Hist.," iii, 69. "Col. Hist.," i, 496, iii, 75, 646. "Gen. and Biog. Rec.," vii, 61. His letters are now in course of publication by the State of New York. It would be interesting to hunt up the place of his preaching for many years in England. Probably a reference would be found to it in the Mints. of the Presbyterian Church of Amsterdam, 1649-52. These Minutes are intact from 1600.

DRURY, JOHN BENJAMIN, b. Rhinebeck, N. Y., Aug. 15, 1838; R.C. 58; N.B.S. 61; lic. Cl. Poughkeepsie; Miss. to Davenport, Ia., 61-2, Ghent, 1st, 64-87, Editor of "Christian Intelligencer," 1887—D.D. by R.C. 1880; Vedder Lecturer, 1883; Lecturer in Summer School of Am. Institute of Christian Philosophy, 1885; Pres. of Gen. Synod, 1886.

PUBLICATIONS: "Plea for a Neglected Study," "Am. Ed. Monthly," 1867. "Darwinism," "Scribner's Monthly," 1875. "Hist. Sketch of First Refd. Ch. of Ghent, N. Y.," 1876. "Reformed Ch. of Rhinebeck: Historical Address," 1881. "Saratoga of To-Day"; in "Outing," Vol. i, No. 1, May, 1882. "The Catskill Mountains"; in "Outing," Vol. i, No. 4, Aug., 1882. "Truths and Untruths of Evolution: Vedder Lecture: New York," 1884. "How Best to Work the Presbyterian System as Respects the Eldership and Diaconate"; "Proceedings, Fourth General Council of Alliance of Reformed Churches": London, 1888. Address, "Closing Session of Fifth General Council, Alliance of Reformed Churches": Toronto, 1892; in "Proceedings," p. 432. "Relation of Truth and Time," "Christian Thought," 1885, Vol. iii, No. 3, p. 181. "George Hammell Cook as a Scientist"; in "Memorial: Services in Kirkpatrick Chapel," June 17, 1890, p. 28. "Federal Union of Reformed Churches," "Presbyt. and Reformed Review," 1891, Vol. ii, p. 292. "Rev. Dr. William Henry Campbell as a Teacher"; in "Rutgers College Publications," 1894, p. 37. "The Pulpit and Modern Unbelief," "Christian Thought," June, 1894, Vol. xi, No. 6, p. 452. Articles on the "Meetings of the General Synod of Refd. Ch. in America"; in

"Presbyt. and Refd. Review," yearly since 1897. Editorials and Articles in "Ch. Int.," since 1887. Numerous Articles for the Press.

Dubbink Gerrit Hendrik, b. Overisel, Mich., Dec. 3, 1866; H.C. 92; W.S. 95; l. Cl. Holland; Holland, 3d, Mich., 1895——

Publications: Hist. Sketch of 3d Ch. Holland, Mich., 1899.

Du Bois, Anson (son-in-law of P. S. Wynkoop), b. at Catskill, Aug. 29, 1821; R.C. 47; N.B.S. 50; l. and ord. Cl. Greene; Miss. to Thousand Isles, 50-4; Kingston, 2d, 54-9, Cor. Sec. Bd. Dom. Missions, 59-62, Schenectady. 2d, 62-9, teaching classical and Eng. school at Amelia C.H., Va., 69-70, and preaching to Dutch settlers at Amelia C.H. and Mattoax, Va., 69-70; Flatlands, 70-82, St. Thomas, W. I., 82-6, supply at Owasco Outlet, 86, Athenia, N. J., 86-1901; Emeritus. President of Gen. Syn., 1865. D.D. by U.C., 1865.

Publications: Many articles in the "Ulster Democrat," 1857-8; in the "Ch. Intelligencer," 1860-2, and "Historical Arts" in "Catskill Recorder" and "New Paltz Independent." Sermon on death of Rev. Dr. C. D. Westbrook, "Ch. Int.," Apr., 1858; "Native Ministry of R.D.C., Dec. 20. 1860; "The Kingdom of God," a Ser. before Gen. Synod, June 6, 1866; in the "Schenectady Star," "The Closing Year," Dec. 1865; "Six Sermons to Young Men," Mar., 1868; in "The Sower," three articles on "Organic Union," Sept. and Oct., 1873; articles in "Rural Gazette," Flatbush, N. Y.; articles on Rev. Jas. Romeyn and Brogun Hoff, in "Manual R.C.A.," 1869, 1879; Opening Address at Du Bois Reunion, 1875; "The True Purpose of Life"; a fun. ser. at death of E. H. Tanner, 1853. See "Du Bois Bi-centenary Reunion," 44-71.

Documents and Family Hist. of Benj. Du Bois, who settled at Catskill, 1727, 4to, 1878. "Hist. of Church of Flatlands"; in MSS. in Sage Library; printed in "Stile's Hist. Kings Co., N. Y.," 1884.

Pamphlets: Memorial Sermon for Rev. Wm. O. Allen, 25 yrs. pastor R.D.S., St. Thomas, W. I., 1885. Sermon against Sunday Opening of Columbian Exposition, 1893. "Our Duty to the Future; an Address at Commencement of Western Theolog. Sem., Holland, Mich.," 1895.

Du Bois, Benj., b. at Pittsgrove, N. J., Mar. 30, 1739; studied under J. H. Goetschius, l. by the American Cl. 1764; Freehold and Middletown, 1764-1827; d. 18.. Elected a trustee of Q.C. 1783.

He was a son of Lewis Du Bois, of French extraction. He was a man of great prudence and moderation, whose sentiments were not put forth in an offensive manner. He was, however, firm and decided in his opinions, and delivered a sermon on the subject of the Cœtus and Conferentie difficulties soon after his settlement, which was displeasing to Do. Erickzon, who yet lived in the congregation and who now consorted with the latter party. He married Femmentje Denise, a member of his congregation, and had ten children, several of whom settled in Ohio. He lived in troublous times. The subjects of independent jurisdiction and of language were both under discussion in the early part of his ministry. It required no ordinary share

of meekness to maintain a proper spirit in such times. Yet he maintained his position among this people as their pastor during the space of sixty-three years. During the Revolution, so ardent was he in the cause of human liberty, that he frequently shouldered his gun and knapsack and went out in his turn on patrol—"like a pack-horse," as his enemies said. He was perfectly fearless. At one time, when he was out in a skirmish, such was his eagerness to press on the enemy that he could not be kept in line, and Colonel Holmes was obliged to make a different disposition of his troops and bring him further back, lest he should be singled out and shot down by the enemy. He frequently preached to his people on the subject of the war, exhorting them to do their duty faithfully to their country, and invariably he made their struggle for liberty the subject of his public prayers. His bodily infirmities toward the latter part of his ministry greatly increased, so that he sometimes fainted in the pulpit, and in 1817 the Consistory gave him a colleague in Rev. S. A. Van Vranken.—"Hist. Dis. by Marcellus." "Du Bois Reunion," 107, 147. Rev. T. W. Wells' "Hist. Disc. at Marlboro'," 1877. "Proceedings N. J. Hist. Soc.," iii, 133.

(His great-grandson, Benj. Du Bois Wyckoff, a Presbyt. minister, b. 1834; Hanover Coll. 18..; Allegheny Sem., 18..; Miss. to Allahabad, India, 60-2, Minpooric, 62-8, in America, 69-71, Futteghur, Ind., 71-5, returned to America, 75, Archibald and Oliphant, Pa., 76-9, Miss. in Greene Co., N. Y., 79-83, Jullinder, Gabatha, Ind., 83-8, Umballah, Ind., 88-95, having charge in this latter place of a leper asylum. Twenty-nine years were spent in India.)

Du Bois, Geo., b. 1800, at New Paltz; studied under Froeligh, 1819, l. Cl. Paramus, 1819; Bloomingburgh and Mamakating, 1820-4, Franklin St., New York, 1824-37, Tarrytown, 1838-44; d.

He was remarkable for the amiability of his spirit and the propriety of his conduct. The dew of heavenly grace rested on him in the morning of his life. He ever commanded the increasing respect and attachment of the charges to which he ministered by the uniformly edifying character of his preaching, the consistency of his character, and the practical wisdom and diligence displayed in prosecuting all the details of his ministerial and pastoral works. When called, as a young man, to succeed the venerable Bork in New York, whose preaching was distinguished by rich evangelical sentiment and holy unction, he sustained the position well, and won the strong confidence and cordial affection of the people. Symptoms of a pulmonary disease led him to leave the city. In each of his charges his ministry was successful. He was favored with several revivals. These excited his zeal, and, unconscious of the pressure of these labors upon him, his constitution was breaking. When laid aside from his duties, he displayed the same beautiful spirit in sickness as he had in health. His mind was uniformly calm and placid, while his soul rested in quiet confidence on his Redeemer. His character was one of beautiful symmetry. In his mental constitution there was nothing brilliant or acute; but with a well-balanced and sound mind, and by uniform industry, his efforts were always highly respectable. His preparation was always made with care, his sermons being well di-

gested, rich in evangelical matter, discriminating in the delineation of Christian experience, and always edifying. He was modest and unobtrusive in manner, cautious and discriminating in practical matters, ever following the convictions of duty with calm decision. He commended himself to all by his evident sincerity and singleness of purpose, and his blameless and useful life. He published "A Caution to the Temperate," 1829. See "Bi-Centennial of Ch. Tarrytown," 147.

Du Bois, Gideon, Aquackanonck, 1724-6.

Du Bois, Gualtherus (son of Rev. Peter Du Bois, of Amsterdam), b. at Streefkerk, Holland, 1671; lic. by Cl. of Amsterdam, Apr. 5, 1695; ord. by same, June 1, 1699, New York, 1699-1751; died Oct. 9. Supplied Hackensack 1728-30 and Bergen and other places occasionally.

In the last edition of the "Manual," he is put down as a graduate of Leyden University, 1697. This was stated on the authority of De Ronde's funeral sermon, as quoted in "Doc. Hist.," iii, 324. But his name does not appear in the printed catalogues of either Leyden, Utrecht or Groningen. Yet in the Mints. of Classis, quoted below, laudable certificates, ecclesiastical and academic, were read. His father, Rev. Peter Du Bois, was called from the church of Gorcum to Amsterdam, and installed there, May 25, 1687, and died March 3, 1698, being the 100th minister settled in the Collegiate Church of Amsterdam, after the Reformation (Wagenaar's "Descript. of Amsterdam," ii, 145). There is only one Du Bois mentioned in the Leyden Catalogue—Adrian Du Bois, who matriculated Sept. 9, 1746, as a student of Theology, annos academicos habens, and only one in Utrecht University—Henry Francis Gualtherus Du Bois, but this was as late as 1874. There is no Du Bois in the catalogue of Groningen. That of Franeker the writer does not possess, if, indeed, it was ever printed.

The first reference to Mr. Du Bois in the Minutes of the Classis of Amsterdam is on Oct. 4, 1694: "Revs. Abrahamus Lakens, Jacobus Vergeyck, Gualterus Du Bois, Nicholas Colvius, John Godefridus Daily, all studiosi S.S. Theologiæ, ask to be admitted to the preparatory examination. On reading their laudable certificates, both ecclesiastical and academic, the Rev. Classis granted their request. There were given as texts to the first, Rom. 5: 12; to the second, Rom. 3: 28; to the third (Du Bois) Rom. 3: 25; 'Whom God hath set forth to be a propitiation, through faith in his blood,' etc.; to the fourth, Rom. 10: 4; to the fifth, Rom. 9: 13. The time for the examination will be the first Monday in April." "Mints. Classis of Amsterdam," Vol. viii, p. 215.

They accordingly preached, on April 5, 1695, preparatory to examination for licensure. "They thereby gave such satisfaction to the Assembly that they were further admitted to the subsequent examination in the principal articles of Sacred Theology. Therein they showed themselves so ready in their answers, not only in giving an account of the sound Word, which is according to doctrine, but also in the removing and solving of the subterfuges and objections of those who are outside our circle, that the Rev. Classis made no objection to admit them unanimously to public preaching, for the exercising of their gifts, wherever and whenever they might be

requested. They doubt not but that in due time they will be worthy instruments for the upbuilding of Christ's Church and laborers that need not be ashamed. To this end the Classis invoked upon all of them the blessing, rich in grace, of the Most High. They will be provided with letters and proper testimonial, after they have signed the Formulæ of Concord." Vol. viii, 226-7.

During the next four years, 1695-9, the church of New York was going through a great crisis, both about the obtaining of their charter and especially the calling of the first minister under their new charter. The documents are very voluminous, but interesting. But all was settled before Du Bois arrived in 1699. Rev. Hieronyums Verdieren had declined the call on account of the many and complex difficulties existing. Van Schaick and Banker, the Committee of the New York church, said to the Classis, "that the calling of and sending of a minister should be conducted at the present juncture with the greatest care." One should be chosen of a very pacific character, in order, if possible, to quench the disturbances. Domine Selyns wrote an account of the difficulties, sending over copies of the official documents, all of which are now recovered. After several attempts, the Classis, on May 4, 1699, voted on three candidates, Rev. Gualterus Du Bois, Rev. John Lydius, of Oyfberg, and Rev. Petrus Vas. Du Bois was chosen by a plurality of votes and letters were at once written to New York. The Classis says: "From these nominees, we have chosen by a majority of votes, Rev. Gualterus Du Bois, a young man of about 28 years of liberal study and dignified gifts. He is a son of our deceased colleague (Rev. Peter) Du Bois. He is a very conscientious man and also amiable in intercourse. We feel assured that, with God's blessing, he will do good service in your church. Since he is an enemy of all partizanship, we have good hope that he may prove a blessed instrument to calm all your disturbances, both by his precept and example." On June 1, 1699, after preaching a sermon, Du Bois underwent his final examination, "and did so acquit himself therein that the Assembly cordially admitted him to ordination to the Sacred Ministry. This was performed by the examiner, Scrillingh, by the laying on of hands." Vol. viii, 305. The next day the proper testimonials were given him by the Deputies and a duplicate copy of his call.

On March 29, 1700, the Consistory of New York wrote a letter heartily thanking the Classis "in providing us with such an excellent pastor as Domine Gualtherus Du Bois. His learning and virtues have justly become an ornament to our church. Through his remarkable zeal, mingled with gentleness, the troublesome disputes which have, through each other's rashness, now for some years past turned our church topsy-turvy, have at last been almost completely extinguished. Every one in the congregation takes the greatest satisfaction in his teaching and deportment." . . . "We clearly perceive the blessing of the Lord in this circumstance, for he has brought light out of darkness. For never was a congregation more agitated than ours over the calling of a minister; and never did feeling extend to such hot antagonisms."

In the fall of 1700 the Consistory built Domine Du Bois a new parsonage. He was evidently the right man for the times and place. The records of

his church, his correspondence and tradition all unite in representing him as a man of a quiet and peaceful spirit. In seasons of difficulty arising from contentions, such as existed on Long Island and elsewhere, he exerted a most beneficent influence to conciliate and heal. Respectable in his pulpit exercises, prudent, judicious and consistent in his practical course, and kind in his spirit, he won the affection of the church and the respect of the community. He welcomed Schlatter on his arrival, in 1746. He preached for the last time on Sept. 25, 1751. He designed to proceed to Bergen the next day (Monday) and administer the Lord's Supper. But he was seized that Sabbath evening with illness which in ten days terminated his life. He had passed his eightieth year. The newspapers of the city noticed his death with high praise of him. He left a large amount of MSS., which testify to his industry and devotedness. In these he expounds in order whole books of the Bible. His wife, who accompanied him from Holland, was Helena Van Boelen. (But according to the "N. Y. Gen. and Biog. Record," xi, 174, he married Helena Van Boelen, of New York, Dec. 13, 1700.) Some of his children became connected with the leading families of the day, and his descendants are numerous. He was the author of the plan for a Cœtus, and one of its warmest friends at its original institution, in 1737, as well as ten years later, when it was brought into practical operation; but he died before the disruption of the church into Cœtus and Conferentie and the sad contentions which followed. Had his life been spared, he would doubtless have exerted a most salutary influence. His correspondence (which remains in the archives of the church) with the Classis of Amsterdam, denotes ability and a spirit of moderation and kindness. His handwriting is exceedingly neat and distinct, and his autographic signature peculiarly fine and imposing. In the Consistory room of the Collegiate Church there is a large and well-executed portrait of him, which strikes the beholder as characteristic of the qualities ascribed to him. The portraits of all his successors are also there to be seen. While such were the traits of his character, he was so universally honored that by virture of accorded merit he was, says Smith, in his "History of New York," more like a bishop among the Dutch churches than the pastor of a single organization.—*Rev. Dr. Thos. De Witt.*

Barclay, in his correspondence with the Church in England, throws out an unkind fling at him for resisting their encroachments. Mr. Du Bois baptized Samuel Provoost, who afterward became a bishop in the Episcopal Church. This circumstance was subsequently charged against him, *as invalidating his office*, he having received no other baptism! ("Christians' Mag.," i, 92, ii, 430, 435.)

"Doct. Hist.," iii, 324, 329, 537, 541. "Mints. Ch., N. Y." His many letters, with other documents, will be found in Vol. iii, of the Amsterdam Correspondence, when published. Vols. i and ii, 1620-1700, are now in press, being published by the State of New York.

The "Weekly Post Boy," a paper of the day, has the following tribute (Oct. 14, 1751) to his memory, arranged in a sort of blank verse:

"A Gentleman of a spotless Character and undissembled Goodness; Amia-

ble in his Temper, and in all Points exemplary: Of a benevolent Disposition, a diffusive Charity, and for his engaging Manners, and for the sanctity of his Morals, beloved by all but the Foes of Virtue. Great was his Knowledge in sacred Literature; Nor was he ordinarily skill'd in the liberal Sciences: But for human Prudence, and the Knowledge of Men, To most superior and surpassed by none. Of a catholic Disposition, and a Christian Charity. He never usurped the Province of God, Nor thundered his Anathemas against those of different Sects, whose lives were irreprehensible. On controversial Points, and polemic Theology, often destructive to vital Piety, He scorned to employ his precious Moments; Yet stripping an Argument of its specious Glare, He had an admirable Talent to expose its Disguise and Sophistry. The awful Majesty and the Rigour of Religion, He softened by the winning Mildness of his Converse; and those Virtues which appear stern and forbidding in others, Shone in him with attractive Beauty, and ineffable Lustre. His Deportment was grave, venerable and solemn, yet open, unaffected and familiar. His Discourses remarkable for a pleasing Variety of the Natural and Sublime, Yet intelligible to the most illiterate: His style was nervous and emphatic, Yet neither destitute of flowing Periods, Nor the Flowers of Rhetoric. To ecclesiastical Dominion, and spiritual Bondage, To blind Superstition, and franctic Enthusiasm; with every species of ghostly Tyranny and Priest-craft, He was a resolute and irreconcilable Foe: But for primitive Christianity, and the Gospel of Christ (unadulterate with human Inventions or the Roguery of Priests), Together with a Freedom of Enquiry and the Liberty of Man, A Triumphant Defender. Unambitious of Power, Affluence or Honors, He consecrated his literary Acquirements, to inculcate Religion in its Evangelical Purity: And looking on the glittering Toys of mortal Life with a wise Indifference, He laid up Treasures in the Regions above, Where he now partakes, as the Reward of his Toils, Pleasures immortal and everlasting Repose. By his Doctrine, his Prayers, and his Life, He liv'd the Blessing and Ornament of his People, for above the Space of Fifty-two years; And longing for Heaven, and for Heaven mature, He departed this Life with Serenity and Joy, or rather Acclamation and Triumph; Bequeathing to his Church Lamentation and Woe, and to his Followers a bright and shining Example. His remains were interr'd in the Old Dutch Church, where they sleep in Expectation of a glorious Resurrection. May his Congregation pass from the Weakness of regretting him, To the Contemplation of his Virtues; And rather adorn his Memory with deathless Praises By imitating his Pattern, and adopting his Excellencies."

See "Winfield's Hist. of Hudson County, N. J.," 383.

PUBLICATIONS: Kort Begryp der waare Christelyke Leere, uit den Heidelberg Catech. uitgetrokken, door ordre der Christelyke Synod te Dordrecht, Anno 1618-19. Met eenige verklaaringe over elke Vraage verrykt, voor den Leer—lieven den en Bejeerigen tot's Heeren H. Avondmaal.

Zamengestelt door Gualtherus du Bois, Bedienaar des Godlyken Woords inde Nederduitsche Gereformeerde Gemeente ter Stede Nieuw-York in America, 24th April, 1706. Pages 75. Or

Compendium of the True Christian Doctrine, extracted from the Heidelberg Catechism by Order of the Synod of Dort, 1618-19: Enriched with certain Explanations on Each Question for the Instruction of those desiring to partake of the Lord's Supper.

Composed by Gualterus Du Bois, Servant of the Word of God in the Dutch Refd. Church of the city of New York, Ap. 24, 1706. Pages 75.

The Title in full is given in Biog. Appendix to Dr. Bethune's "Sermons on the Catechism." Rev. Dr. A. P. Van Gieson has a copy of this rare volume.

Du Bois, Hasbrouck, N.B.S. 1859, Newark, 4th, 59-61, Bloomingburgh, 63-6, Mott Haven, 66-87; also S.S. Union, High Bridge.

Du Bois, John, b. in Schoharie Co., N. Y., Mar. 5, 1812; U.C. 39, N.B.S. 42, l. Cl. Washington; Manheim, 43-5, Gansevoort, 45-50, Cicero, 50-4, Boght, 54-9, Mamakating, 59-65, Middleport, 66-74, Cuddebackville, 74-80, S.S. at Mamakating, 80-84, d. Ap. 7.

Du Bois, Jonathan, b. in Pittsgrove, N. J., Dec. 3, 1727; studied under his pastor, Rev. David Evans (Presbyt.), and at the Presbyt. Synod's school at New London, Pa. Licensed in the fall of 1750; North and South Hampton, Pa., 1751-72, d. Dec. 15.

In his eighteenth year his attention was turned to the ministry. After studying a while with his pastor and at the Presbyterian Synod's school at New London, Pa., he was sent with a letter from his pastor to his relatives at Esopus, N. Y., asking for help to pursue his studies. He was one of the original trustees of Queen's College, 1770. See "Harbaugh's Lives," ii, 380. "Du Bois Reunion," 108, 109. He was, according to a receipt, already officiating in some capacity at N. and S. Hampton, as early as the middle of 1749.

Duby, J. Louis, c. from Geneva, Switz., 1795; supplied French Ch., N. Y. C., 1795-7, returned to Geneva.

Duckworth, Joseph. Philadelphia, South, 1896-7.

Duiker, A. Danforth, Ill., 1872-4, Milwaukee, 74-8, Grand Haven, 1st, Mich., 78-81; seceded: Grand Haven, 1882.

Duiker, Roeloff, Grandville, Mich., 1888-92, Grand Rapids, 8th, 92-1896, emeritus.

Duiker, Wm. John (s. of R. Duiker), b. Niezyl, Neths., Jan. 21, 1865; H.C. 86, N.B.S. 89, l. Cl. N.B.; Albany (Hol.), 89-91, Middleburgh, Ia., 91-5, Fulton, Ill., 1895——

Dumont, A. Henry, N.B.S. 1826, l. Cl. N.B.; Miss. at Union and Salem, 26, Greenbush and Blooming Grove, 26-9, Pottsville, Pa., and Miss. at Tuscarora and Fort Carbon, 29-30, Gen. Agent of Miss. Soc., 32-33, Congregationalist, Newport, R. I., 1833-.., d. 1865.

Du Mont, Wm. Alex., b. Bedminster, N. J., Dec. 23, 1857; R.C. 80, U.S. 82-5, l. Cl. Raritan; Hastings-on-Hudson, 85-8, New Hackensack, 1888——

Duncombe, Alfred, b. Stroud, Gloucester, Eng.; R.C.; N.B.S. 1893, l. Cl. Bergen; Manhasset, 1893——

(Dunlap, John. Miss. to Sand Beach, 1828-9, d.)

Dunlap, John. S.S. at Castleton, 1888-9.

Dunnewold, John Willem, b. July 23, 1821, at Winterswyk, Neth., July 19, 1821; studied privately; lic. by Cong. Assoc. of Chautauqua, N. Y., June, 51; ord. by Cong. Oct. 8, 51 (Clymer, Cong., 51-3); Clymer R.D.C., 53-60, Clymer and Mina Corners, 60-8, Gibbsville, Wis., 68-87, Lansing, Ill., 87-94. Died Oct. 20, 1895.

He settled in Milwaukee, after a brief stay in Albany, having come to America in 1846. A colony of Hollanders had settled at Clymer, N. Y., and being without a church, they spent their Sabbaths in card playing and other improper ways. Yet conscience was not dead. They longed for some one to guide and teach them. Some of them remembered a young man at Winterswyk in Holland, who used to stand near a pillar in the church there, listening intently to the preaching of the Word. They wrote to Holland, thinking he could serve them. They found he was in Milwaukee. They wrote to him there and asked him to come to them as a private Christian and elder. He came. He labored by day and taught from house to house far into the night. There ensued a wonderful revival. He longed to become a minister. The means for an academic education were wanting. A Congregational minister instructed him, and he was ordained by Congregationalists. For more than 40 years he was an earnest preacher of the Gospel, without educational advantages, a burning love for Christ and souls more than supplied its place. He was unequaled as a pastor. He had a peculiar ability in enforcing Divine truth in reference to the various duties and experiences of those among whom he lived. Though without a regular education, he preached in Dutch, German, or English. See "Mints. Gen. Syn.," 1896, 492.

Dunning, E. O., from Oneida Assoc.; Canajoharie, 1842-4, w. c. 1844-9.

Durand, Cyrus B., b. N. Y. C., July 27, 1835; R.C. 58, N.B.S. 61, l. Cl. Bergen; Preakness, 62-8, Boonton, 68-71, Hackensack, 2d, 71-82; became Episcopalian (Newark, St. James, 1882——)

Duryea, John H., b. at Wallkill, N. Y., Nov. 28, 1810; R.C. 34, N.B.S. 37, l. Cl. Orange, Wawarsing, 1837-8, Totowa, 2d, 1838-95, d. Emeritus, 1882. D.D. by R.C. 1871.

He was of Huguenot ancestry on the paternal side. He remained in his field at Paterson for 56½ years. After being declared emeritus, he still was active in the church, teaching a Bible class, and visiting the sick, and performing other duties so far as health would permit. The church which he served so long is his memorial; its history is the history of his life. He made it what it is. He also took active part in the welfare of the city generally, aiding in developing its educational institutions, served as superintendent of public schools, and for 20 years was on the Board of Examiners of Teachers. He served with zeal and fidelity in every position to which he was called. He was in hearty sympathy with the benevolent work of the church, supporting her institutions by precept and example. For many years he served on the Board of Domestic Missions, and on its

Executive Committee. He was a busy man, a constant student of the Scriptures, a constant reader of theological literature, a careful sermonizer, expository and experimental. He was a man of strength in every element of noble manhood, physically, mentally, and morally. His whole life was on an elevated plane of spirituality. He habitually rested on the Divine Spirit for the attainment of all good, and was consecrated to usefulness wherever he could serve. See "Mints. Gen. Syn.," 1896, 487. Also "The Pastor and the Church," or "Memorial," by Rev. Dr. T. W. Welles, 1896. See also "Biog. Notices of Grads. R.C.," 1896, 9.

PUBLICATIONS: "Address at the Funeral of Rev. Peter Allen," 1862. New York: 1875. "History of the Second Reformed Church of Totowa" (Paterson), with "Notes of the Early Churches in the Neighborhood." Published in the "Paterson Press," April 15, 1857, Feb. 21, 1869.

Duryea, Joseph Tuthill, b. Jamaica, N. Y., Dec. 9, 1833; C.N.J. 56, P.S. 59; lic. Presbyt. Nassau, L. I., 58 (Troy, 2d Presbyt., 59-62); New York, Collegiate, 62-7 (Brooklyn, Presb. Classon Av., 67-78, Boston, Central Cong., 78-88, Omaha, Neb., Cong., 89-95), Williamsburgh, L. I., 95-1898, d. May 17. S.T.D. by C.N.J. 1866. LL.D. by State University of Kansas, 1895.

His Huguenot ancestor settled at Bushwick, L. I., 1675. He lived for a while with an uncle at Greenport, L. I., while a boy, and while attending Sunday-school there his attention was directed to the ministry. At different times he taught in Princeton College, Wellesley College, Boston University, Boston Conservatory of Music and School of Oratory, Wheaton Seminary, and several other institutions. He was also asked to be President of five or six different institutions, among them Princeton and Union Colleges. He was one of the best known clergymen in the United States. He had a wide reputation for Biblical scholarship and eloquence in the pulpit. His sermons were noted for clearness and precision of expression. His mind was naturally cheerful, his views liberal, and his earnest, sincere and manly characteristics won for him universal esteem. At the time of his death he was one of the nominees for the Professorship of Hellenistic Greek and New Testament Exegesis in our Theological Seminary. He was recognized as one of the most eminent scholars of the day. He had a richly furnished mind, an attractive personality, a warm and consecrated heart, and in all his pastorates he won and held admiration and affection. He is credited with having rescued Princeton College after the Civil War. The South had contributed largely to the moral and financial support of that institution. With the wrecked fortunes of Southern families, the college was in jeopardy. Mr. Duryea had gained a great reputation by his management of the United States Christian Commission, and now in this crisis offered his services, and in a very short time secured more funds than necessary for keeping open the doors of the college. It was then that he might have been its President, had he not preferred to work as a pastor. It was through his arduous work in Omaha that he ruined his health. Not well when he went there, he found some relief. But hard times came on and he worked with all his strength for the poor. His church was opened

to them for house purposes. He organized relief wagons, investigating committees of Knights of Labor, himself visiting the families in want. He gave particular attention and aid to the large mass of laboring people known as Killies' Army, which at that time swept through Omaha. He made addresses to them and escorted them to railroad depots to quiet the excitement which followed their work. He contracted nervous prostration, and came East for medical treatment. Recuperating for a time at Yonkers, although still pleading ill health, he accepted the call to the First Church of Williamsburgh, which was urgently pressed upon him. He had been in Boston for several weeks previous to his death, on account of his physical condition, which, however, was not considered precarious. Serious apprehensions were not awakened until the morning of his departure. Relatives were quickly summoned, whom he greeted with a smile and grasp of the hand, and then quietly and swiftly fell asleep. He had sent in his resignation to the Williamsburgh Church, and a meeting had already been called for its consideration. See "Mints. Gen. Syn.," 1898, 247; also "Colleg. Ch. Year-Book," 1900, p. 151.

PUBLICATIONS: "Presbyterian Hymnal," 1874. "The Psalter for Use in Worship," 1886. "Vesper Services," 1887. Oration before Alumni of Princeton in Commemoration of the Graduates who served in the Union Army. Address before the Cabinet, Senate, House of Representatives, and Officers of the Army and Navy of the U. S. "Sermons and Addresses."

DURYEE, ABRAM, b. at Millstone, N. J., Aug. 4, 1867; R.C. 89-91, N.B.S. 94, l. Cl. N.B.; Cherry Hill, N. J., 1894——

Duryee, Isaac G., b. in Schenectady, 1810; U.C. 38, A.S. 41, l. South Assoc. Litchfield, Ct., 42; Fallsburgh, 42-51, Glenham, 51-2, Schenectady, 2d, 52-8, S.S. Port Jackson, 59-62, Chaplain 31st Reg. N. Y. V. at Hilton Head, S. C., 62-66, d.

He overcame great obstacles in his youth, and secured for himself an education. He commenced with English grammar at the age of twenty-two. He was pre-eminently a man of warm heart, and of great purity of purpose. He was a great friend of the colored race, succeeding, by his personal efforts during his college course, in securing for them the erection of a comfortable chapel in Schenectady. He was an Abolitionist, and not afraid to speak when it was yet unpopular to advocate the rights of a common humanity for all. He pleaded most eloquently, in the Synod of 1855, against the admission of the North Carolina Classis (from the German Church), because the members of its churches were slaveholders. His labors in the ministry were richly blessed. When the Rebellion broke out he offered his services, but his devotion to duty proved too great for his physical constitution. While on a furlough, visiting his home, he died. Of his spirited, sympathetic, and most Christian labors in the camp, in the hospital, and among the wounded and dying, all who knew them spoke in high praise.

PUBLICATIONS: "Ebenezer": A Sermon at the Reopening of R.D.C., Fallsburgh, 1849.

Duryee, John, b. 1760, (?) studied theol. under Livingston, lic. by Gen. Meeting of Ministers and Elders, 1784; Raritan and Bedminster, 1786-98, Bedminster, 1798-1800, Pottersdam, 1800-1, Fairfield, 1801-17, d. 1836. (?) Elected a trustee of Q.C. 1786.

Duryee, Joseph Rankin, b. Newark, N. J., Nov. 22, 1853; R.C. 74, N.B.S. 79; lic. by Cl. Newark; ord. by same, June 23, 79; employed in gathering and organizing a R.D.C. on the ground formerly occupied by the Chapel of Collegiate Ch., 7th av. and 54th st., 1879-85; pastor of said church—"Grace Refd. Ch.," N. Y. C., 1885—— D.D. by.....

See "Collegiate Ch. Year-Book," 1881, 67; 1886, 60.

Duryee, Philip H., b. at New Utrecht, 1774; C.C. 1795, studied theol. under Livingston, l. Cl. N. Y., 1798; Miss. in the West, 1798-1802, Saratoga and Easton, 1802-28, English Neighborhood, 29-48, d. 1850. Elected a trustee of Q.C. 1840. D.D. by R.C. 1834.

In his first settlement he had taken great pleasure and labored diligently in rearing new churches, while fostering the interests of his principal charge. He was possessed of a kind spirit and gentleness of manner, and sought and followed the things which make for peace. He was well adapted to labor at English Neighborhood after the troubles occasioned by the secession there, gaining many friends.—See "Taylor's Annals." "Biog. Dict. N. J.," 462.

Duryee, William Rankin, b. in Newark, N. J., April 10, 1838; R.C. 56, N.B.S. 61, lic. by Cl. of Bergen; ord. by Cl. Bergen, 62; Chaplain, 62-3, East Williamsburgh, 63-4, Jersey City (Lafayette Ch.), 64-91; Prof. of Ethics, Evidences of Christianity and the English Bible in Rutgers College, 91-1897. d. Jan. 20. D.D. by R.C. 1876. Elected trustee of R.C. 1877. Pres. of Gen. Synod, 1883.

He began the study of law in the office of Frederick T. Frelinghuysen, but within a year decided upon the ministry. At the end of the junior year in the seminary he spent a year and a half in traveling in Europe, Egypt, and Palestine. He served in the war as chaplain of the First Kentucky Infantry, which position he was compelled to resign on account of an attack of camp-fever. He was possessed of a rare combination of gifts, with tastes broad, cultivated, and refined. He was an accomplished scholar, a ready, forcible, and witty speaker. His speeches at the annual dinners of the Holland and St. Nicholas societies, in both of which he held membership, ranked among the best. He was interested in civil reform; and in the racetrack campaign in New Jersey, a few years ago, he did efficient work, and spoke at some of the largest gatherings in the State. His preaching was most acceptable, and his long pastorate at Jersey City most fruitful. Faithful in public and private ministrations, he completely won the hearts of his people. Every interest of the denomination, its doctrines, its ministers, its institutions and boards, its social assemblies, all shared in his love and devotion. He served all with rare tact, wisdom, and good feeling. With a clear and active intellect, sound judgment; reading and learning, wide, discriminating and enriching, a vigorous imagination and poetic sensibility, quick wit, subtle and refined humor, in close alliance with

the tenderest pathos; there was great power in his personality. In the college he was thoroughly in touch with the students. Each recognized in him a fellow and a friend. Quickening their aspirations, sympathizing and counseling, he drew them to him, and lifted them up in thought and purpose. The faculty treasured his sage advice and accurate judgment. His devotion to his work was very marked. Leaving the class room one day his students helped him down the steps to his carriage, and the last hour of his work in the college was closed. A month before his death he stood in the college pulpit, feeble but erect, and with indications that the end was near, preached for the last time.

The memory of his first wife is embalmed in the Charlotte W. Duryee School for Women, in connection with the Amoy Mission. To this mission his daughter, Lilly N. Duryee, went as a missionary in 1894. "Mints. Gen. Syn.," 1897, 766. "Biog. Notices of Grads. R.C.," 1897-5.

PUBLICATIONS: "Sentinels for the Soul": Premium Tract for Soldiers. Tract Society, 1862. 8 pp. "Religious Poems," in "Christian Intelligencer" and "N. Y. Observer," from 1863-73. "Popular College Mistakes." An Address before the Philoclean Society of Rutgers College, June 19, 1866. "Christian Intelligencer," July, 1866. "Songs of the Hearth and Home." Prize Song, published July, 1869, and included in Bryant's "Library of Poetry and Song." Articles on "Hebrew Redeemer," "Duty of Church to Baptized Children," and various subjects, 1862-1876. In "Christian Intelligencer," "N. Y. Observer," and other papers. "Historical Sketch of Communipaw." In a pamphlet containing addresses, etc., July 4, 1876. "Our Mission Work Abroad": Discourse 19. in "Centennial Discourses of Reformed Church," 1876. Address at Funeral of Rev. Dr. B. C. Taylor, 1881. "Review of the Success of the Republic of Liberia," 1882. "Religious Lyrics": A Vol. of Poems, 1887. Paper on "The English Bible": Read before The Intercollegiate Association of the Middle States at Cornell University. His pen was chiefly employed on subjects of the day, review of books, church and religious topics. A number of addresses of his have been published.

DUSINBERRE, THOS. SPROULL, b. at Warwick, N. Y., Oct. 18, 1835; R.C. 61, N.B.S. 64, l. Cl. Paramus (supplied Amity, Presb., in fall of 64, taught the classics, 65-6, Miss. at Park Chapel, Albany, Apr.-Oct., 66); Prattsville, 66-70, Linlithgow, 70-89. West New Hempstead, 89-1898, w. c.

Dutcher, Jacob C., b. Oct. 8, 1820; R.C. 43, N.B.S. 46, l. Cl. N.B.; Owasco, 46-50, Bergen Neck, 50-54, Bergen Point, 54-57, Coxsackie, 1st, 57-58, Seventh Av., N. Y. C., 58-59, Sixth Av., N. Y., Union Ch., 59-63, Market St., N. Y., 63-66 (S.S., Somers, Ct., Cong., 67-8), Bound Brook, 68-79, U. S. Consul at Port Hope, Canada, 80-87, w. c. Died Nov. 27, 1888.

He was an effective writer and speaker, a good pastor, and a man of large and noble heart.

See "Mints. Gen. Syn.," 1889. 915. "Biog. Notices of Grads. R.C.," 1889, 18.

PUBLICATIONS: "Requisites of Nat. Greatness," 1843. "Washington": An Oration at Niblo's Theatre, 1872, before Order of United Americans. This address had a very large circulation. "Our Fallen Heroes." "America: Her Danger and Her Safety," 1875. "The Prodigal Son," pp. 125, 1870. "The Old Home by the River," pp. 230, 1874; two editions. "Frank Lyttleton; or, Winning His Way," pp. 320. "Sketch of Capt. Demming," written by request of Legislature N. Y., and pub. by them; pp. 80, 1864.

Dutton, Charles S. H.C. 1881, N.B.S. 84, Macon and S. Macon, 84-7, S.S. at Raritan, Ill., 87-8, w. c. 88-1897.

DWIGHT, MAURICE W., b. at Kempsville, Va., May 4, 1796; C.C. 1816, N.B.S. 21, l. Cl. N.B.; Waterford, N. Y., 22-6, New Hackensack, 26-33, Brooklyn, 1st, 33-55; died 1859. D.D. by R.C. 1845.

He was a son of Dr. Maurice W. Dwight of Kempsville, Va., nephew of the late President Dwight of New Haven, and a great-grandson of President Edwards. As a man, in person, and in the neatness of his dress, he attracted notice. His manners and address commended him to the confidence and affection of those with whom he mingled. His conversational powers were of a high order, but blended with modesty. He could listen as well as talk. As a Christian, he was circumspect, cheerful and fruitful. He believed that Christianity alone laid in the soul the foundation of true and enduring happiness. As a minister, he appreciated the dignity and responsibility of his position. His pulpit preparations were made with great care. He brought "beaten oil" into the sanctuary. With a command of language and a fluency of speech which few possess, he yet seldom appeared in the pulpit without a written sermon. His writing was characterized by clearness, elegance, force of diction and logical connection. He was earnest in his delivery, as one "standing between the living and the dead." He was more than a mere theologian. He had, indeed, studied the "System," but he went beyond its limits into the fields of literature and science, and culled their choicest flowers to illustrate and adorn the truths of the Gospel. As a pastor, he was rarely well qualified. He was seldom absent from a meeting of the Classis. He displayed a sound and discriminating judgment in the discussions, and was always heard with deference and respect.

PUBLICATIONS: "Duties and Responsibilities of Christian Young Men," 1837. "Guilt and Danger of Reading Infidel Works," in "Nat. Preacher," 1838. "On Death of President Taylor," 1850. "Bearing False Witness," in "Pulpit Repertory," 1849. "On Death of Gen. Jer. Johnson," 1853.

Dyer, David, Fultonville, 1841-3.

Dyer, Francis, from Cong. Assoc. Maine, 1857, w. c. 1857-61.

Dyer, Samuel, Westerlo, 1856-62, Presbyt.

DYKE, CHALMERS PETER, R.C. 1892, N.B.S. 95; Germantown, N. Y., 95-1900, Herkimer, 1900——

Dyke, Jacob, b. Dokkum, Vriesland, Neths.: H.C. 83, N.B.S. 86, l. Presby. of Lyons, N. Y., Sodus, N. Y. (Presb.), 86-93, South Bend, Ind., 99-1901 (Pennington, Ind. (Presbyt.), 1901——)

Publications: Articles, Addresses, Sermons, Hymns, and Poems in magazines and papers, secular and religious.

Dykema, Klaas J., b. Prov. Groningen, Neths., Feb. 14, 1866; H.C. 94, N.B.S. 97, l. Cl. Wisconsin; Westfield, N. Dakota, 1897——

Dykhuizen, Harm, H.C. 1895, W.S. 98, Le Mars, Ia., 1898——

Dykstra, B. D., W.S. 1900, S.S. Bethlehem, Ia., 1900——

Dykstra, Lawrence, b. in Netherlands, Aug. 13, 1851; H.C. 75, H.S. and N.B.S. 78, lic. Cl. Grand River; Fulton, Ill., 78-82, Cleveland, O., 82-3, N. Orange, Ia., 83-6, Albany (Holl.), 86-8, Bethlehem, 1st, 88-91, Chicago (Englewood), 93-8, Pella, 2d Jan., 98-1901, Rochester, N. Y., 1901——

Took a post-graduate course of three years in Chicago University. Thesis—The Synod of Dort.

Dysart, Jos. P., b. N. Y., 1841; U.C. 1865, United Presbyt. Sem. 1868, lic. U. Presbyt. Delaware, N. Y., Ap., 1867 (Harrisville, O., 1870-1, Albany, Sprague Ch., 1871-3); Glen, 1874-79.

Dyslin, John Henry, St. Johnsonville, 1790-1815, also S.S. at Manheim.

He was "a Swiss, a good character, and a man of learning."—"Doc. Hist.," iii, 674, 686.

Eal, see Oehl; also written Ehle.

Easton, Thomas Chalmers, b. in Jedburgh, Royburghshire, Scotland, Nov. 12, 1836; West Collegiate, Edinburgh, 58, Edinburgh Divinity Hall (U.P.Ch.), accident prevented graduation; lic. by Hartford Cent. Assoc., Ct., 63 (South Glastonbury, Ct. (Cong.), 63-8, traveled in Europe; Belvidere, Ill. (Presb.), 72-80); New Brunswick, 1st, 80-6, Newark, 1st, 86-9, San Francisco, Calvary, Presb. 89-93, Washington, D. C., Eastern Presb., 1893—— D.D. by Lake Forest Univ., 1881.

Publications: Address of Welcome at Centennial of N.B.S., 1884. Address at 175th Anniv. of Ch. of Six-Mile Run. Sermons.

Ebaugh, John S., b. York, Pa., Ap. 19, 1795: studied under Helffenstein; ord. by Syn. Ger. Ch., 1818; Miss. in N. Carolina, 18-19; Carlisle, Pa., 19-34; joined Free Synod, 1831; Agent Am. Bible Soc., 35; united with R.D.C., N. Y. C., 1838; laboring with portions of the old German Ch., 1838-44; pastor of said ch., 1844-51 (His name continues as pastor of a German ch., variously or nowhere located, from 1851-61). Died Nov. 2, 1874.

The circumstances connected with Mr. Ebaugh's settlement in N. Y. C. were peculiar and unfortunate. A German ch. had been founded in 1758 by Lutherans and Reformed. In 1764 they had joined the Dutch body, but there was always more or less of friction between the two elements in the church. From 1805 onward the church had been half independent. In 1822 they left their original site in Nassau street and moved to Forsyth street. In 1823 they notified Classis that they intended to withdraw from R.D.C. A majority, however, was against this action, yet in 1825 the church had actually withdrawn, and joined the German Reformed Church.

But in 1838 there came an application from a portion of that church asking the Classis of New York of R.D.C. to take them again under its care and supply their pulpit. Mr. Ebaugh had recently joined the R.D.C., and the Classis now appointed him stated supply to this ancient German church, 1838-9. The division, however, was not healed. The other party held aloof, having their own services, and the two ultimately went into a lawsuit, as to the ownership of the church property. In 1844 the Chancellor decided in favor of the party adhering to the Dutch Classis. It was now that Ebaugh became pastor. But in 1846 the Court of Errors reversed the decision of the Chancellor and gave the other party the property, with all the books and the seal of the corporation.

Ebaugh and his adherents being thus ousted were obliged to hold services wherever they could find a place. In 1847 he bought a certain property on Seventeenth street and collected about $3,664 in behalf of his enterprise; but in 1850 he had again sold this property. The Consistory, meanwhile, had allowed him $2,091 for his salary, while trying to save their church organization, and secure a home. He also continued to make his annual reports to Classis, and the Classis received them. He still based the strength of his adherents upon the old lists prepared for the court (1844-6); yet evidently their numbers, under the circumstances, would be melting away. He also answered all the constitutional questions each year in the affirmative. But in 1850 the German elder in Classis answered these questions in the negative. A committee of investigation was appointed, and in October, 1851, Dr. Chambers moved that this German church be disbanded. This led to a hot discussion, and the motion was lost; but a committee was appointed consisting of Drs. Gordon, Chambers, and Elder John Westervelt to make a thorough investigation into the status of the church and the whole business. They reported that Ebaugh would not obey their citations, and that in his reports to Classis he had misrepresented the status of his church. They, therefore, suggested that he be tried by Classis on these charges. The next day the committee and the members of the Classis who had voted with them, probably the whole Classis, found themselves sued for libel in the Supreme Court, damages being placed at $5,000. His trial, however, went on, and Mr. Ebaugh was suspended from the ministry on Feb. 16, 1852.

In the meantime, in 1851, Ebaugh had published an elaborate pamphlet styled "A Vindication and Defence of the German Reformed Church in New York City, and Its Pastors," with an appendix of 30 pages. He now appealed his case to the Particular Synod, and published a second pamphlet largely for the benefit of this Synod. But the Particular Synod sustained the action of the Classis. He then appealed the whole matter to the General Synod (see "Minutes," 1852, pp. 262-5), and that Synod reversed the action of the lower courts. This was hard on the Classis of New York. The Synod, later in the session, passed a resolution expressing its disapprobation of Ebaugh's pamphlet, and the manner of its circulation in Synod.

But in the fall session of Classis, October, 1852, Dr. Gordon entered a complaint against Mr. Ebaugh for malicious prosecution of him while he

was acting as a committee of Classis. Ebaugh put in a protest against the present proceedings of the Classis, for which the Classis immediately censured him, and demanded that he put in an answer to Dr. Gordon's complaint. He demanded time, and the Classis adjourned to Nov. 6, 1852. Ebaugh then plead "not guilty," for the following reasons: The General Synod had decided them in error in suspending him, and had restored him to his old standing; and it was incompetent now for the sixteen members of the Classis, who had before illegally suspended him, to sit in judgment again upon him, in matters connected with the same business. He asked that the other members of the Classis should try him, or the matter should be transferred to the South Classis of New York. The Particular Synod was to meet shortly, and they could transfer his church and himself to that Classis. He requested them not to force action, therefore, precipitously. In the meantime, he issued a third pamphlet upon this business. The trial was postponed.

Meantime, the German delegate to the Particular Synod had been instructed by this German Consistory, both on April 18 and Oct. 3, 1852, to seek transfer for their church and minister to the South Classis, as soon as Mr. Ebaugh procured his dismission to that Classis. The Particular Synod granted this request on that condition. At the trial, continued on Dec. 13, 1852, much objection was made to what was called irrelevant testimony; but the Classis finally sustained the complaint of Dr. Gordon, and Ebaugh was again suspended. Appeals were again taken, and this time the General Synod sustained the Classis ("Minutes of Gen. Syn.," 1853, 355-7). Many minor points have been omitted.

It appeared, during the trial, or it was asserted, that Ebaugh had been trying to keep up the continuity of his church in the hope of a favorable decision against the Collegiate Church, which had been sued by other parties, who claimed that its funds belonged to all the Dutch churches of the city. (See "Mints. Gen. Syn.," 1853, 355.) It also appeared, incidentally from Ebaugh's pamphlets that the old German church, so far as it belonged to the R.D.C., was terminated, civilly at least, by the Court of Errors in 1846, and that Ebaugh and his Consistory had gotten out a new certificate of incorporation on Sept. 23, 1847, not of renewal, but of origination. The Classis had not been informed of this circumstance, but upon learning of it it declared the old organization defunct. But it was questioned whether the action of the court killed the ecclesiastical organization. Suffice it to say that Ebaugh was ultimately restored, and he and his church, as the 4th German Church, appears on the "Minutes of Synod" in South Classis of New York in 1856. The writer well remembers him as a regular attendant at the earlier meetings of the Fulton street prayer meeting in 1857-8.

See Ebaugh's three pamphlets, 1851, 1852. Also "A True Report of the Last Trial of Ebaugh, Dec., 1852, with an Account of Matters Leading Thereto; by a Member of Classis." (This is known to have been Dr. W. R. Gordon.) Also "Consistory of the Ger. Refd. Ch. in N. Y. C. Appellants to the Particular Synod of N. Y. vs. the Classis of N. Y.," 1852, pp. 32. This contains many important Documents: Acts of the German Con-

sistory, in seeking to be transferred to the South Classis of New York. For origin of this church, 1758, see "Mints. Ch. N. Y.," 1758. Page 273. Eng. Transl. There is also a brief sketch of this church, but not very accurate, in "Ch. Int.," Feb. 23, 1893. See also "Dedication Souvenir of Ger. Refd. Ch., 68th st., N.Y.C.," 1898. "Mints. of Classis of New York." "Dubb's Manual, Ger. R.C.," 390.

PUBLICATIONS: "A Newly-Opened Treasury of Heavenly Incense; or, Christian's Companion": Containing Instructions and Devotional Exercises. Translated and compiled chiefly from the work of Rev. John Zollikoffer, of Herisan, in Europe. To which are prefixed "Sermons by Dr. J. M. Mason and Dr. Alex. McClelland," 8vo. pp. 612. New York: 1839. An Article on "Millenarianism," in Rupp's "Hist. of the Religious Denominations," 1844. Pp. 511-519. "A Vindication and Defence of the Ger. Ch. and Its Pastor," 1851; and two other similar pamphlets, 1851, 1852.

Eckel, Henry, b. at Bridgeton, N. J., 1823; U.Pa. 46, N.B.S. 49, l. Cl. Philadelphia; Sharon, 49-50, Rosendale, 50-53, Moresville, 53-4, Kiskatom, 1854-55, d. See "Manual" of 1879.

Eddy, Zechariah, b. Stockbridge, Vt., Dec. 19, 1815; educated privately; ord. by Presbyt. of Pa. (Cumberland Presbyterian), 1835. (Miss. in Pa. and Ohio, 35-8, Springville, N. Y. (Presbyt), 38-43, Mineral Point, Wis., 44-50, Warsaw, N. Y., 50-6, Birmingham, Ct., 56-8, Northampton, Mass., 58-67), Brooklyn Heights, N. Y., 67-71, Detroit, Mich. (Cong.), 73-84, Atlanta, Ga., 84-6.

PUBLICATIONS: "Immanuel; or, The Life of Christ," 1868. Editor of "The Hymns of the Church, R.C.A.," 1869. Editor, with Drs. Schaffs and R. D. Hitchcock, of "Hymns and Songs of Praise," 1874. Editor, with Drs. R. D. Hitchcock and L. W. Mudge, of "Carmina Sanctorum." Also many sermons.

Edgar, Cor. Henry, b. at Rahway, N. J., Ap. 11, 1811; C.N.J. 31, l. Presb. Elizabeth; Rector of Grammar School, N.Y.U., 38-45 (Bridge Hampton, L. I., Presb., 45-53), Easton, Pa., 53-82. Died 1884, Dec. 23.

He was no compromiser, either in theology or politics. He was an earnest and forcible writer and speaker. He was one of the clearest thinkers and logicians, but not an orator in the usual sense of the word. His pulpit efforts were, however, sought after by the press, and thus he became an educator in other spheres than his own city. His original investigations and expositions of Scripture were equaled by few ministers of his day. His preaching was expository and doctrinal, and thoughtful minds listened to it with unabated attention.

He was one of the advance guard of that small body of brave ministers who combated the evils of slavery previous to the Rebellion. When other pulpits in his town, and, indeed, throughout the land, were silent upon this all-absorbing topic, Dr. Edgar stood as a watchman upon a high tower. He noted the signs of the times and proclaimed the duty of the Christian church to disavow so foul a crime. He was the one minister in Easton who boldly announced the truth as he understood it, without fear or hesitation.

PUBLICATIONS: "Desire of all Nations." Article in "Evangelical Quarterly," 1860. "Earthquakes Instrumentalities of God." "Thanksgiving," 1860. "Jonah's Experience." Article in "Evangelical Quarterly," 1861. Oration on the "Occasion of Raising the Flag over the Jewish Synagogue," 1861. "Germs and Growth." "Thanksgiving," 1861. "The Curse of Canaan Rightly Interpreted": Three Lectures, 1862. "God's Help": A Thanksgiving Discourse, 1864. "The Significance of the Assassination of President Lincoln." "The Nation's Loss and Gain." "The Majesty of Law." "Josiah and Lincoln the Great Reformers": Four Discourses occasioned by the death of the President, and published by request of citizens of Easton of all parties, 1865. "Memorial of Russell S. Chidsey," one of the founders of the American Reformed Church of Easton, 1865. "An Exposition of the Last Nine Wars," 1867. "The Elders that Rule Well": A Sermon before the Classis of Raritan, 1868. "The Highest Name": A Sermon on the Occasion of the Ordination of Rev. Henry Stout, Missionary to Japan. "Christian Intelligencer," 1864. Oration on the "Occasion of Decorating the Graves of Soldiers Fallen in the War to Put Down the Rebellion," 1869. Another Oration on Decoration Day, 1872. "The Temple of the Lord": A Sermon on the Occasion of Dedicating the new American Reformed Church, Easton, 1872. "Motives to Study": A Lecture to the School Institute of Northampton County, Penn., 1872. "Christianity Our Nation's Wisest Policy." Thanksgiving, 1872. "The Miracle in Cana no Authority for the Use of Wine as a Beverage," 1874. "Thoroughly Furnished." In "Centennial Discourses," 1876. Articles in local papers touching the interests of education: Letters from Sharon Springs and from Richfield Springs: Newspaper reports of Sermons of Addresses on various topics and at different times.

Edmondson, Jas., lic. Cl. Montgomery, 1868; Cicero, 1879-81, Mohawk, 1881-86. Ph.D. by R.C. 1882.

Edwards, Thomas, b. 1768 in Wales; ord. 1798; S.S. Mamakating, 1831-34, Coeymans, 1834. Died Ap. 16, 1838.

Eells, James, b. Westmoreland, N. Y., Aug. 27, 1822; Ham. Coll. 44, Aub. Sem. 51 (Penn. Yan, N. Y. (Presb.) 51-4, Cleveland, O., 2d, 55-9), Brooklyn Heights, N. Y., 59-67, San Francisco, Cal., 67-70, Cleveland, O., 70-4, Oakland, Cal., 74-9, Prof. of Pract. Theology and Apologetics in San Francisco Theolog. Sem., 77-9, Prof. of Pract. Theol. and Church Polity in Lane Theol. Sem., Cincinnati, O., 79-1886, d. March 9. D.D. by U.N.Y. 1861. LL.D. by Marietta Univ., 1881. Moderator of Gen. Assembly, 1877.

Dr. Eells while pastor of the church in Oakland was for two years or more Professor of Practical Theology in the San Francisco Theological Seminary. In 1884 he was again elected to a professorship in the same institution. He held the matter under advisement for a long time. Considerations of health made him hesitate; he had already premonitions of the disease which was to end his life. But he employed his vacation visit here in raising money to endow a professorship in that institution. His efforts were attended with remarkable success. In one of the driest and hardest

years ever known, he received many thousand dollars, and in another vacation would have completed the endowment. Soon after his last visit to the Pacific coast he consulted medical men as to his prospects of life with a view of determining whether he could safely accept the professorship in the seminary in that city with the additional work which would be incident of the new position. He was warned that the strain of hard work would not do, while there was no immediate danger if only quiet and moderate labor was performed. It was this advice which moved him to decline the offered professorship in San Francisco. But he expected to work for the seminary, and if his health permitted to devote some time to the work of instruction. Dr. Eells was always a hard-working man. He was never idle. While holding his professorship in Lane Seminary he officiated as pastor of one of the largest Presbyterian Churches in that city, filling the pulpit regularly until a permanent pastor was obtained.

The life of Dr. Eells was symmetrical and rounded up to a completeness which is rare in these last days. He was an able preacher, a wise and faithful teacher, a Christian scholar and gentleman everywhere. He was a many-sided man. He could do many things well. Besides his religious offices, which were always well-filled, he was wise in secular matters. His brother is an eminent banker and financier, and Dr. Eells had the same talent in kind which he consecrated to the advancement of his church. He knew how to approach men of the world; they had confidence in him, and often took pleasure in helping his work along with liberal subscriptions, for the liking they had of the man. His life was gentle, patient, full of work and crowned with eminent success. He fell with the harness on. He could not have chosen a better way. The memory of the eminent Christian scholar, teacher, and divine will long be held in tender and grateful remembrance on the Pacific coast.

PUBLICATIONS: "Memorial of Samuel Eells," 1872. Sermons. Sermon on "Death of Pres. Lincoln," in "Voices of Pulpit," 1865.

Eggleston, Ambrose. Fallsburg, 1836-37, Breakabin, 1843-45.

Ehle, see Oehl.

Elliker, Solomon. Ebenezer, Oregon, Ill., 1887-96, w. c. 96-98.

ELLIOTT, JOHN H., b. Ontario, Canada, Mar. 4, 1853; Brampton Academy; special course in Cong. Sem., Chicago (ord. by Cong. Council, Chicago, May 19, 1894; laboring as an Evangelist, 94-6, Rochester, Central Presb., 96-8); N. Y. C., 34th st., 1898——

PUBLICATIONS: "Notes and Suggestions for Bible Reading," 1889. "The Worker's Weapon," 1894. "Personal Worker's Helper," etc.

ELLSWORTH, JOHN S., b. Windham, Pa.; Lafayette Coll.; U.S. 83, lic. by Cong. (in Cong. chs.: Le Rayville, Pa.; Newark Valley, N. Y.; Presb., Amenia and Millerton, N. Y.); Clifton, N. J., 1900——

Elmendorf, Anthony, b. in Ulster Co., N. Y., 1813; R.C. 36, N.B.S. 39, l. Cl. N.B.; Hurley, 40-43, Hyde Park, 43-8, East Brooklyn (Bedford), 48-51, North Brooklyn, 51-66, d. D.D. by R.C. 1860.

Possessed of quick intelligence, an ardent temperament, and a desire for excellence, he made rapid progress in his several branches of study while a student. He was the principal instrument of organizing the North Church of Brooklyn, in 1851. He met with many difficulties which called forth qualities truly heroic. But he lived to see the entire success of the enterprise. Declining health at last compelled him reluctantly to resign. He prepared his sermons with the greatest possible care, writing them out accurately, and delivering them with unction. He studied to make his ministry profitable to the young. He accomplished a vast deal through sheer force of will, aided by grace divine. He was never robust, for many years half an invalid, with a delicate physical organization, keeping his mental energies constantly overstrained; yet he kept up, and worked on with cheerful courage, as long as strength endured.

PUBLICATIONS: "The Excess of Future Glory Over Present Suffering," "National Preacher," 1854. Valedictory Sermon, preached in the North R.D.C., Brooklyn, 1865. Article in "Sprague's Annals" on Rev. H. G. Livingston.

ELMENDORF, JOACHIM, b. at Rochester, Ulster Co., N. Y., Mar. 26, 1827; R.C. 50, N.B.S. 53, l. Cl. Poughkeepsie; Ithaca, 53-5. Saugerties, 55-62. Syracuse, 62-5, Albany, 2d, 65-72, Poughkeepsie, 2d, 1872-86, Harlem Collegiate, N. Y. C., 1886—— D.D. by U.C. 1865. Elected Trustee of R.C. 1869. Trustee of Vassar College, 1880.

PUBLICATIONS: Discourse: "Benevolence": Preached before General Synod, 1864. "Christian Intelligencer," June, 1864. Discourse: "Commemorative of Hon. Daniel Gott," 1864. Closing Address: New York State Sabbath-school Convention. "Albany Evening Journal," June 18, 1869. Address. Semi-Centennial Anniversary of Second Reformed Church, Glenville, N. Y., 1868. In Memorial Volume. Discourse: Commemorative of Rev. Isaac N. Wyckoff, D.D., 1869. In Memoriam. Herman Ten Eyck Foster. "Christian Intelligencer," 1869. Discourses in Remembrance of Richard Varick De Witt and Alice Justina De Peyster. Published in Memorial Volume, 1872. Memorial Discourse of Rev. Sherman B. Canfield, D.D., Presbyterian Church, Syracuse, March 10, 1871. "Syracuse Journal" and "Syracuse Standard." Tribute to Mrs. Sarah Sheffield in Memorial Volume, 1864. Memorial of Barrie Sanders. "Lines and Sermon," Albany: December 20, 1871. Sermon: Inauguration of the Rev. A. B. Van Zandt, D.D., as Professor in Seminary of the Reformed Church. New Brunswick, N. J., September 24, 1872. Address: Commemorative of Amos Pilsbury, Albany: July 16, 1873. "Times Co." Address at Funeral of Hon. Jacob B. Jewett. Poughkeepsie: January 26, 1876. "Poughkeepsie News." "Some Practical Thoughts on Singing with the Spirit and Understanding," 1889, in "Collegiate Ch. Year-Book," 1890, 99. Many articles for the press.

Elmendorf, Peter. R.C. 1845, N.B.S.; d. 1851——

Elterich, Wm. L. Bayonne, 3d (Ger.), 1875-80 (Presbyt., Allegheny, Pa., 1880——)

Eltinge, Cor. C., b. near Kingston, 1793 (brother of Wilhelmus Eltinge); Q.C. 1812, N.B.S. 16, l. Cl. N.B.; Pleasant Plains, Dutchess Co., N. Y., 16, Minisink and Mahackemack, 17-37, Mahackemack (Deerpark), 37-43, d.

He was a remarkably vigorous man, which enabled him to endure great fatigues. He was a man of blameless life, of a meek and sweet temper. He possessed native strength of mind, and a large share of prudence and discretion. He was plain and affable in his manners, regular and industrious in his habits, firm in his maintenance of truth, but averse to sectarian strife. In untiring pastoral diligence and in zeal and fervor in the pulpit in urging the claims of the Gospel he had few equals. He preached in destitute localities for twenty miles around, as opportunity permitted. He had a clear and analytical mind, and, in the discussion of exciting questions, he was always moderate, calm, and firm. There was something very remarkable—a peculiar unction—about his prayers, which made his hearers feel that he was "of God's own hand anointed."—Rev. Dr. Chs. Scott.

Eltinge, C. Du Bois (son of C. C. Eltinge); R.C. 1844, N.B.S. 48, l. Cl. Orange; Miss. to Montgomery, 48-1850, Fallsburgh, 51-2, Raritan, Ill., 56-61. w. c. His name was dropped from the roll of Classis for non-attendance and other reasons.

Eltinge, Wilhelmus, b. near Kingston, 1778; C.N.J. 1796; studied under Dirck Romeyn, lic. 1798; Paramus and Saddle River, 1799-1811, Paramus, 1811-16, Paramus and Totowa, 1st, 1816-33, Paramus, 1833-50, d. 1851. Elected a trustee of Queen's Coll. 1807. D.D. by R.C. 1839.

Called at the early age of twenty-one to the ministry, he remained for fifty-one years in a single charge, at times, however, adding to this a neighboring congregation. He was a man of great firmness and decision. It was difficult to change his opinion. He was a pointed preacher. He neither courted the favor nor feared the frowns of men. During the first three years of his ministry, he was blessed with a great revival, about three hundred being added to his churches. He was prominent in the scenes of the secession in Bergen Co., N. J., taking a firm stand against the seceders. He was a ready debater, and always active on the floor of Classis or Synod. He was very punctual in his habits. He lived almost forty years on a farm of his own, ten miles from his charge; and he would start on Saturday morning and lecture again in the evening on the way home. He often quoted to young ministers, when urging them to diligence in the Master's work: "Juniores ad labores! Seniores ad honores!"—Rev. John Manley.

PUBLICATIONS: "Letter of Religious Intelligence from Paramus, N. J." (N. Y. "Miss. Magazine," vol. 3, p. 76. See also "Manual and Record of Paramus," p. 50.) "A Peacemaker; or, an Essay on the Atonement of Jesus Christ," 1823. "A Sermon on the Inability of Man to Believe in Jesus Christ Except the Father Draw Him," 1823. (Published anonymously.) A Review and Refutation of "Short Notices and Reviews," contained in the "Monthly Evangelical Witness" of August, 1823, and January, 1824. (This magazine was edited by James R. Wilson, of Newburgh.) By a Dutchman Good and True of 1824.

Emerick, Irving P., Shokan and Shandaken, 1889-90.

Enders, Jacob Henry, b. Fort Hunter, N. Y., Nov. 19, 1834; U.C. 58, P.S. 61; ord. as an Evangelist by Presbyt. of Albany, Oct. 1, 62; S.S. at Kingsboro, N. Y., 62; Chaplain, U.S.A., 62-5; Lysander, 66-9, Chittenango, 69-80; in Europe, 78-9; assoc. pastor, Albany City Mission, 81-4, Synodical Miss. Sup. of Partic. Synod of Albany, 90-9; died 1901.

On Dec. 20, 1882, a beautiful **chapel** was dedicated at Minaville, a gift of Mr. Enders, in memory of his wife, Elizabeth Leslie Voorhees, 1843-81. The chapel is connected with the church in the rear and is complete in all its appointments. Mrs. Enders had been brought up in this church. The chapel furnishes the church with all the accommodations necessary for convenience and effective work.

Englesman, John, b. at Uithvizermeeden, Groningen, Neths., Mar. 6, 1864; H.C. 95, W.S. 98, l. Cl. Wis.; Randolph Centre, Wis., 1898——

Ennis, Howard Wilber, b. Brooklyn, N. Y., July 6, 1868; R.C. 90, U.T.S. 90-2; ord. by N. Cl. L. I. Nov. 10, 1892; Newtown, 92-4 (Washington, West. Presby. 94-7); Williamsburg, L. I., 1898——

Ennis, Jacob, b. in Essex Co., N. J., 1807; N.B.S. 35; l. Cl. Bergen; voyage to Java, June-Sept., 1836, Java, 1836-40, also preaching on Island Balee, 1838. In 1837 he made an exploration into the interior of Sumatra, barely escaping with his life. Died in Houston, Tex., Jan. 12, 1890.

He married a Miss Haines, sister of Mrs. Thos. C. Doremus, the noted friend of missions. Upon their return, in 1840, she separated from him and he was deposed. He then engaged in educational work and was elected Professor of Natural Science in the National Military College of Bristol, Pa. Afterward he became principal and proprietor of the Scientific and Classical Institute of Philadelphia, where he spent the best part of his life. He also occupied for some years the chair of Physical Sciences in the State Normal School at Shippenburg, Pa. In his career as an educator, he from the start laid great stress on the importance of the study of nature, and was indeed a bold and fearless innovator in this respect, anticipating by perhaps a quarter of a century the recognition that scientific studies have subsequently had in all the highest institutions of learning. His life was quiet, simple, but laborious. He was a member of the chief scientific bodies, both in this country and abroad, and his contributions in the shape of addresses before learned societies, pamphlets and articles in scientific periodicals were many and varied, always strikingly original, often profound and sometimes prophetic. Among these contributions, chiefly on astronomical problems, was one entitled "The Two Great Works to Be Done on Our Sidereal Systems." In this publication two questions are asked—First, Which way round does the great ring of the milky way revolve? Secondly, In which direction must we look for the center of our sidereal systems, and how far is it distant? These two questions he attempted to answer himself in an unpublished work, upon which he expended all the time and thought that he could command during the latter days of his life. He considered this the most important and certainly the most original and far-reaching of his works on astronomy, and it will no doubt be published in

due time. In his book on "The Origin of the Stars," published over twenty years ago, some of the most transcendental problems of physical astronomy were attacked and solved with a keen analysis, an abundance of facts and a wealth of illustration worthy of a master of the science. Prof. Ennis' intellectual scope and sympathies were not narrow or one-sided; he was familiar with the entire range of English and classical literature, and was an excellent linguist. His literary style was simple, direct and lucid; he had a great dislike for "big words," and always succeeded in making his ideas clear by the use of plain and untechnical language even when handling the most abstruse problems. His habits and tastes were simple, his wants few, his disposition kindly and gentle and the attitude of his mind was distinctly reverent. He was so quiet, modest and unobtrusive that but few suspected the presence of a great thinker so near at home, and fewer still knew him personally. He died in Houston, Tex., Jan. 12, 1890.—"Popular Science Monthly," May, 1890.

His journal, while in the East Indies, was published in "Christian Intelligencer" in 1839. The "Mints. of Classis of Bergen" contain the account of his deposition in 1840. See confirmation of the same in "Mints. Gen. Syn.," 1841. "Biog. Notices of Grads., R.C.," 1890, 9.

Enos, Edgar Ai. b. 1846, Ham. Coll. 74, U.S. 78, lic. Cl. Monmouth; Asbury Park, 78-9, became Episcopalian. For details see "U. Sem. Cat."

Enyard, Wm. Tillotson, b. N. Y. C. 1836; R.C. 55; N.B.S. 58; l. Cl. Bergen; Mott Haven, 58-65, Brooklyn, North, 65-73, Brighton Heights, 73-9. Died Ap. 26, 1880.

Erhardt, Fred. C., b. N. Y. C., Ap. 17, 1860; Bloomfield, N. J., 79, Theolog. School, Bloomfield, N. J., 82; lic. by Presb. of Brooklyn (Ger. Presb. Ch. Manchester, N. H., 82-5); Ger. Ch. Norfolk St., N. Y. C., 85-94, Brooklyn, New (Herkimer St.), 1894——

Erickzon, Reinhardt, b. in Groningen, Neths., about 1695-1700; matriculated at Groningen Univ. Aug. 28, 1714, for the study of Literature; ord. by Cl. of Amsterdam Sept. 4, 1725, for the churches of New Barbadoes (Hackensack), Schraalenburg and Paramus. Pastor of Hackensack, Paramus and Schraalenburgh, 1725-8, Schenectady, 1728-36, Schoharie, also, 1730-1, supplied Claverack, 1731-2, Freehold and Middletown (Neversink), 1736-64; d. 1771.

His name is apparently Swedish. In Schenectady he had many accessions to the church. On June 18, 1734, he and his Consistory petitioned for a charter for the church of Schenectady. He was the first President of the Cœtus, and maintained his relations to them almost down to his death. He was of considerable intellectual ability, highly esteemed by his ministerial associates, and influential in the counsels of the church. Toward the close of his pastorate in Monmouth County, he became a victim to the drinking customs of the day. Charges were made against him, his salary was withheld, and he was excluded from his pulpit. He continued to live in the parsonage for six years, until a successor was called, when he removed to New Brunswick and lived with a daughter, Mrs. Van Norden. He died soon after. A portrait of him is in possession of Rev. G. C. Schanck.

See "Amst. Cor.," many letters or allusions; "Minutes of Cœtus" and "Brick Church Memorial" (Marlboro'), by Rev. T. W. Wells, 1877, which contains the fullest account of him yet published.

Ettirajooloo, received by letter as a member of Classis of Arcot, 1867; Head Master at Arcot Seminary at Vellore, India, 1867-71.

Evans, Chas. A., Mooresville and Roxbury, 1849-50, Mooresville, 50-3, Clove, 53-6, South Bend, 56-7, Jefferson, 1857-8, w. c.

Evans, C. P., S.S. Wynantskill, 1881-3.

Evans, E., Jamesville, N. Y., 1836.

Evans, Wm., Miss. to Cobleskill, Breakabin and Livingstonville, 1826-.., Owasco, 39-46, w. c. 1846-8.

Faber, John Peter, N.B.S. 1899, Stuyvesant Falls, 1899——

Fagg, John Gerardus, b. Bethlehem, Wis., Feb. 21, 1860; H.C. 81; N.B.S. 85; l. Cl. Wisconsin; Lawyersville and Cobleskill, 85-87, Miss. at Amoy, China, 88-94, New Paltz, 94-95, Middle Collegiate Ch., N. Y. C., 1895——

Publications: "Forty Years in South China; or, Life of Rev. John Van Neste Talmage," 1894. "Life of St. Paul," 1891. "Æsop's Fables," 1891.

Fairchild, E. S., A.C. and C.N.J. 1856; A.S. 1859 (Morrisania, Cong., 60-1, Oyster Bay, Presbyt., 62-5), Flushing, 66-71, College Point, 71-8, editor of "The Flushing Times," 78-9, New York City, 6th Ave., 80-1886.

Farmer, S. F., Franklin Col., O., 1850, Cannonsburg Sem., Pa., 54 (United Presbyt., Williamsburgh, 56-61, N. Y. C., Presbyt., 28th St., 61-8); Brooklyn, East, 68-1870; Presbyterian.

Farr, Jas. McC., b. N. Y. C., 1869, C. N. J. 90; P.S. 91; assist. pastor, 48th St., N. Y. C., 1896.

Farrar, Jas. McNall, b. Candor, Pa., June 16, 1853; Westminster Coll. 75; P.S. 78; ord. U.P. Presbyt. of Wheeling, W. Va., Dec. 10, 78 (Harrisville, O., 78-84, Philadelphia, 4th, Pa., 84-90, both, Presbyt.); Brooklyn, 1st, 1890. D.D. by W.C.T. 1891.

Faulkner Wm. E., Wyckoff, 88-91.

Fehrman, Jacob, b. Jan. 29, 1838, in N. Y. C.; N.B.S. 62; lic. N. Cl. L.I.; colleague with Dr. J. B. Hardenbergh in Gouverneur St. Mission for a few months; Richmond, S. I., 62-6, Fordham, 66-9 (East Lake George, Union Evang. Ch., 70-2), High Bridge, 1872-4; d. Mar. 1. See "Manual" of 1879.

Fiecke, Julius, Jersey City, 1st, Ger. 1893-5.

Feltch, Jos. H., 1867.

Fenner, Jas., 1864-7.

Ferris, Isaac, b. in N. Y. C., Oct. 9, 1798; C.C. 1816, N.B.S. 1820, l. Cl. N.B.; Miss. at Manheim, Oppenheim, Danube, Osquak and Herkimer, Sept.-Dec. 20; New Brunswick, 21-4, Albany, 2d, 24-36, Market St., N. Y. C., 36-53; Chancellor of N. Y. University, and Prof. Moral Phil.

and Evid. Rev. Religion, 52-70, Chancellor, Emeritus, 1870-3; d. June 16. Elected a trustee of Q.C. 1822. D.D. by U.C. 1833. LL.D. by C.C. 1853.

His preliminary and collegiate education were secured only by dint of his strong will, and with his devoted mother's assiduous aid. When a lad, he exchanged a pair of skates, which he had bought with money that he had earned, for a Latin Grammar; and while aiding his father, who was a quartermaster in the last war with Great Britain, he studied this book at every opportunity, until at length he was placed under the care of the celebrated blind classical teacher, Professor Neilson, who prepared him for college. Such persistent struggles speedily brought their rewards. Resisting strong inducements to enter upon secular and lucrative professional life, he gave himself to the work of the ministry. In 1852 he was chosen Chancellor of the University of the City of New York, an office which had been vacated nearly two years before by the removal of the Hon. Theodore Frelinghuysen to the Presidency of Rutgers College, and which demanded the highest courage and executive ability to cope with its immediate difficulties. Seventeen years and a half of services followed, which resulted in the extinction of a crushing debt of nearly one hundred thousand dollars, the endowment of four professorships by contributions of nearly one hundred and twenty thousand dollars more, and in the addition of several new departments to the course of instruction. At the age of seventy-two, the Chancellor retired from active labors with the title of Emeritus and the honors of a successful administration. The remaining period of his life was largely devoted to useful services in various charitable and educational institutions and in the Boards of our own church.

His majestic presence, his broad and well-balanced mind, his fine endowments, his kindly nature, his benevolent spirit, his successful ministries of every kind are fresh in the memories of thousands. He possessed great sagacity, a large stock of roundabout common sense, administrative powers that were seldom equaled, and a combination of practical qualities which made him wise in counsel, bold in action, progressive and yet conservative, and intensely earnest in following the dictates of his convictions and in pursuing his plans for accomplishing great things in the kingdom of Christ. In the Boards and Synods of the church, in the Sunday-school and Bible Societies, in the Rutgers Female Institute and in the University, he had full scope for the development of his peculiar executive skill. As a preacher, he was pre-eminently scriptural, practical, clear, discriminating, earnest, direct, and wise. His pastoral qualifications were of the most effective kind. Personally, he possessed a magnetism which reached the whole circle of his associations, and made him the best of friends and a center of great influence.

Intensely attached to his own church, his comprehensive charity enlisted him most heartily in all the great movements of the kingdom of God. Devoted to his own immediate pastorates, he laid himself out as well for the interests of the entire denomination. He loved the doctrine and practice of Christian unity, and with unfaltering step followed wherever the Master led him. Nay, he was a born leader under the great Captain, and thousands

were glad to march under his gentle guidance. But, withal, he was one of the most decided of men. He could be as stern and positive as he was dignified and kind.

But the crowning virtue of Dr. Ferris was that deep-toned, personal piety which graced his speech, molded his character, beautified his life and mellowed his age. Its saintly glow was upon his radiant face; it shone in his acts, and it was glorified in his departure. No raptures, no ecstasies attended his last illness, but peace reigned, and there was a heavenly beauty upon and within him, in which he realized that apostolic benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you." Even when his mind was wandering upon all other subjects, it was bright and at home whenever Christ and his church were named. He died without a struggle, and his rest is glorious. See Duyckinck's "Cyc. Am. Lit." (ed. 1855), ii, 733.

PUBLICATIONS: "A New Year's Sermon," 1827 ("Mag. R.D.C.," i, 361). "An Appeal in Behalf of Sunday-schools." "Annual Sermon Before Am. S.S.U.," 1834. "Domestic Christian Education," 1835. "Address at the Funeral of Col. Alex. B. Thompson, U.S.A.," 1838. "Address at the Opening of Rutgers Female Institute," 1839. "Questions and Proofs for S.Ss.," 1842-7, completing the circle of evangelical doctrines in five years. "Ecclesiastical Characteristics of R.P.D.C.," 1848. "Home Made Happy." "A Sermon to Parents," 1848. "A Discourse before the A.B.C.F.M.," Sept. 12, 1848. "A Letter to the Ministers and Members of R.D.C. in Behalf of the Education of Christian Young Men for the Ministry," 1851. "Address at the Organization of the Y.M.C.A., of New York," 1853. "A Sermon on the Influence of True Affection," "National Preacher," 1857. "Report on Separate Action in Foreign Missions," made to the General Synod in 1856 and printed in 1857. (Dr. Ferris was the actual author of this paper.) A large separate edition was printed. "Address at the Opening of the Law Department of the University of New York," 1858. "Funeral Sermon Occasioned by the Death of the Rev. T. M. Strong, D.D.," 1861. "A Discourse on the Death of Rev. G. W. Bethune," 1862. "Discourse Commemorative of Rev. John C. Guldin," 1863. "National Thanksgiving," 1863. "Jubilee Memorial of American Bible Society," 1866. "Semi-Centennial of American Sunday-school Union," 1866. "Address at the 150th Anniversary of the First R.D.C. at New Brunswick," 1867. (In "Steele's Hist. Discourse.") "Inauguration at Rutgers Female College," 1867. "Address at the Centennial Anniversary of the North Dutch Church," 1869. "Speech Before the 15th Annual Convention of Sunday-school Teachers of New York State," 1870. "Address at the Laying of the Corner-stone of Madison Avenue Reformed Church," 1871. "Memorial Discourse; or, Fifty Years in the Reformed Church in America," 1871. Many Reports of the Board of Foreign Missions. Article in "Sprague's Annals," on Rev. John S. Vredenbergh. Many Union Question-Books of Am. S.S.U.

FERRIS, JOHN MASON (son of Isaac Ferris), b. Albany, N. Y., Jan. 17, 1825; N.Y.U. 43, N.B.S. 49, l. Cl. N.B.; Tarrytown, 49-51, Tarrytown, 2d, 51-4, Chicago, 2d, 54-62, Grand Rapids, 1st, 62-5, Prof. in Holland

Academy, 64-5, Sec. Bd. For. Missions, 65-83, Editor of "Christian Intelligencer," 1883—D.D. by R.C. 1867. See Moerdyk's "Hist. of Church of Grand Rapids," page 11; also "200th Anniv. of Ch. of Tarrytown," 149.

PUBLICATIONS: Numerous articles in "Chicago Press" and "Chicago Tribune" and in "Grand Rapids Eagle," 1854-64. "Reports of Board of Foreign Missions," 1865-83. "Hist. Foreign Missions" in "Manual R.C.A.," 1869, 1879. "Address at 200th Anniv. of Ch. of Tarrytown," 1897.

Ferris, Wm., b. 1818; lic. by Cl. L.I., 1869; East Williamsburg, 73-81. Died July 18, 1883.

FERWERDA, FLORIS (son-in-law of Dr. S. M. Woodbridge), H.C. 1897; N.B.S. 1900; lic. by..... Palisades, 1900——

FICKEN, HERMAN C., Bloomfield, Academy Dept.; N.B.S. 1898; l. S. Cl. L.I.; Schagticoke, 1898——

FICKEN, JOHN, Canarsie, 1893-1900, w. c.

Field, Jacob Ten Eyck, b. at Lamington, N. J., 1787; C.N.J. 18.., studied theology under Dr. Woodhull, of Monmouth (Miss. at and near Stroudsburg, Pa., 1807-10; ord. Nov. 28, 1810; Presbyt. Ch. Flemington, N. J., 1810-1813, Pompton Plains, 13-15, Pompton, 15-27, Totowa, 2d, 28-32; Presbyt. Died 1866.

PUBLICATION: Farewell Sermon at Pompton, Ap. 3, 1827. Text Mic. 6: 3.

Finch, Horace W., N.Y.U. 1846; Greenport, 1857-60, w. c. 1860-4.

Fisher, Geo. H., b. 1800; C.C., 1821, N.B.S. 25; l. Cl. N.B.; North Branch, 25-30, Fishkill, 30-5, Hudson, 36-41; also S.S. at Mt. Pleasant, 38-41, Broome St., N. Y., 41-55, Utica, 55-9, Hackensack, 2d, 64-70, emeritus. Died 1872. D.D. by R.C. 1845.

For many years he stood in the foremost rank of the distinguished ministers of the Reformed Church. He was a man of ripe scholarship, of extensive knowledge, and of more than the average pulpit power. Churches of prominence sought him as their pastor, and he filled every situation to which he was called with great satisfaction to the people to whom he ministered, and always left the fields in which he had labored greatly strengthened by large ingatherings. He took an active part in the work of the denomination, acting for six years, during his residence in New York, as the Corresponding Secretary of the Board of Domestic Missions for the Eastern Department. He was always regarded by those who were associated with him as a prudent counselor and an efficient administrator of all the trusts confided to him. His ministry in the church at Broome St., as the successor of Rev. Dr. Van Vranken, who had been called to the Theological Seminary, was an eminently prosperous one. The remembrance of his earnest and efficient preaching, of his faithful labors, of his kind, social intercourse and his devout life was long regarded as a rich inheritance by that congregation. He was especially noted for his wisdom and tenderness among the families of affliction, where he was truly a son of consolation. His manner was reserved and his appearance dignified, courteous and

affable. He was fluent as a speaker, and in his sermonizing clear, compact and forcible. As a member of church courts he was most valuable from his thorough knowledge of the constitution and his familiarity with customs and usages. In his whole life he conducted himself as an earnest and conscientious minister of the Gospel; and in his death, which was a triumph of faith, he showed himself to be a true Christian. During the last two years of his life he was disabled from all public services and active mental exertion. Living among the people to whom he had formerly ministered, he exerted a most happy influence as the ex-pastor of the church and a wise counselor of his successor. He died at Hackensack on the 23d of November, 1874, in the sixty-ninth year of his age, and the forty-seventh of his ministry.—Rev. Dr. R. H. Steele.

PUBLICATION: "Divine Providence Proved and Illustrated." "Nat. Preacher," 1848.

Fisher, Isaac M., C.C. 1817; N.B.S. 1820; l. Cl. N.B.; Bedminister, 21-38, Newburgh, 38-9; d. Elected a trustee of Q.C. 1835.

Fisher, Jas. Pinkerton, b. Londonderry, N.H., 1813, U.C. 39; U.S. 41; S.S. Glen, N. Y., 1845-6. Died 1865. For further details, see "U.S. Cat."

Fitzgerald, Thos., Minisink, 1879-81.

FLETCHER, ORVILLE THEODORE, b. Mt. Pleasant, Pa., Jan. 12, 1869; Ham. C. 92; lic. by Meth. Epis. Ch. 93; U.S. 95; lic. by Presbyt. 95 (Weehawken, Presb. 94-6); Altamont, N. Y., 1896——

FLIKKEMA, GARRET, b. Fulton, Ill.; Univ. of Nebraska, 95, N.B.S. 98; l. Cl. Wisconsin; Palmyra and Ontario, 98-9, Palmyra, 99-1902, Muscatine, 1902——

FLIPSE, MARTIN, H.C. 1890; N.B.S. 93; Albany (Hol.), 93-6, Passaic (Hol.), 1896——

FLORENCE, E. W., Owasco Outlet, 1899-1902, Currytown, 1902——

Foering, Christian Frederick, b. 1736; studied under Weyberg; lic. and ord. by the Ger. Cœtus in the spring of 1769 (Germantown, Pa., 1769-72, call dated Sept., 1771); Ger. Ref. N. Y. C., 1772-4, Hillsborough (Millstone), 1774-9; d. March 29.

A native of Hanover, he was brought to America by his widowed mother when only seven years of age. His father having died in the military service of that kingdom, his mother, to save him from the impressment which she knew to be before him, tied him to her back, and, skating across the Rhine, escaped. They secured a passage to New York and ultimately took up their abode in Philadelphia or vicinity. The lad became a schoolmaster and afterward studied the surveyor's art; but God called him to the ministry. He married Miss Margaret Miller, daughter of Sebastian Miller, a merchant of Germantown, Pa., and numerous descendants live in Philadelphia to this day. He preached in German, Dutch, or English. His teacher represented him as a man who had spirit and life, and who would take trouble to bring souls to the Lord Jesus. His congregation in New York was very loth to part with him. He was eminently devout. He was also an ardent and active patriot in the American Revolution and one of the

early trustees of Queen's College. He died of a cold, caught in escaping from a party of British sent out to capture him because of his zeal in behalf of liberty. See "Millstone Centennial," 1866, p. 47-55; "Helffenstein's Ser. at Germantown, Pa.," 1867, and "Harbaugh's Life of Schlatter," 246.

Folmsbee, Garret Jacob, R.C. 1890; N.B.S. 93; l. Cl..... Prospect Hill, N. Y. C., 1893-6.

Fonda, Jacob D., b. 1793, at Watervliet; U.C. 1815; N.B.S. 19; l. Cl. N.B.: Easton and Union Village, 20-30, Union Village, 30-5, Caughnawaga, 35-42, Linlithgo and Greenport, 42-7, Schaghticoke, 47-56; d. See "Manual" of 1879.

Fonda, Jesse, b. at Watervliet, April 27, 1786; U.C. 1806, lic. North Consociation, Hartford Co., Ct., 1808; Nassau and Schodack, 1809-13, New Brunswick, 13-17, Montgomery, 17-27; d. May 2. Elected a trustee of Queen's Col., 1814. See "Manual" of 1879. See also "Mag. R.D.C.," i, 103, ii, 96, 225-234.

Publications: "Letter of." ("Mag. R.D.C.," ii, 231-234.) "On Baptism," 12mo. "Confidence in God in a Day of Trouble; a Valedictory Discourse at New Brunswick," 1817. "Familiar Letters on the Sacraments," 1824.

Forbes, Jas. Campbell, b. Glasgow, Scotland, Feb. 19, 1869; Glasgow Univ. 94, N.B.S. 97, l. Cl. Westchester; Gansevoort, 97-9, Port Jervis, 2d, 1899——

Force, Frank A., b. Woolcot, N. Y., Sept. 24, 1850; H.C. 76, N.B.S. 80, l. Cl., Michigan; Woodstock, 80-2, Manito and Spring Lake, 82-6 (Elmira and Fife Lake, Mich., 86-91), Gallupville, 91-5, Owasco Outlet, 95-8, Courtlandtown, 1899——

Force, Jas. G., b. 1767; C.N.J. 1794; S.S. at Walpeck, 1808-11; Recd. from Presbyt. of Jersey, 1811; Walpeck and Hardwick, 11-16, Walpeck, 16-27 (also supplied at times Smithfield, N. J., Presbyt.); d. 1851. See "Manual," 1879; also "Mills Hist. Disc.," 1874.

Ford, Herbert, b. Norwich, Eng., Feb. 9, 1860; U.S. 90; S.S. East Williamsburgh, 1890-1. For details, see "U.S. Cat."

Ford, Wm. H., b. Lebanon, N. Y., 1848; U.S. 1873; Northumberland and Fort Miller, 75-7, Northumberland, 77-80 (Presbyt.; New Scotland, N. Y., 80-2, Matawan, N. J., 82-3); Brooklyn, Middle, 83-7, Bushwick, 87-91 (Presbyterian).

Forsyth, Jas. C., Farmer Village, 1870-5, Montgomery, Presb., 1875-98; d.

Forsyth, John, b. 1811, at Newburgh, N. Y.; R.C. 29; University of Edinburgh; studied theology under Dr. Chalmers; Philadelphia, 2d, Assoc. Ref. Ch. 35-7, Newburgh, Union Ch. 37-47; also Assoc. Prof. Bib. Lit. in Theolog. Sem. Assoc. Ref. Ch., Newburgh, 37-47, Prof. of Latin in C.N.J., 47-53, Prof. Bib. Lit. and Ecc. Hist., Newburgh, 53-60, Prof Eng. Lang. and Lit. in Rutgers Coll., 60-3, Prof. Moral Philosophy and Chaplain at West Point, 71-81; placed on the retired list of the Army. Died 1886, Oct. 17, D.D. by R.C. 1842.

His natural abilities, enriched with varied scholarship and large experi-

ence, peculiarly fitted him for the fields of service to which at different periods of his life he was called. Dr. Forsyth was hospitable, benevolent, interested in the religious and moral prosperity of his city, possessed of a catholic spirit and a person who had broad views of Christian duty and greatly rejoiced in what advanced the Master's kingdom and lamented when obstacles were presented to prevent that advancement. To promote that growth his voice and busy pen were employed.

PUBLICATIONS: American edition of "Dick's Theology," in 2 vols., with "Life of the Author," 1836. "Address Before the Alumni of Rutgers College," 1836. "Dignity and Duty of the Church." "The Bride Saith Come." "A Sermon Before the Associate Reformed Synod of New York," 1836. "Sketches of Scottish Church History." "Christian Magazine," 1836. "History of the Marion Controversy." "Christian Magazine," 1837. Many other articles in subsequent vols. of "Christian Magazine." "Truth in Jesus." A Sermon Preached in the First A. R. Church of Newburgh, 1837. "History of the Theological Seminary of the Assoc. Ref. Church," 1840. "History of the Associate Reformed Church," 1844. See "Rupp's History of Denominations." "Memoir of the Rev. Alexander Proudfit, D.D., with Selections," 1844. "Pastor's Counsels to a Young Christian," 1844. "The Christian Instructor," Vols. 1 and 2. Editor of, 1845-6. "Address Before the Peithessophian and Philoclean Societies of Rutgers College," 1848. "The Epistle of James in Henry's Commentary, with Additional Notes." "Partridge and Oakey's Edition of London," 1848. "Fishers of Men." A Sermon in Assoc. Ref. Pulpit, 1851. "Historical Essays on the Reformation in Holland and Geneva" and on the "Synod of Dort." "Christian Intelligencer," 1856. "Power and Perpetuity of Law." A Sermon Delivered in the Chapel of the College of New Jersey. "Princeton Pulpit," 1852. "Duty of Praying for Others," by Rev. W. Romaine. Edited by, with Sketch of His Life and Times. "Presb. Board," 1856. "Presbyterianism Before the Reformation." "Address Before the Presb. Historical Society," Philadelphia, 1857. "Sermon on the Death of the Rev. Abraham Polhemus, D.D.," in the First Ref. Dutch Church of Newark. In "Memorial of," 1857. "Beginning at Jerusalem." A Sermon Delivered at the Annual Meeting of the American and Foreign Christian Union, 1858. "Formularies of the Church of Holland." 1859; in "Ch. Int.," Jan. 27, 1859, seq. Articles on the "Belgic Confession," in "Ch. Int.," spring of 1860. "The Good Fight": Sermon Before Grad. Class of Rutgers Coll., 1861. "Baccalaureate Address to Senior Class, R.C.," 1862. "History of the Public Schools of Newburgh," 1863. "Lives of the Early Governors of New York"; in "Newburgh Daily Union," 1863. "The Public Library." Address at the Reopening of Public Library, Newburgh, 1863. "Translation and Enlargement of Moll's Exposition of Psalms 42-50," in "Lange's Commentary," 1871. "Translation and Enlargement of Schmoller's Exposition of Joel," with a new version, in "Lange's Commentary," 1874. Letters to the "Scottish Guardian," Glasgow, from 1846-1861. Articles in "Princeton Review": 1. "Allison's History of Europe," 1843. 2. "Fall of the Jesuits," 1845. 3. "Whewell's Elements of Morality," 1846. 4. "The Evangelical Alliance," 1846. 5. "The Apostolic Constitutions," 1849. 6.

"Ignatius and His Times," 1849. 7. "Macaulay's History of England," 1850. 8. "Dyer's Life of Calvin," 1850. 9. "Œcolampadius, the Reformer of Basle," 1851. 10. "Panslavism, Germanism, and the Reformation in Poland," 1851. 11. "History of the Vaudois Church," 1851. 12. "Bristed's Five Years in an English University," 1852. 13. "D'Aubigne's History of the Reformation in England" (vol. 5), 1853. 14. "Sprague's Annals of the American Pulpit," vols. 1 and 2, 1857. 15. "Sprague's Annals of the American Pulpit," vols. 3 and 4, 1858. 16. "Sprague's Annals of the American Pulpit," vol. 7, 1861. 17. "Sprague's Annals of the American Pulpit, Unitarian," 1865. 18. "Sprague's Annals of the Smaller Bodies of Presbyterians in U. S.," 1869. 19. "Memoirs of Philip di Mornay," 1862. 20. "The Fathers of Rosshire," 1863. 21. "Arabia," 1865. 22 "The Great Schools of England," 1866. 23. "Froude's History of England," 1869. "New Brunswick Review": "Thomas Boston," 1849. "Theological and Literary Journal," Dr. Lord's New York: "The Fullness of the Times," 1851. "Hengstenberg's Song of Solomon," 1853. "History of the Ottoman Empire," 1855. "Sprague's Annals," 1857. "Porter's Damascus and Palmyra," 1857. Letters in "Dr. Sprague's Annals," on "Rev. Dr. John Johnston," on "Rev. Dr. John Pierce," on "Rev. Joseph Tuckerman," on "Rev. Isaac Rysdyk," on "Rev. Jesse Fonda," on "Rev. William Macaulay," on "Rev. James Scrimgeour," on "Rev. Robert Forrest," on "Rev. Dr. Samuel B. Wylie," on "Rev. Dr. James R. Wilson." Letters in "Memorial of Rev. Thomas De Witt, D.D.," 1876. "Memoirs of Rev. Joseph M. Carroll, D.D.," in "Men of Note in Cumberland Valley," 1876. Analytical Index to the First Series of the "Princeton Review," 1825-28. Index to Topics Discussed in Forty Volumes of the "Princeton Review," 1829-68.

Fort, Ab., b. at Schaghticoke, 1790; U.C. 1810, studied under Froeligh, and N.B.S. 1821, l. Cl. N.B. 1821; Westerlo, 1822-30, Westerlo, Union, Salem, and Coeymans, 1830-1, Salem and Union, 1831-6, Esopus, 1836-53, w. c. 1853-60, d. Had charge also of Wiltwyck Chapel, 1854-60. See "Manual" of 1879.

Fortuin, Foppe, b. Heeg, Neths., Sept. 10, 1853; Zetten College, Neths. 73, Utrecht Univ. 78; lic. by Hervormde Kerk, July 21, 78; Gereformeerde Kerken, Jan. 29, 87, in the Neths.; Christian Refd. Ch. in America, Mar. 1, 98; in Ref. Ch. in A., Feb. 27, 1901. Pastor, Brunisse, Heeg, 78-81, Barendrecht, Hilversum, 84-91; (Kalamazoo, Mich., Ch. Refd. 98-1901.) Middleburg, Ia. (Ch. of Free Grace), 1901——

Publications: "Sermons in Dutch." "Het Ontstaan, de Erkenning en het Gezag der Drie Formulieren van Eenigheid."

Fowler, Wm. Coutant, b. Newburgh, N. Y., 1839, U.S. 70, (Methodist); ord. Cl. Rensselaer, 74, Stuyvesant Falls, 74-80. For other details, see "U. S. Cat."

Fox, Valentine Radiger, c. from Germany, Germantown, N. Y., 1802-24, retd. to Germany.

Francis, Lewis, b. at Royalton, Vt., Sept. 14, 1836; Univ. Vt. 1856, A.S. 60, lic. Suffolk South Assoc. Mass. Mar. 6, 60; ord. by Cong. Council,

Feb. 18, 63; (Colchester, Vt., 60-4, Castleton, Vt., 64-72, both Cong.); Greenpoint, 1873—— D.D. by R.C. 1898.

PUBLICATIONS: "Centennial Add. of Cong. Ch., Castleton, Vt." "Hist. Sermon at Greenpoint, N. Y."

Franzen, L. Herbert, Norfolk St., N. Y. C., 1894-5.

Frazee, J. Hatfield, R.C. (1848), N.B.S. (1860), Miss. to Zion, Pisgah, and Good Hope, Miss. 60-1, (Toms River, N. J., Presbyt. 61-6, also Chap. 3d N. J. Cavalry, one year), Bloomingburgh and S.S. Mamakating, 66-9, (Presbyterian).

FRAZER, ALEXANDER DYCE DAVIDSON, b. Aberdeen, Scotland, Ap. 26, 1860; U.S. 94, ord. Cl. Westchester; S.S. Belmont, 94-5, Amoy, China, 1895——

Frazer, Thomas, b. in Scotland, 1791, and ordained there, S.S. at Helderbergh, 1834-5, pastor 35-38, Sharon, 38-40, Currytown and Mapletown, 40-43. Died in Montreal, 1884.

He was a forcible preacher, careful in analysis, with a pungent style that attracted attention and carried conviction to the minds of his hearers. He was excellent as a sermonizer. His Scottish origin was evident in the plainness of his speech. His consolations at the sick bed were remarkable, as well as his affectionate counsels to the young.

Frech, Henry, Jamaica, 2d (Ger.), 1881-5, Point Rock, West Leyden, 86-1887.

Freeman, Bernardus, b. in Westphalia, 16..; lic. and ord. by Cl. Lingen, in Westphalia, for service at Albany; c. to America, 1700; rejected by the church of Albany; Schenectady, and Miss. to the Mohawks, 1700-5, New Utrecht, Bushwick, Flatbush, and Brooklyn (under license from Lord Cornbury, Dec. 26, 1705), 1705-41; emeritus; d. 1743.

He was a Westphalian tailor. In 1699, when New York wanted another minister among several candidates, Freeman also appeared, but the Classis did not think his education was sufficient for so responsible a field. His natural talents, however, were remarkable. About the same time with the return of Dellius to Europe, the church of Albany wrote to the Classis either to send him back, or to find another in his place. Albany also wrote to Van Schaick and Banckert to try and secure them a pastor. The Classis soon found a man in Lydius for the church of Albany, but Banckert acted independently, and secured ordination, through personal influence, for Freeman, from a Classis outside the Netherlands, as above indicated, and shipped him to America without the knowledge of Dellius or the Classis of Amsterdam, and before they had got Lydius ready for his departure for Albany. The Classis soon learned these facts, and sent letters to the churches in America warning them against Freeman. But it so happened that Lydius, though starting later, arrived at Albany first. Freeman was also intending to get letters from England to Lord Bellomont to favor his cause. But Bellomont endorsed the action of the Consistory, who adhered to Lydius.

Schenectady then called Freeman, and for a while he and that church

were virtually independent of the Classis of Amsterdam. Many letters were written, and the Classis offered to ratify Freeman's call and office, as the churches sadly needed pastors, if he would place himself under their care. On Oct. 27, 1701, the Consistory of Schenectady petitioned for the privilege of collecting money in Albany and elsewhere to build a church. In the meantime Freeman was very useful among the Indians. On Aug. 21, 1700, he was appointed minister to the Five Nations, near Albany, by Governor Bellomont, at a salary of £60. During the first year he received of this only £40. In 1701 this salary was raised to £75. In 1703 it is reported to have been paid irregularly. He acquired more skill in the language of the Mohawk Indians than any Dutch minister that had been in the country, not even excepting Dellius. He translated a great part of the English Liturgy into the Indian tongue, in particular the morning and evening prayer, the litany, the creed of Athanasius, besides several places of the Old and New Testaments. He represented that the litany mightily affected them, says Rev. Thos. Barclay, of the English Church. He adds: "He is a gentleman of a good temper, and well affected to our church: and, if there were a bishop in this part of the world, would be persuaded to take Episcopal ordination. I often entreat him to go over to England; but he is afraid of the danger of the voyage, and his wife will not consent to live among the Indians. He has promised to give me his manuscripts, and what he has done into the Indian tongue."

In 1705 he allowed himself to be used as a tool, and accepted of a civil license from Governor Cornbury (Dec. 26, 1705) to officiate in the churches on Long Island, after he had already declined a call from them. This usurpation of the Governor in ecclesiastical matters was part of their settled policy to gain control over the Dutch churches, and ultimately to establish Episcopacy, if possible. In the meantime a party in the churches on Long Island had called, through the Classis, Antonides. This was the beginning of troubles on Long Island which lasted for very many years. The Classis greatly feared that it would be the occasion of the complete loss of ecclesiastical independency by the Dutch churches. The Classis frequently refers in this correspondence to an American Classis, but says it must be yet far in the future.

Antonides was obliged to get out a civil license in self-defense.

Domine Du Bois, of New York, consented to install Freeman over the church of New Utrecht alone, but Freeman had a private understanding with factions in the other churches. At length both pastors were accepted by both parties after a fashion, and matters became somewhat more Christian.

See "Doc. Hist.," iii, 89-115, 425, 541, 698, iv, 413; "Col. Hist.," iv, 727, 833, 835, 1163; "Prince's L. I.," 326-7; "Anderson's Annals of Col. Ch.," iii, 416, 425; "Sutphen's Disc.," 15; "Amst. Cor.," many letters.

PUBLICATIONS: "The English Liturgy" (in part) translated into the tongue of the Mohawk Indians, with selections from Scripture, 1705. (See "Doc. Hist. N. Y.," iii, 541, 598; "Anderson's Annals of Col. Ch.") Ten years later we find the following publication, viz.: "The Morning and

Evening Prayer, the Litany, Church Catechism, Family Prayers, and several Chapters of the Old and New Testament, translated into the Mahague (Mohawk) Language by Lawrence Claesse, interpreter to Wm. Andrews, Missionary to the Indians from the Hon. and Rev. Society for the Propagation of the Gospel in Foreign Parts." Printed by W. Bradford, N. Y., 1715. 4to. Titles (one in Mohawk), 2 pp., 115 pp., 21 pp. (Hon. Henry C. Murphy owns a copy of this rare work.) (See "Müller's Amsterdam Catalogue," 1872, No. 368.) Nevertheless, we read ("Doc. Hist. N. Y.," iii, 698) that in 1763 and 1766 there was an attempt made to have a translation of the "Book of Common Prayer" (prepared by Messrs. Andrews, Barclay, and Ogilvie, Episcopal ministers in New York and Albany) printed in New York, by Weyman, in the Mohawk language. But the difficulties were insurmountable. Weyman died a bankrupt when he had reached the seventy-fourth page. The work passed then (1771) into the hands of Hugh Gaine, when 400 or 500 copies, it is said, were printed. In 1839 there was published in New York. "Ne Kaghyadonghseva ne Isaiah," or Isaiah in Mohawk. 8vo. Was any of this work from Freeman's MSS.? (See "Dix's Trinity Ch.," page 241, and note. He is hardly correct.) (See "Müller's Catalogue," 1872, No. 1008.) "De Spizel der Self-Kennis" (or "The Mirror of Self-Knowledge"). "Moral Precepts." Translated from the Ancient Philosophers. 18mo, pp. 202; 1720. "De Weegschaale der Genade Gods." "Wegende het genaden en verbroken Werknerbond, begrepen in de verklaringe wer," Rom. 4:8 de 12. "Geloofs artikelen, de 10 Geboden, bet gebed des Heeren, en dertig Predicatien." "Bedienaar des Godlyken Woords tot Midwoud, in Nieuw Jork, eertyds Nieuw Nederland t'Amsterdam," 1721. Small 4to, pp. 578. With Portrait. (Or, "The Balances of God's Grace." Thirty Sermons.) "Verdegiging," (or "His Defense Against the Church of Raritan"). 18mo, pp. 126; 1726. This was reviewed by Classis, Dec. 1, 1726. In reference to his Mohawk "Common Prayer," the "Christian Intelligencer" has the following, July 13, 1881:

"The 'Common Prayer,' translated into the Mohawk language for the use of the Indians in the vicinity of New York, and printed at New York in 1715, is one of the rarest books in the class of American linguistics. When the third edition was published in 1787 it was stated that very few copies had survived the War of Independence, in which the Mohawk tribes, having joined the Royal cause against that of the States, suffered severely, and were expatriated to Canada. It was, therefore, an event of some bibliographical importance when a copy turned up in a sale at Puttick & Simpson's auction rooms last week in this city. Mr. Quaritch was the purchaser."

Freer, Harris A., N.B.S. 1898; l. Cl. Kingston; Buskirks, 1898——

Freese, A. P. Germantown, N. Y., 1849-50, Blue Mountain, 72-4 (1876 to Presbyt. of Columbia).

Frelinghuysen, Ferdinandus (s. of T. J. Frelinghuysen); Univer. Utrecht, 1752, lic. Cl. Utrecht, June 7, 1752; ord. by Cl. Amsterdam, July 3, 1752; called to Kinderhook, but died on passage over, 1753, of smallpox, as did also Jacobus, his brother. "Amst. Cor."

Frelinghuysen, Henricus (s. of J. T. Frelinghuysen); studied under Dorsius and Goetschius; lic. by the American Classis, 1754; Wawarsing, Rochester, and Marbletown, supplied, 1754-7, pastor, 1757, d.

He was called to take the place of his brother, who had died at sea. The congregation of Marbletown and connected places had made several ineffectual attempts to secure a pastor, having called Schuyler in 1738, and Fryenmoet in 1740. In 1751 they called Jacobus Frelinghuysen, and went to the expense of sending him to Holland for ordination. He embarked with his brother Ferdinand, May 22, 1751, and remained in the University of Utrecht till 1753. In July of that year they set sail for America, but died on ship. Their brother, Theodore, of Albany, communicated this fact to the churches to which they had been called, in October of the same year. In December they called Henricus, another brother, who had studied in this country. But the difficulty of procuring ordination again presented itself. The congregations were unwilling to subject themselves a second time to the expense, delay, and danger of sending him to Holland. In a protracted correspondence with the Classis of Amsterdam they requested that he might be ordained here. In 1755 he did obtain license to preach; but not till three years after could he obtain ordination. But he died only two weeks after, of smallpox.

Frelinghuysen, Jacobus (Eng. James), C.N.J. 1750 (s. of T. J. Frelinghuysen), studied under Goetschius, University Utrecht, 1752; lic. by Cl. of Utrecht, in Holland, June 7, 1752, ord. Cl. Amsterdam, July 3, 1752; sailed for America, Ap. 1753; called to Wawarsing, Rochester, and Marbletown, but died on the passage over, 1753.

Frelinghuysen, John, b. 1727, at Three-Mile Run (s. of T. J. Frelinghuysen); l. Cl. Amsterdam, 1749; Raritan, Sourland, Six-Mile Run, Ne-Shanic, and North Branch, 1750-4, d.

He entered on his duties, as the successor of his father, with high prospects before him. He was distinguished for his pulpit eloquence. He found the troublesome Arondeus on his field, ministering to those disaffected to the evangelical views of his father. He was joyfully received by the people, and educated several young men for the ministry. But while on his way to Cœtus, in September, 1754, he was suddenly taken sick, and died on Long Island. His congregations were disconsolate over his loss. He left one son, Frederick, the father of the late Hon. Theodore Frelinghuysen. He married, in Amsterdam, a lady by the name of Van Berg, the daughter of a merchant there. She was a woman of remarkable character. She subsequently married Rev. J. R. Hardenbergh. (Hardenbergh, J. R.).

Frelinghuysen, Theodorus (s. of T. J. Frelinghuysen); baptized May 26, 1723, studied under J. H. Goetschius; lic. and ord. by Cl. Amsterdam, 1745; Albany, 1745-59, also supplied Schaghticoke. Died about 1761.

He was sent to Holland for licensure and ordination, but was six months on the sea in returning, having fallen into the hands of the enemy. It was this partly, as well as the death by smallpox of his two brothers at sea on their return, which made Theodore Frelinghuysen so warm an advocate of

American ecclesiastical independence. But he was long hampered by his church at Albany, which opposed him in this matter. Hence he never attended the meetings of the Cœtus, until Ritzema and others attempted to secure a Dutch Professorship of Divinity in Kings College. Then he broke through all restraint, and traversed the length and breadth of the Church in the midst of winter (January, 1755), and procured signers in favor of an American Classis, and a University for the Dutch alone, in opposition to the Episcopal College. He then returned home and awaited the opening of the spring. In April, 1755, a committee, which had been appointed for the purpose, was to meet in New York, and examine the answers of the churches concerning an American Classis. But in the meantime most of the members of this committee had become involved in the matter of a Dutch professorship in Kings College, and they, therefore, did nothing in the matter of canvassing the opinions of the churches.

Frelinghuysen, therefore, took upon himself the responsibility of calling a meeting of Cœtus for May 30, 1755. The friends of ecclesiastical independence came together, organized an American Classis, licensed Henry Frelinghuysen, censured certain ministers, and formally appointed Theodore Frelinghuysen to go to Holland and collect funds for a university, even as Schlatter had collected £32,000 in Holland and England for educational purposes among the Germans in Pennsylvania. He did not at once start, but waited more than four years. In the meantime successive meetings of the American Classis were held, and Hardenberg, Van Nist, Barcolo, and J. M. Goetschius were inducted into the ministry. Ritzema and his friends were deceived by the English about the professorship for the Dutch in Kings College, and the charter was passed without such a provision; but a few months later, alarmed at the possibility of a separate Dutch institution, an amendment was made to the charter, upon Ritzema's personal application, granting such a professorship. But the original Dutch friends of the measure were now angry at the English duplicity, and the church of New York censured Ritzema for securing the amendment. Ritzema and his friends never attended the meetings of the American Classis, but for the next eight years sent letters to the Classis of Amsterdam, denouncing the operations of the American Classis. Thus openly began the Cœtus and Conferentie difficulty, which lasted sixteen years.

If Frelinghuysen had gone to Holland at once he might have succeeded. He had tried repeatedly to hold correspondence with the church of New York before he went (1755-9), but they would not respond. He had, however, a powerful assistant in the city, in opposition not only to the Dutch professorship, but to a sectarian college supported by general taxation, in William Livingston, the eminent jurist and statesman, who published many eloquent articles in his paper, "The Independent Reflector," and in the "New York Mercury," fifty-two articles styled "The Watch-Tower." In these he showed that an Episcopal establishment was lurking under all these schemes.

Frelinghuysen preached also in English to the soldiers who were sent to Albany for the protection of the frontier. In the spring of 1759 he took

strong ground, though with little success, against the spirit of gayety and fashion which a regiment of royal troops had introduced in that city. On one occasion, having preached an unusually earnest sermon against worldly follies, he found on Monday morning at his door a pair of shoes, a staff, a silver coin, and a loaf of bread. Being a man of peculiar sensitiveness, he conceived this to be an intimation to him to leave. This he determined to do, and also now to carry out his mission concerning the university. He sailed from New York, October 10, 1759, and reached Amsterdam safely. In December he again wrote to the church of New York, requesting that they would send a reply which might reach him by August 1, 1760. The letter, however, seems to have arrived too late for them to answer as requested, as appears from the minutes of that Consistory, July 14, 1760. He was not successful in collecting funds. The division already existing in the church necessarily made his efforts a failure. The plans now begun reached their consummation in 1770, when Queen's (now Rutgers) College was chartered.

Mr. Frelinghuysen's temper was ardent, and his manners frank and popular. In the pulpit his preaching was earnest and eloquent, while his pure life when out of it illustrated and enforced his teachings. His memory was long precious in Albany, meriting the tribute of "the apostolic and much-beloved Frelinghuysen."

Mr. Frelinghuysen had married a daughter of Sylvester Symes, of a wealthy family in Albany. By her he received a large property on Staten Island and elsewhere in New York. He is said to have made his will on shipboard, while the vessel was lying in the Narrows, just before sailing. This was attested by a Mr. Bleecker and others. He gave his property to his brothers, sisters, wife and child, and left the will with the lawyer who drew it. He also corresponded with the lawyer while abroad. A year or two later he returned to America, and was accidentally drowned while the vessel was lying off Sandy Hook.

See "Amst. Cor.," many letters. "Minutes of Church of New York." "Munsell's Annals of Albany," i, 113-118. "Dr. Rogers' Hist. Disc., Albany," 1857. "Introd. to Rev. T. J. Frelinghuysen's Sermons, N. Y.," 1856. "Centennial Discs.," 71-84. Also art. "Schlatter, and Theological Sem." "Sedgewick's Life of Hon. Wm. Livingston." See also "Circular of Ch. of Albany," 1892. "Johnson's Sketches of Ch. Albany," 17.

PUBLICATIONS: "A Catechism," 1748. Second edition, 1752? (See "Minutes of Cœtus, XLIII, Frelinghuysen's Sermons," p. 11. On account of the scarcity of appropriate books in America, this catechism was composed, the fundamental truth assumed in which is "that I am, and am a rational being." It is pervaded by a peculiar force of demonstration, but is not thought to be sufficiently explicit on original sin.) Funeral Sermon of his brother Henricus, 1757. (See "Cœtus, XCIX, CII, Frelinghuysen's Sermons," p. 10.)

Frelinghuysen, Theodorus Jacobus, b. 1691, in Wolfenbuettel, East Friesland; lic. 1717 (Embden, Holland, 1717-19); Raritan, New Brunswick,

Six-Mile Run, Three-Mile Run, North Branch, 1720-47, d. Also Sourland, 1729-47, and N. and S. Hampton, Pa., occasionally.

He was the first minister of the Reformed Church in Central New Jersey. Divine Providence committed to this remarkable man the important work of sowing the seed of truth and righteousness in a soil which has yielded, under subsequent cultivation, the most abundant harvest. Such was the influence that he exerted throughout the whole denomination, as well as in the field of his special labors, that the church is called to cherish his memory with warmest gratitude.

Very little information in reference to this pioneer of the Gospel ministry in this section of the church has been transmitted to us. His parents were of considerable reputation in their own country; and, among his relatives, an uncle, Henricus, is known to have been an able and successful minister. Of his early life, and the circumstances of his conversion, nothing is known. His theological education was thorough, having enjoyed the advantages of a full course of study, at a time when the science of theology and true piety in Holland were in a highly prosperous condition. That he was a man of considerable literary culture is evident from his call to assume the rectorship of an academy in the town of Embden, as well as from the proofs furnished in his published discourses. He entered the ministry at the age of twenty-six, and for about two years was the pastor of a church in his native country. The circumstance of his selection for the important mission to this country was always regarded by him as a special call from God. A pious elder entertained a young traveler on his way through the town to Embden. During the evening he was so well pleased with the spirituality of his conversation, and his eminent gifts, especially in prayer during family worship, that he immediately informed his pastor, who had interested himself in procuring an evangelical missionary for the new settlements on the Raritan, "I have found a man to go to America." Accordingly, after careful deliberation, the call was accepted, and he emigrated to this country.

The field of his pastoral charge was very extensive, embracing all the churches of our denomination in Somerset and Middlesex counties. When he entered upon his labors, he found the morals of the people in a most deplorable state. They had been entirely destitute of the stated ministry of the Gospel since the first settlement of the country; and although church organizations existed, and homes of worship had been erected, yet as the natural result of the absence of pastoral supervision, there was a great departure from serious and vital piety. The physical appearance of the country very much resembled the morals of the people. It was wild and uncultivated. Dense forests covered the land; the streams were unbridged; the settlements were widely scattered; the roads were little more than paths through the wilderness; and it had all the appearance of a new country.

But he was a man equal to the times, and with great facility adapted himself to the circumstances in which he was placed. He had great energy of character, was remarkable for his fearlessness and independence of spirit, and would "sooner die a thousand deaths," as he expressed it, "than not

preach the truth." From the sermons which have been preserved, we gather that he was a warm, earnest minister, dwelling principally upon the doctrine of the new birth, and having a dreadful antipathy to all manner of formalism. Indeed, his preaching was so direct and personal, and at the same time of such an evangelical character, that the people almost immediately raised against him a violent opposition. He was charged with preaching doctrines contrary to the standards of the church, and introducing customs which were subversive of her system of government. This controversy was opened almost at the commencement of his ministry, and it was carried on for several years with a spirit of bitter persecution. Indeed, in some portions of the field, it seems to have disturbed the peace of the church during his whole life.

Mr. Frelinghuysen met all this opposition in the spirit of a true Gospel minister. That he was always discreet in his management of the opposition, and was never provoked to rashness, is not maintained by his warmest admirers. But his brethren in the ministry vindicated him against all the aspersions of his enemies; legal decisions were obtained in his favor, and he himself was especially thankful that God "had raised up pious brethren in Holland and East Friesland to sustain him by their godly and edifying epistles."

His ministry was eminently successful, as it was also exceedingly laborious. His residence was near the city of New Brunswick, then a small hamlet, from whence he would go forth on preaching and catechizing tours, laboring with great diligence in the work of his Master. Throughout this extensive field he enjoyed, as the fruit of his ministry, several extensive revivals of religion, which were distinctly marked with the power of God's grace, and stamp upon his ministry the character of eminent usefulness. He is frequently found in distant congregations, assisting their pastors in extraordinary labors, and he is uniformly represented to have been sound in his doctrinal views, searching in his reproofs, fervent in his appeals, and particularly distinguished for his success in winning souls to Christ. He was for several years a co-laborer with Rev. Gilbert Tennent, in New Brunswick, who speaks of him in terms of high commendation. He enjoyed the friendship of Rev. George Whitefield, who speaks, in his journal, of the pleasure he experienced in the society of this godly man. And Rev. Jonathan Edwards, whose experience in New England was very similar to his own, commends him for his discriminating manner in setting forth divine truth.

In order to meet the growing wants of his extensive charge, Mr. Frelinghuysen resorted to the expedient of appointing "helpers," after the manner of the apostles. Men who were gifted in exhortation and prayer, and who had commended themselves, by their godly lives, to the people, were selected, under the sanction of the Consistory, to hold neighborhood services, to visit the sick, to direct the inquiring, and to be generally useful in the congregation. The tradition is that these men became extensively useful, and while the measure was a novelty in the Dutch Church, yet it tended greatly to the prosperity of the church. These extraordinary officers held their positions during life; and one of the number, Hendrick Fisher, an

elder in the church of New Brunswick, subsequently a distinguished Revolutionary patriot, became a lay preacher and catechist, and some of his published discourses are still in existence.

Mr. Frelinghuysen was accustomed to receive into his family young men of piety, and train them up for the Gospel ministry. How many availed themselves of this advantage is not known; but among the number we find the names of Rev. Samuel Verbryck, Rev. John H. Goetschius, and Rev. Thomas Romeyn. He was an early advocate for the establishment of an ecclesiastical judicatory in this country, with more enlarged powers than had hitherto been granted by the church in Holland. As a member of the first convention held in New York, he was an efficient supporter of that new plan which was there originated, and which resulted in the independence of our church in America. It is said that such was his zeal and foresight, that the plan of a college and seminary was first suggested by him, to provide a well-educated ministry.

Concerning the events that transpired during the latter part of Mr. Frelinghuysen's life, few records have been preserved. It is known that he was frequently prostrated by sickness, the effect, no doubt, of excessive labor; and that he enjoyed a large ingathering into the church—a most cheering evidence of divine favor, and a great encouragement to that noble minister, who had now triumphed over all opposition, and whose work was thus crowned with God's approbation.

The date of his death is not known, although there is reason to believe that the event occurred about the commencement of the year 1748, when he had not yet reached his fifty-seventh year. Nor is the place of his burial definitely ascertained. The tradition is that his body rests in the old yard of the Six-Mile Run Church. The aged remember that their parents pointed to the spot as the resting-place of a "great man." Is it not a striking fact that the distinguished minister who first broke ground for the Gospel in central New Jersey lies in an unknown grave? But if no monument marks his grave, his memory is preserved among the greatest lights of our Zion. The character of his mind is sufficiently indicated by his published discourses; his success, by the ingatherings which he enjoyed, the foundations which he laid, and the seed which he planted; and his piety, by the savor which yet breathes from his memory. When such eminent men as Gilbert Tennent, George Whitefield, and President Edwards speak of him as one of the great divines of the American Church, we freely accord to him the distinguished position which he occupies.—Rev. R. H. Steele.

The "Klagte," or Complaint against him, has recently been translated by Rev. M. G. Hansen, and is in the archives of Synod. See extract from letter of the Complainants, under date of Nov. 2, 1725. In letter of June, 1726 ("Amst. Cor."), there is a very full résumé of it. The full title is:

"Klagte van eenige Leeden der Neder duytse Hervormde Kerk, woonende op Raratans, etc., in de Provincie van Nieu-Jersey, in Noord America, onder de Kroon van Groot

Or, "Complaint of certain members of the Dutch Reformed Church, dwelling on the Raritan, &c., in the Province of New Jersey, in North America, under the Crown of Great

Brittanje over het Gedrag, Aldaar en Elders van Do. Theodorus Jacobus Frilinghuisen met syn Kerken-Raaden. Ten Antwoord op hunne Ban-Dreygende Daag-Brieven, &c., aan alle Liefhebbers der Waarheyd, ter ondersoek, voor gesteld, hoe die Gegrond zyn, of Niet. Met een Noodige Voor-Reeden tot opheldering van de Klagte. Uytgegeven door de Gevalmagtigden der gemelde Leeden. Te Nieu-York gedrukt by William Bradford en J. Peter Zenger," 1725; 12mo, pp. 146.

Britain, concerning the conduct, there and elsewhere, of Domine Theodorus Jacobus Frelinghuysen, together with his Consistory. A reply to their letters of citation, threatening excommunication, submitted to all Lovers of Truth, to judge whether there was any Cause for them. Together with a necessary Preface in Explanation of the Complaint. Published by a committee, authorized by said members. Printed in New York by Wm. Bradford and J. Peter Zenger," 1725.

Many letters in "Amst. Cor." Sketch of his life by Rev. Wm. Demarest, in Introd. to "Frelinghuysen's Sermons," 1856. "Gunn's Livingstone," ed. 1856, p. 359. "Messler's Memorial Sermons and Hist. Notes," 1873. "Steele's Hist. Disc.," 1867. "Corwin's Millstone Centennial," 1866. "Tercentenary Monument," 528.

PUBLICATIONS: Three Sermons (in Dutch). New York: 1721. Two Sermons (in Dutch). New York: 1729. These two lots of sermons were translated into English and published by Hendrick Fisher, in 1730. Ten Sermons (in Dutch). New York: 1733. Second edition, published in Holland, under approval, and with the commendation of the Theological Faculty of the University of Groningen, who called them "the noble fruit brought from the New World to their Doors," 1736. Two Sermons (in Dutch) as an improvement of an earthquake felt in New Jersey, Dec. 7, 1737. Utrecht: 1738. Four Sermons (in Dutch). Philadelphia: about 1745. (These five lots of sermons were translated into English by Rev. Wm. Demarest, and published by the Board of Publication R.D.C. in 1856, 12mo, pp. 422; with an Introduction by Dr. Thomas De Witt, and a Biographical Sketch by Rev. Wm. Demarest.) An Answer to the "Klagte," or Complaint against him (see Boel), is said to have been published by him about 1727 or 1728. Where can a copy be found? (BOEL, FREEMAN, VAN SANTVOORD, DEMAREST, WM. MESSLER, STEELE, R.H., and FREEMAN'S Defence.)

[There were also noted persons of this name in Europe, probably of collateral branches of the same family. Among the best-known pupils of the celebrated educator, Herman Auguste Francke, of Halle, were John Anastasius Frelinghausen (Francke's son-in-law), and Gottlieb Anastasius Frelinghausen. (See "Cyc. Ed. Art. Francke.") The former, J. A. F., was a man of practical piety, who stood up boldly against the rationalism of the day, an associate of Baumgarten. (See Art "Pietism," in "McClintock's" and other cyclopædias.) He was also Prof. at Halle, and died 1785. (See "Knapp's Theology," pp. 15, 17.) He left a work in MS. "An Abstract of the Whole Doct. of the Ch. Religion, with Observations." A 2d ed.

London, 1805. He was also minister of St. Ulrich's Ch. and inspector of the public school at Halle. He published "The Sacerdotal Prayer; or, Twenty-Six Public Meditations on John 17," Halle, 1719.] See also article, Frilinghausen, John Anastasius, in Julian's Hist. of Hymnology.

French, see Funck and Vonck.

French, John W., St. John's, Hoboken, 1891.

Freund, J. W., Ger. Evang. Hoboken, 87-88.

[Frey, C. F. (converted Israelite), Miss. at Yorkville, 1827, became a Baptist. "Mag. R.D.C.," ii, 282, 159.

Friedel, Henry A. (at first an independent Lutheran); 3d Ger. Ch. N.Y.C., 1856-75, Flatbush, 2d, 1875-87.

Frieling, Harke, b. Auburn (near Chicago), Ill., Ap. 12, 1872; Theolog. Sch. Ch. Refd. Ch. Grand Rapids, 95; W.S. 98, lic. by Cl.....; Three Oaks, Mich., 98-9, Grand Rapids, 8th, 1899——

Fritts, Chas. W., b. in Columbia Co., N. Y.; R.C. 1862, N.B.S. 65, l. Cl. Hudson; Blawenburgh, 65-70, Fishkill-on-Hudson, 70-1899, w. c. D.D. by R.C. 1887.

Publications: "A Funeral Sermon of Col. Henry Duryea," 1870. "The Centennial of the Republic." "Fishkill Standard," 1876. "Address at Centennial of First Presbyt. Ch., Newburgh," 1884. "Sermon on 25th Anniversary of Pastorate at Fishkill-on-Hudson," 1895. "Address at 200th Anniv. of 1st Refd. Ch., Tarrytown," 1898. Articles in "N. Y. Observer." Articles and letters from the Orient in "Christian Intelligencer." Many letters of travel, Addresses, Sermons, in "Fishkill Standard."

Froeligh, Moses (brother of Sol. Froeligh), b. at Saugerties (?) May 9, 1763; studied theol. under Sol. Froeligh and Livingston, lic. by Synod of D.R. Chs., 1787; Shawangunk and Montgomery, 1788-1811, Montgomery, 1811-17, d.

He was a man of prepossessing appearance, and of a good mind. His voice was clear, his enunciation distinct, his gesture natural, and his delivery unembarrassed. He was familiar and agreeable with his friends, but sometimes fearfully sarcastic to others. He had an exuberance of wit and anecdote at command, by which he often and easily carried his point in argument. With advancing age he became more reverential, and manifested more religious sensibility. In all important matters he was exceedingly conscientious, and where duty was involved he was absolutely immovable. His wonderful exuberance of spirit, no doubt, somewhat lessened his usefulness.—"Sprague's Annals."

Froeligh, Peter D. (s. of Sol. Froeligh), b. 1782, baptized at Millstone, Oct. 13, 1782; C.C. 1799, studied under his father, lic. Cl. Paramus; 1801, Pittstown, Tioshock, and Sincock, 1802-7, New Paltz and New Hurley, 1807-16, Aquackanonck, 16-25, seceded, suspended (Aquackanonck and English Neighborhood?), 25-1827.

He was an attractive preacher, his sermons always being interesting, and delivered with great force and distinctness. But while sound, perspicuous, and clear, they were lacking in spiritual point and pungency, and failed to

effect any reformation in morals or manners. He was a man of medium height, pleasant countenance, and great suavity of manners. But becoming suspected in a certain matter about a will, he terminated his own life.—See "Stitt's Hist. Ch. New Paltz."

Froeligh, Solomon, b. at Red Hook, May 29, 1750 (brother of Moses Froeligh); studied under D. Romeyn and J. H. Goetschius, lic. by Gen. Meeting of Ministers and Elders, 1774; Jamaica, Newtown, Oyster Bay and Success, 1775-6, supplied Fishkill and Poughkeepsie, 1776-80. Hillsborough and Ne-Shanic, 1780-6, Hackensack (1st) and Schraalenburgh (1st), 1786-1822; also Lector in Theology, 1792-7, Prof. of Theology, 1797-1822, seceded; 1823, suspended (Hackensack and Schraalenburgh, secession, 1822-7, d. Oct. 8). Elected a trustee of Q.C. 1783. D.D. by R.C. 1811.

He was early religiously impressed, under the ministry of Schuneman, and begged his father, who was a farmer, to give him an education. Through his mother's influence, he finally prevailed. He married Rachel Vanderbeck in 1771. His patriotism in the Revolution was very ardent, and when the British entered Long Island he was compelled to flee from his congregations, narrowly escaping. He went to Hackensack, and accompanied Dr. Livingston on horseback, on the west side of the Hudson, to the north. A brief autobiography may be found in "Demarest's Lamentation over Froeligh," with remarks on men and measures. Settling at Hackensack in 1786, over that portion of the congregations which had been especially of the Cœtus, or Progressive party, he at first sought to unite the two antagonistic elements in that section. (Goetschius Curtenius.) Walmoldus Kupyers, the pastor of the other part, was a mild and peaceable man, though pastor of those who had opposed the independent organization of the American Reformed Church. (Kuypers, W.)

The old spirit still manifested itself in a refusal to attend, on the part of this people, the meetings of the Classis of Hackensack (1771-86), and also on account of personal animosities with members of Mr. Froeligh's congregation. The two parties were also divided by opposite sentiments, in the Revolutionary struggle, and in the early political controversies of the country. It was at such a period that Mr. Froeligh settled at Hackensack (1786.) Efforts were now made by Synod to reconcile the conflicting parties, and Mr. Froeligh's people seem to have been favorable to it; but Mr. Kuypers' people refused, unless the well-known charter was repealed. The old charter seems at length to have been done away with by the new law for incorporating religious societies of 1789, of which these congregations availed themselves, and it was hoped that peace was now established. From 1790-5, they actually came together, and built a church in common, but the strife soon burst forth anew.

Some of the people, who had been in the heat of the old ecclesiastical feuds (1748-71), looked upon Mr. Kuypers' people as schismatics, and disapproved of the union effected. They disliked the efforts of Mr. Froeligh in this direction, and labored with him until he yielded to the pressure, and

professed to feel that the union was undesirable, if not wicked. He applied Jer. 15:19-21 to the circumstances, considering his own people as the precious, and Mr. Kuypers' as the vile, and thus preached upon it. About the same time, the union church which had been built was struck by lightning, and the stone over the entrance with the words "Union makes strength," was broken in two. This was looked upon as ominous, and all the efforts of Synod, even, proved unavailing to keep the congregations united.

Mr. Kuypers died about this time (1795). But whatever may have been the position of Mr. Kuypers' people before, now the tables seemed to have turned, and Mr. Froeligh and his people to have become the aggressors. It must be remembered that there were two Consistories, but only one corporation. Now Mr. Froeligh's people, hoping to control everything, after Mr. Kuypers' death, attempted to prevent his Consistory from sending delegates to Classis, and protesting against it when done, and appeals from classical decisions were carried up to the Synods. And when Mr. Kuypers' Consistory attempted to call Rev. J. V. C. Romeyn, this they also attempted to defeat, protesting against it, and carrying the matter by appeal to the Synods. The two Consistories (making one corporation) voted on strictly party lines, while Mr. Froeligh, as the President, gave the casting vote always in favor of his own Consistory. Synod sustained Mr. Kuypers' people in all their acts, approving of the call on Mr. Romeyn. His Consistory now kindly invited Mr. Froeligh to officiate at his installation, but he refused. The old Classis of Hackensack being divided in 1800, Synod declared Mr. Froeligh's church to belong to the Classis of Paramus, and the other to the Classis of Bergen, hoping thus to prevent collision. Yet about this time, a precious revival extended all over the country, also visiting this region, and Mr. Froeligh had more than two hundred added to his church on profession in a single year (1800).

The building of new churches and parsonages by the opposing congregations (which were one corporation) furnished many new causes of conflict and of sin. Members irregularly passing from one to the other, and Mr. Froeligh baptizing children of disaffected members in Mr. Romeyn's congregation, did not tend to harmonize matters. Technical questions also arose, Mr. Froeligh's Consistory assuming the responsibility of the baptisms, to free Mr. Froeligh from blame. Classes and Synods took opposite views of the matter, till at length Mr. Froeligh, with four other ministers in the north—Brokaw, Palmer, Toll, Wyckoff, H. V.—who had been suspended for contumacy, combined in organizing what they styled "The True Reformed Dutch Church." This secession took place in 1822. Thus that portion of the congregations in Hackensack and Schraalenburgh which had warmly favored the independent American ecclesiastical organization—which had belonged to the Cœtus party, and which under Goetschius, Dirck Romeyn, and the early years of Froeligh, had denounced schism—had now, through their personal animosities, effected a real schism, which has been the bane of Bergen County, in all its original extent, for nearly half a century. Likewise, many fair regions along the Mohawk, and farther west, were desolated by the same wave. The attempt was made to vindicate the secession on doctrinal grounds and looseness of discipline. It was

charged that the church had become Hopkinsian (or too mildly Calvinistic) in its theology, and many pamphlets were produced by the opposite sides upon the question. The matter was brought by memorials of different parties before the General Synod. Dr. Froeligh had been appointed assistant Professor of Theology in 1792, and this now made him directly responsible to the Synod for his conduct. He was accordingly suspended in 1822 from his professorship and from the ministry for seceding, for charging the constituted authorities of the church with unsound doctrines and with looseness of discipline (especially while he had himself irregularly administered baptism to the disaffected of another congregation) for uniting with deposed ministers in contempt of ecclesiastical authority, and for promoting schisms and dissensions. It was afterward proved by letters of Mr. Froeligh to different parties, and by the testimony of some of his students, that he had contemplated secession, in imitation of the Scotch, for many years.

Mr. Froeligh was seventy-two years of age at his secession. He was not a man of lofty genius or of intellectual greatness. He followed the beaten track of doctrinal exposition and experimental religion. He became, with years, severely dogmatic. His studies were rather confined to the needful and the useful. He was considered, during many of his latter years by the church at large, as a troubler in Israel. He expressed his doctrines in the severest terms, preaching an unalterable reprobation. He was, no doubt, led into the ecclesiastical difficulties, before he was aware, so far that he felt he could not recede, and by thus acting he soon became guilty of many inconsistencies. It must be remembered that he at first strove for union, and when he had failed in all his efforts and plans, the reaction carried him far the other way. From his position he found himself at the head of a party, and circumstances led him on till the consummation which we have seen. Much sin was on both sides, no doubt, but why should the children perpetuate the old feuds? He was appointed Chaplain, 1st N. Y. Line, 3d Continental Establishment, which appointment was approved, Nov. 21, 1776. Reconfirmed, Jan. 3, 1777, but the appointment was dropped, Sept., 1777, he never having joined his regiment.

See "Mints. of Classis of Hackensack, Bergen, and Paramus." "Mints. of Gen. Syn.," 1822-3. "Cannon's Pastoral Theology," 585. "Taylor's Annals of Classis of Bergen," 1856. "Gordon's Life of Ostrander," pp. 25, 32, 46, 47. "Rev. C. T. Demarest's Lamentation Over Froeligh." "Centennial of N. B. Sem.," 420. "Brinkerhoff's Hist. of True Refd. Dutch Church." "Romeyn's History of Ch. of Hackensack." "Gordon's Manual of Ch. of Schraalenburg." "Mints. of True Reformed Dutch Church." "Rev. H. Beet's Sketch of Froeligh, in Dutch," in "De Gereformeerde Amerikaan," Oct. and Nov., 1900.

PUBLICATIONS: "A Fourth of July Discourse," 1794. A Sermon preached at Hackensack, 1795, on occasion of the lightning rending the steeple of the church—Job. 37:5 (In "Banner of Truth," vol. iv, No. 2. This is a magazine of the True Dutch Reformed Church). A Sermon on the "Heidelberg Catechism"—1 John 1:3—"Banner of Truth," vol. iv, No. 6. A Sermon on

Gen. 47:9—"Banner of Truth," vol. iv, No. 8. A Sermon on 2 Tim. 2:8—"Banner of Truth," vol. v, No. 1. A Sermon in the "New Jersey Preacher," on Ex. 17:6—"The Smitten Rock," 1813. An account of the Religious Revival at Hackensack and Schraalenburg, "N. Y. Miss. Mag.," 1800. "The Trial of Universal Charity by a Jury," 12mo, pp. 268, N. Y.: 1824. "Reason Assigned by a Number of Ministers, Elders, and Deacons for Declaring Themselves the True Reformed Dutch Church in the U. S. A.," 12mo, pp. 11: Hackensack: 1822.

Fryenmoet (Frymuth), Johannes Casparus, b. in Switzerland, 1720; Minisink, Walpeck and Mahakkemack, 1741-56, also Smithfield, N. J., 1741-Dec. 1743; supplied Wawarsing, 1745-51, Kinderhook, Claverack, and Livingston Manor, 1756-70, supplied also Red Hook, Kinderhook, and Schodack, 1770-78, d.

He emigrated while a young man to America, and took up his residence near Port Jervis, N. Y. The associated churches on the Delaware took a special interest in him, and finally induced Mancius to ordain him (1741) that he might serve in the churches on the Delaware, even as Frelinghuysen and Dorsius had ordained Goetschius three years before. Hence Mancius was called "Promotor," as if he had power like an inspector or bishop to "prefer" men to ecclesiastical offices. Mancius had organized these churches on the Delaware in 1737. But many found fault with this ordination, and hence application was made to the Classis of Amsterdam that he might be legally ordained. The propriety of sending him to Holland was long under consideration, and it has been generally supposed that he went, but the "Amsterdam Correspondence" shows the contrary. The Classis granted permission in May, 1744, to ordain him according to the Church Order. This was done by Mancius on Dec. 16, 1744, in the presence of Domines Vas and Weiss. His very neat handwriting, his great regularity in keeping records, and the sweet savor he left behind him of deep, evangelical piety, continued in Port Jervis (says Slauson) even down to his day. He was very popular as a preacher. So great was his popularity that quite a strife occurred between certain churches which wished his services. The churches of the Delaware and of Ulster County were the contestants. A correspondence took place between them of a very spicy nature, and evincing no little spirit of rivalry as to wealth and worldly standing.

He became in a few years a conservative member of the Cœtus, but indignantly withdrew when they proposed to organize a Classis. He had ordained Arondeus over the Conferentie elements in Somerset County, N. J., in 1747. In 1756, an Indian massacre compelled him to flee from his home, and he went to Raritan, and the Conferentie party there sought most strenuously to call him, but they were prevented by the friends of Cœtus, who already had determined to call Hardenbergh, who had married John Frelinghuysen's widow.

The dispute rose so high that the Circle (or Classis) of New Brunswick was called in to settle it. He had great power in personal intercourse, being remarkably social and genial, and was frequently placed on commis-

sions to deal with delicate cases. See "Slauson's Hist. Ser. at Port Jervis," and "Zabriskie's Claverack Centennial." "Mills' Hist. Disc. at Bushkill," 1874, and at Port Jervis, 1878.

Fulton, Wm. Collegiate education in Europe, studied theology under Dr. Helffenstein, l. by Ger. Ref. Cl. of Philadelphia, 1852 (Phœnixville, G.R. and S.S. at Jeffersonville, Presbyt., 1853-5); Manayunk, 1855-March, 1865, Chaplain of the Scott Legion Regiment and Miss. at Hilton Head, S. C., March-Nov., 1865, Manayunk again, 1865-9.

Funck, Seymour P. (see French and Vonck); C.C. 1817, N.B.S. 1821, l. Cl. N.B. 1821 (Jamaica, Presbyt. 1823-5); d. 1828.—"Mag. R.D.C.," iii, 64.

Furbeck, George, b. at Guilderland, Feb. 24, 1821; U.C. 46, N.B.S. 51, l. Cl. Schenectady; 1851, d. Oct. 18. See "Manual" of 1879.

Furbeck, Geo. Warren (s. of Philip Furbeck), b. Westerlo, N. Y., Oct. 23, 1864; U.C. 87. N.B.S. 90, l. Cl. Passaic; Stuyvesant, 90-8, Albany, 6th, 1898——

Furbeck, Howard (s. of Philip Furbeck), U.C. 1897, N.B.S. 1901; Amsterdam, N. Y., 1901——

Furbeck, Philip (brother of George Furbeck), b. at Guilderland, Dec. 29, 1832; U.C. 54, N.B.S. 59, l. Cl. Schenectady; Caughnawaga, 59-62, Westerlo, 62-67, Buskirk's Bridge 67-75, Farmer Village, 75-82, Little Falls, N. J., 82-88, St. Johnsville, 88-92, Taghkanick, 92-97. Died July 23, 1899.

He was a man of clear understanding, scholarly tastes, conservative judgment, and unfaltering devotion to duty. He was sympathetic, warm-hearted, with deep attachments, and an unbounded readiness for personal friendships. He always held the confidence of the people whom he served, and led many souls to Christ. "Mints. Gen. Syn.," 1900, 895.

Gamble, Samuel, b. Pa., 1828; Jeff. Col. 58, P.S. 61 (New Scotland, N. Y., 61-7; also supplied Hamiltonville, 61-2, Bethlehem, 1st, 63-7; Stillwater, 68-70); Guilderland, 70-5, S.S. Pekin, 1st, Ill., 85-90, S.S. Constantine, 90-1, S.S. Presb. ch., Gardner, 91-1895, d. Mar. 18. See P.S. Cat.

He was a most acceptable preacher, forcible and strenuous, yet winning. He had the tact of uniting factions. Personally, he was a man of mark, having a magnificent physique. As a pastor he was charming. He could not only teach his people duty, and admonish them to holiness, but could show them how to swing a scythe or cradle as well. Usually large revivals attended his ministrations.

Ganse, Hervey Doddridge, b. near Fishkill, N. Y., Feb. 22, 1822; N.Y.U. 35-8, C.C. 39, N.B.S. 43, l. Cl. N.Y.; Freehold, 2d, 43-56, N. Y. C., W. 23d st. (after 71 in Madison av.), 56-76 (St. Louis, Mo., 76-83, Cor. Sec. Presbyt. Bd. for Colleges and Academies, 83-91), d. ..... President of Gen. Synod, 1866. Editor of "Christian Intelligencer," 1871-5.

In his first charge at Freehold he at once attracted large audiences and edified all who heard him. His preaching was brilliant and effective. Here also he laid the foundation of that ripe scholarship which was one of the distinguishing characteristics of his later life. When he removed to New

York he came soon to be regarded as one of the first preachers of the metropolis. His vigorous thought, his fervid style, and his impassioned delivery commanded a hearing; while his broad sympathy, his intense earnestness, and his Christlike consecration challenged the affection of those who waited on his ministry. The President of Union Seminary, Dr. Hitchcock, pronounced him to be at that time the most acute and discriminating mind in the New York pulpit.

In 1861 Rutgers College gave him the degree of D.D. This honor he declined in an exceedingly courteous but forceful letter, holding as did Albert Barnes and others, that such distinctions were contrary to the spirit of the Gospel. Yet such were his commanding abilities that the title clung to him. (See the letter in the papers of July, 1861.) He was repeatedly elected to professorial chairs, but he preferred the pastorate. He was chairman of the committee to report on the elimination of the word "Dutch" from the corporate title of the church (1866-7). Here his skill in debate was exhibited in a wonderful degree. Yet so dispassionate was his review of the past and his forecast of the future, although there was opposition from most influential quarters, that he secured a practically unanimous vote in favor of the change, there being only eight dissenting votes in the Synod. He was also one of the most active members in the Boards of Foreign and Domestic Missions, and often represented his church as a delegate to other bodies. He was chairman of the Committee on Union of the Dutch Church, with the Presbyterian Churches, North and South, and the German Church. Several meetings were held with these bodies. His speech in 1874 in the Synod at Poughkeepsie was a masterpiece of logic and eloquence, which thrilled the Synod. Without a note, he met his committee the evening before, and went over the main points of his speech, and reproduced the same, with elaborations, the next day, to the amazement of the committee. (See the speeches in full, in favor of and against Union, in "Christian Intelligencer," June and July, 1874.) But for a circumstance that occurred in Philadelphia just before this meeting of Synod the friends of union would have carried the day. He was for years the leading debater on the floor of Synod.

In 1876 he accepted a call to a Presbyterian church in St. Louis. There for seven years he was held in the same high esteem and love. His ministry was cosmopolitan. Here he fearlessly denounced sin, especially that of gambling. The city had long been infested with that evil. By his sermons and articles in the press the conscience of the community was so quickened that a crusade was organized against it, which resulted in ridding the city of the evil. For eight years more he served as Secretary of the Board of Aid for Colleges. Not without a struggle did he leave the pastorate. He appreciated the necessity of intellectual culture, while his own consecration disposed him to insist that learning should be hallowed by religion. As executive officer he inspired the aims of the Board, outlined its policy, directed its efforts, and largely achieved its results. Nearly a million dollars were acquired in property and endowment, which was forever consecrated to Christian education.

His qualities challenged the admiration of all who knew him. He was

courteous, cordial, sincere, true. He was a diligent student, a discriminating observer, a profound thinker. From nature and art, from science and philosophy, from reason and Scripture, he derived stores of knowledge which qualified him to meet every emergency and discharge every duty. In every position he occupied he evinced tremendous force. He was versatile. He was a reasoner of exceptional dialectic power. He was a poet of singular sweetness. He was an administrator of marvelous resources. Above all, he was a thorough Christian. He invariably preached the pure Gospel, holding up the Cross of Christ as the central fact, always presenting the truth as it is in Jesus, with singular simplicity and spirituality. And as might be expected, he met death without a fear and without a doubt. A volume of his poems and hymns was published after his death. See "Memorial Address by Dr. J. McC. Holmes."

PUBLICATIONS: "Bible Slaveholding Not Sinful; a Reply to Slaveholding Not Sinful," by Dr. S. B. How, 1856. A Sermon on the "Duties of the Sabbath," in the "Christian Sabbath," 1862. Article on "Baptism for the Dead," "Am. Presbyt. and Theolog. Rev.," 1863. A Sermon on the "Trinity," in "South Church Lects. on Christian Doct.," 1865. Article on "Change of Name," "Appendix to Minutes Gen. Syn.," 1867. "Reminiscences of Dr. Thomas De Witt" (In "Memorial"). Article in "Sprague's Annals of Am. Ref. D. Pulpit," on "Rev. George Schenck." Many editorials in the "Christian Intelligencer." "Practical Results of N. Y. S. S. Institute," 1868. Various Hymns. An example:

"It was no love of mine, dear Lord,
That won Thy love for me—
On me were Thy compassions poured
From the accursed tree.

"And now I hold Thee by no bands
Of saintly prayer or deed,
I hold Thee with my trembling hands,
These hands of guilt and need.

"Saviour and sinner, we have met,
And meeting, will not part;
The blood that bought me claims me yet:
Christ has me in His heart.

"So pure, though vile; and rich, though poor,
I have my all in Thee—
Beloved and loving, pledged, secure,
To all eternity."

GANSS, JACOB J., b. Frankfort on the Main, Ger., Aug. 3, 1859; Basel, 79, Basel and Karls Schule, 80; ord. by Cl. Bergen, 83, Ger. Evang., Kreischersville, S. I., 1883—— Ph.D.

PUBLICATIONS: "Das Forsthaus." "Der Goldgraeber." "Der Muellersohn." "Gottes Wege sind Wunderbar."

Garabed, H. (Armenian), N.B.S. 1887.

Gardeneir, W., Kalamazoo, 1855, d.

Gardiner, Hugh Brodie, b. in Scotland, 1820; Y.C. 42, P.S. 49, Galena, Ill., 49-51, S.S. Madison, Wis., 51-5. Coeymans and New Baltimore, 56-60, Herkimer, 60-4; S.S. Bergen, Cong., 64-7. Sec. Am. Tract Soc., Schenectady, 67-70, Perry, Presbyt., 70-2; died 1874. See "P. S. Cat."

Gardner, John, b. at Gilbertsville, Otsego Co., N. Y., Feb. 1, 1814; U.C. 41, N.B.S. 44, l. Cl. N.B.; Harlingen, 1844-81, d. Oct. 20.

He had the advantage of a pious and worthy Scotch and New England ancestry. For 37 years he exercised a ministry of great devotion and usefulness in a single field. While he was an excellent pastor, his preaching was Scriptural, varied and forcible, and always very instructive. That he held his large audience steadily for so long a period is proof that he did not lack qualities to attract and interest. Under the blessing of God his faithfulness was rewarded with large accessions to the church. Near the end of his ministry 108 were gathered in at a single communion. During his long pastorate in this one field he was a noble example of an irreproachable life and of the courteous, Christian gentleman. His end was a triumph of faith.

Gardner, John Scoon (s. of John Gardner), b. at Harlingen, N. J., Nov. 1, 1850; C.N.J. 71, U.S. 75, lic. Cl. Philadelphia (S.S. Morris Plains, Presbyt., 75-6); ord. by Cl. Schoharie, Aug. 23, 76; Middleburg, 76-80, Harlingen, 80-3, Flatlands, 1883——

Gardner, Theodore A., b. in Vt., 1830; W.C. 53, U.S. 57; ord. by Cl. Saratoga, 62; S.S. Manhattanville, 55; Buskirk's Bridge, 61-2, Tiossiock, 62-7; died Jan. 20, 1880. Other details, see "U. S. Gen. Cat."

Garretson, Garret I., b. near Somerville, 1808, R.C. 29, N.B.S. 32, l. Cl. N.B.; Stuyvesant, 32-4; Newtown and Jamaica, 35-49, Lodi, 49-52, d. 1853. See "Manual" of 1879.

Publications: "A Discourse at Jamaica, L. I.," Feb. 15, 1842, at the Quadragenian Anniversary of the Ministry of the Rev. Jacob Schoonmaker, D.D., 1842. "The Christian Citizen." 1842. "A Sermon on the Death of A. S. Rapalje," 1847.

Garretson, Geo. Rem., b. at Jersey City, May 21, 1850; R.C. 70, N.B.S. 70-1, U.S. 71-3, in Europe, 73-4, U.S. 74-5, lic. Cl. Bergen, Sept., 1875; 1st Long Is. City, 75-6, 1st L. I. City, and St. Johns, Laurel Hill, 76-7, Ap. 1st, Hyde Park, 77-8 (Presb. Mattituck, L. I., 83-7, Claremont, Presby. ch., Jersey City, 87-1900).

Garretson, Gilbert S. (s. of John Garretson), b. N. Y. C., 1839; R.C. 59, N.B.S. 62, l. Cl. Cayuga; Upper Walpack, 63-84, Franklin Furnace, N. J., 85-91, w. c.

Garretson, Jas. Cortelyou, b. Middlebush, N. J., Aug. 8, 1851; R.C. 71, N.B.S. 74, lic. Cl. N.B.; Prattsville, 75-7, Taghkanic, 1877-91, supplying churches, 1892——

Garretson, John, b. at Six-Mile Run, N. J., Nov. 9, 1801; U.C. 23, N.B.S.

26, l. Cl. N.B.; Miss. to Kinderhook Landing (Stuyvesant) and Columbiaville, 26-7, Middleburgh, 27-33, Schraalenburgh, 33-6, Miss. at Brooklyn, organizing the Central Ch., 36-7, Belleville, 37-49, Cor. Sec. Bd. Dom. Missions, 49-59, Canastota, 59-61, Owasco Outlet, 61-4, Esopus, 65-6, also S.S. at St. Remy (Lawrenceville, Pa., Presb., 66-9); Cortlandtown, 69-72; w. c.; Rector of Hertzog Hall, 1874-5, d. D.D. by R. C. 1855.

He was a man of good mind and excellent attainments as a theologian. His views of the doctrines of grace were remarkably clear; and his convictions of their truth decided. He had the experimental knowledge of their truth, and his faith never wavered. He lived near to God. His conversations during his long and severe illness were edifying and delightful. His judgment was sound. He was a good counselor. In the pulpit he was uniformly instructive and impressive. He was systematic, faithful, sympathizing as a pastor. He is held in fond remembrance by many a parishioner. He was a useful member of ecclesiastical bodies, familiar with the modes of transacting business and always ready to do his share of work. His sympathy with the young was complete. He was never more happy than when he had young people around him. He kept his heart young, and hence he won the affections of the young men in Hertzog Hall at once; and his influence over them was unbounded and most salutary. Under his secretaryship the Dom. Miss. Board made great progress in the West. During this period the Holland immigration (1847-52) took place. His policy was to organize a line of churches between the East and West. (See his "Dom. Miss. Reports," 1849-59.)

Garretson, John, R.C. 1861, N.B.S. 64, l. Cl. N.B.; (supplying Broadalbin, N. Y., Presbyt., 65-8, pastor, 1868-9. d).

Garvin, Isaac, 1832.

Gaston, John, b. Somerville, N. J., 1825; R.C. 49, N.B.S. 52, l. Cl. N.B.; Pompton, 52-62. Saugerties, 62-9, Aquackanonck, 69-95; emeritus; d. 1901. Elected a trustee of R.C. 1876. D.D. by R.C. 1872.

He was splendidly furnished by nature, grace, and culture for the exacting demands of his high and holy office. He was a true "Shepherd and Bishop of souls." Powerful in the presentation of truth on the Sabbath, he was scrupulously conscientious in the practice of it through the week. He was a man as well as a minister. No age, class, or condition of life lay outside of the pale of his interest and sympathy. As he sought to imprint the image of Christ upon the hearts of men, he unconsciously wrought of himself into their lives. He was a striking and important factor in the life of every community in which his lot was cast. His ministrations extended far beyond his own parish. In a real sense he was a servant of the people, at the marriage altar, at the baptismal font, at the bed of sickness, and at the grave of the dead. His sunny nature, his warm heart, his tender sympathy, his cheery words, his strong personality, his fatherly interest in everybody, formed ties of endearment which attached him to many.

Dr. Gaston's interests and activities have been wider than the churches

which he served. They have extended to the denomination. For thirty-six years he has been a member of the Board of Education of the Reformed Church, and from 1880 until the time of his decease he has served as President of the Board. Since 1872 he has been a trustee of Rutgers College, which institution more than thirty years ago conferred upon him the degree of Doctor of Divinity, an honor worthily bestowed.

PUBLICATIONS: An Address at the Funeral of Rev. Dr. John Gosman, 1867 (In "Memorial"). Address at Funeral of Mrs. J. B. Sheffield, 1864.

GASTON, JOSEPH, Belmont, 1895-6, Hyde Park, 97-1899.

Gates, Cor. From Ger. Ref. Ch., Wynantskill, 1840-2, Caroline, 42-50, Manayunk, 51-4, Port Jackson, 56-7, Woolcott, 57-9, Minisink, 60-3, d. Feb.

GATES, WM. BISHOP, U.S. 1902; Assistant Pastor, Madison Av., N. Y. C., 1902——

Gebhard, John G., b. at Waldorf, Ger., 1750, studied at Heidelberg and Utrecht, l. 1771 (Whitpain and Worcester, Pa., 1771-4); Ger. Ref., N. Y. C., 1774-6, Claverack, 1776-1826, d.; also at Ghent every two months, 1782-87, at Taghkanic quarterly, 1777-97, at Hillsdale every seven weeks, 1793-1814, and at Camp occasionally.

He was born at Waldorf, in Germany. When New York was invaded by the British he removed to Kingston, and soon accepted a call to Claverack. He was here the means of healing an unhappy division, bringing with him sagacity, knowledge of human nature, prudence, and self-control. He mastered the Low Dutch tongue, so as to be able to preach in it, in three months. He also preached in all the surrounding neighborhood, traveling sometimes even to Schoharie (sixty miles distant) to break to them the Word of Life. In 1777 he founded the Washingtonian Institute at Claverack, of which he was principal. He was always modest, dignified, and courteous, and affable in his intercourse with others. He was a man of peace. As a preacher he had life and energy, and was frequently pathetic; his style of preaching was mostly didactic, addressed to the understanding with a view to enlighten and convince. As a patriot of the Revolution, he was active and consistent; he used the weight of his official character to maintain the righteousness of the cause and enlarge the spirit of freedom. His last communion season, standing on the border of the grave, is described as thrilling. "Harbaugh," ii, 393. "Claverack Centennial." "Mag. R.D.C.," i, 232.

GEBHARD, JOHN G. (great-grandson of John G. Gebhard, above), b. Hudson, N. Y., Nov. 2, 1857; H.C. 78, N.B.S. 82, l. Cl. New Brunswick; Griggstown, 1882-5, Claverack, 2d, 1885-91, Herkimer, 91-1900, Cor. Sec. Bd. of Education, 1900——

George, H. W., 1889-90.

Gerhard, Ludwig, 1865.

Gesman, N. J., b. Charlois, Neths., Dec. 17, 1835; c. to America, 46; lic. by Cl. Illinois, 88; Ebenezer, Ia., 89-1894, d. Nov. 3.

He came to America with the 800 under the lead of Rev. H. P. Scholte, 1846. They settled at Pella, Ia. In 1865 he began to study law and was admitted to the bar; but his anxiety to preach the Gospel led him into the ministry. He was always ready to proclaim the Word in any destitute locality, and his efforts were rewarded with the conversion of many souls. In 1888 a community at Ebenezer, Ia., where he had labored, petitioned the Classis of Illinois to organize them into a church, and they at once chose Mr. Gesman as their pastor. His preaching was logical and instructive, but his ministry was short.

Gesner, Oscar, R.C. 1862, N.B.S. 65, l. S. Cl. L.I.; Rocky Hill, 65-70. Linden, 70-4, w. c.

Geyer, Julius W., N.B.S. 1863, Ger. Evang. Mission, N. Y. C., 1863——

Gibson, J. R., 1888-9.

Giffen, John, b. Birkenhead, Eng., Nov. 9, 1862; U.T.S. 93; ord. by Presb. N.Y.; S.S. Belmont, N. Y. C., 1892-3; Sup. Albany Tract and Miss. Soc., 1893—— M.D.

Gilbert, Archibald F., b. 1826? l. by Franklin Assoc. Mass., 1861; Prattsville, 61-1866, d.

Gillespie, John Hamilton, b. Glasgow, Scotland, 1858, R.C. 82, N.B.S. 85, l. Cl. Bergen; New Hurley, N. Y., 85-8, Prof. of Greek, Hope College, 88-98, Prof. Hellenistic Greek and N. T. Exegesis, N.B.S., 1898——

Gilmore, Wm. Brokaw, b. White House, N. J., 1835; H.S. 66, W.S. 69, lic. and ord. Cl. Mich., 70; Prin. Amelia Institute, and Miss. in Va., 69-72, Prin. Female Dept. Hope College, Nov., 72-3, June; Spring Lake, Ill., 73-82, Havana, Ill., 82-1884, d. Ap. 24.

He was an active worker. The social qualities of his nature gave him great power, and endeared him to the kindly sympathies of all. He was full of self-sacrificing labors for the good of others. He loved his Divine Master with a most tender love, and he loved all the followers of Christ of whatever name. To the churches of Spring Lake, Manito, and Havana, he devoted the full strength of his manhood in labors most abundant.

Ginnings, see Jennings.

Girtanner, Carl, Hudson City, 2d (Jersey City), 1879-81, Newark, West (Ger.), 1882——

Gleason, Wm. Henry (son-in-law of Rev. Dwight M. Seward), b. in Durham, Ct., Sept. 28, 1833; Y.C. 53; lic. and ord. Presb. L. I., 70; Newburgh, 70-76, Newark, 1st, 77-86, Hudson, N. Y., 1886-88, w. c. Died Feb. 21, 1892.

He at first took up the study of law and was admitted to the bar in 1857. After thirteen years of successful practice as a lawyer, and earnest Christian work as a layman, the thought that he might have higher and wider usefulness in the Christian ministry became impressed upon him. He was a very attractive preacher, popular in the best sense of the word. Speaking without notes, with a musical voice and freedom in gesture, he conveyed in

a charming way the message of sweetness his clear mind and loving heart had drawn from the Word of God. In all of his charges he was greatly blessed in winning souls to the Saviour. A large and steady ingathering of members was a marked feature of his ministry. "Mints. Gen. Syn.," 1892, 654.

Gliddon, A. M., 1892.

Goebel, Gustavus A. T., N.B.S. 1884; Yorkville (Ger.), 84-90, Greenburgh, 1890——

Goebel, Louis, b. Frankfort on Main, Ger., July 27, 1858; Bloomfield, T. Sem., 1877-80; U.T.S. 1880-1; ord. by Cl. Bergen, Sept. 30, 1881; Hackensack, 3d, 1881-90; Yorkville, N. Y. C. (Evang.), 1890-5, Flatbush, 2d, 1895——

Goetschius, John Henry (son of Rev. Maurice Goetschi, of Zurich, Switzerland), b. 1717; studied at Zurich, and under Dorsius; assisting Dorsius, in Bucks Co., Pa., 1739-41; licensed by Dorsius, Frelinghuysen, and Tennant, 1741; Jamaica, Newtown, Success, and Oyster Bay, L. I., 1741-8, re-ordained by the Cœtus, 1748, Hackensack and Schraalenberg, N. J., 1748-74, died.

His father, Rev. Maurice Goetschi, was born in Switzerland in 1686, and ordained in 1710. He was a remarkable Oriental scholar. He was assistant pastor at Bernegg, 1710-20; was pastor at Salez, 1720-31, when, for some reason, he was deposed. But he still possessed great influence, and left Zurich, Oct. 4, 1734, with a party of 400, destined for America. They had a very difficult and dangerous passage down the Rhine, on account of a Franco-Austrian war then raging. They were molested and robbed continually. After leaving Mayence they met with further disappointments and discouragements all the way to Holland, although occasionally they found friends along the way. The colonists finally reached Rotterdam, where they suffered not a little; but Rev. Mr. Wilhelmius sought to mitigate their sufferings. Goetschi went on to The Hague, where he unexpectedly met with most remarkable success. He had hoped, upon starting, that England would send them to the Carolinas, but Count Walpole, the British Ambassador at The Hague, said he could not send them on to England without express orders.

Goetschi now addressed himself to Mr. Felss, a certain statesman there, who received him most favorably. He told him they had been seeking for six years for a man to organize the churches in Pennsylvania, where there were 60,000 of the Reformed faith. He offered to secure his appointment as Superintendent-General of Pennsylvania, and give him a salary for the first year of about $800; but he must first see his testimonials. Goetschi wrote to Rev. J. Baptiste Ott, of Zurich, for testimonials. Ott informed Rev. Wilhelmi, of Rotterdam, that Goetschi had started against advice; yet since he had reached Rotterdam, he would give him a letter of introduction to Wilhelmi. Information was also sent that Goetschi had been deposed, but that he was a man of great energy, and might yet accomplish great good in the New World. Through Statesman Felss' suggestion, the

whole body was diverted from Carolina to Pennsylvania. They left Rotterdam, Feb. 24, 1735.

They stopped on the coast of England, and had a stormy passage all the way over, and a brutal tyrant for a captain. They reached Philadelphia, May 29, 1735, and Goetschi himself expired soon after landing. He left a wife and eight children, of whom John Henry was the oldest. He was then only seventeen.

In their distress John Henry writes, on July 21, 1735, to Rev. Werdmiller, assistant at Zurich, giving an account of the voyage, and of his father's death, and asking for aid. He also states how he had begun to preach at this early age. When the people found out that he was a student for the ministry, and he showed them the certificate of his studies, they were delighted and insisted on his preaching. He preached and catechized twice every Sunday, not only in Philadelphia, but in the outlying districts. He received another certificate from Zurich, on May 28, 1736, stating that he had attended college there, and they had hopes of his becoming a good minister when he got through his schooling. He now sought ordination at the hands of the Presbyterian Synod in Philadelphia, but that Synod, May 27, 1737, while satisfied with his testimonials, as far as they went, delayed ordaining him, and advised him to continue his studies.

Nevertheless, he continued preaching, and performed other ministerial duties. He officiated in a dozen different congregations, although he himself only partook of the Lord's Supper for the first time, at the hands of Rieger, at Germantown, in November, 1736 (if Boehm's statement is correct). Goetschi, therefore, exhibited a spirit of independence, to say the least, not altogether justifiable. The South Holland Synod proposed in 1738 that Goetschius should be ordained, either by the Presbyterian Synod or by some of the neighboring ministers, or by ministers sent there for that purpose. But, about 1739, Goetschi stopped preaching, and went to Bucks County to finish his theological studies under Dorsius. The Synod of South Holland of 1740 refers to this event, saying that after having performed all the work of a regularly qualified minister, he stopped short to finish his studies.

In October, 1740, before his ordination, Goetschius visited Long Island, where the churches of Newtown, Jamaica, Hempstead, and Oyster Bay gave him a call, whither he went the following year.

On April 7, 1741, Dorsius, Tennant, and Frelinghuysen ordained him. Goetschi asked Boehm's forgiveness for all that he had done against him. The Classis of Amsterdam censured Dorsius for ordaining Goetschius.

Goetschius was installed by Freeman, with the consent of Antonides, over the churches in Queens County, L. I. But from the first there were some who questioned the validity of his ordination, and his colleague, Antonides, took part with them. The pressure brought to bear upon him caused him sometimes to lose his temper, for which the Classis rebuked him. His opponents also trumped up charges of immorality against him, which produced great confusion for several years, but the Classis ultimately declared that these had not been proven. The whole business, the validity of

his ordination and the charges, was committed to the ministers of N. Y. C. and L. I., and articles of agreement were at length adopted. For the sake of peace Mr. Goetschius consented, in 1748, when the Cœtus was formed by classical authority, to take the place of a candidate, though he had been seven years in the ministry, and to submit to a new examination and ordination! During the contest much unchristian spirit had been exhibited. The church was sometimes locked against him, when he preached in barns, or crowded houses, or under trees, or on the doorsteps of the church. On one occasion, when in the church, the chorister, who sat below the pulpit and in those days gave out the hymns, in order to prevent his preaching, gave out the whole of the 119th Psalm, which would have taken all day to sing. But Mr. Goetschius had the courage to stop the proceedings. The neighboring ministers also (Boel, etc.), who were opposed to his ordination, rebaptized the children whom he had baptized. Yet God accepted his ministry, giving him while on Long Island, and before his reordination, as well as frequently after, great revivals. His occasional services at New Paltz were also greatly blessed.

When he removed to Hackensack new difficulties awaited him. He was called as the colleague of Mr. Curtenius. The latter, while favorable to the Cœtus, seems to have been among the more conservative members, and ultimately opposed the proposition for a Classis. The two colleagues, therefore, represented the conservative and progressive elements. Indeed, the anti-Cœtus party on Long Island soon called Curtenius there after they had driven Goetschius away.

Mr. Goetschius and his friends, embracing all the elders and deacons at Hackensack, procured a charter from the Governor to assess the expenses of the church on the pews. Domine Goetschius had not received his full salary when he left Long Island. This, with the ecclesiastical questions about ordination, fully split the church, and was the foundation of those unhappy differences cherished by the parties which led, in connection with other causes, seventy years later, to the secession, and the organization of the "True Reformed Dutch Church," as they styled themselves. Mr. Goetschius was blessed again in New Jersey by a precious revival of religion. He was a learned, pious, and godly man, and a faithful and successful preacher of the Gospel. He instructed several young men for the ministry, such as Dirck Romeyn, Thos. Romeyn, Sol. Froeligh, John Leydt, Verbeck, Benj. Du Bois, the younger Frelinghuysens, and Martinus and Henricus Schoonmaker. He was also one of the first trustees of Queens College. His ministry was exactly contemporary with the great dispute concerning Hollandish or American ordination. When he first settled on Long Island he gave great offense by preaching on the text, "The Unknown God," reflecting on the personal piety of many of the people. They in turn started slanderous charges against him, which could not be sustained, and then started those questions about the validity of his ordination. He was a man of deep feeling and strong passions, it being said that once, when resistance was apprehended to his entering the church at Hackensack, he buckled on his sword, and thus accoutred entered the pulpit. It must be remembered, however, that it was not unusual for even a minister to wear

a sword, sometimes carrying it to church and laying it behind him in the pulpit during service.

He was below the middle size, of a vigorous constitution; abrupt in speech, but his language was clear and expressive. He was a man of profound erudition, a thorough Calvinist, and an accomplished theologian.—"Amst. Cor." Many letters, especially between 1743-50. "Taylor's Annals of Cl. of Bergen." "Strong's Flatbush." "Sprague's Annals."

PUBLICATIONS: "De Orbekende God; or, The Unknown God" (Acts 17:23). A Sermon preached on July 23, 1742, at ——, and on August 22, 1742, at Newtown. 18mo, pp. 5. 1743. (This sermon in English, but apparently much abbreviated, in the "Banner of Truth," vol. ii, parts 6, 7.) See also "Rev. Dr. Jas. L. Good's Hist. Reformed (Ger.) Church," pages 173-190, for the earlier facts in the life of Goetschius.

Goetschius, John Mauritius (brother of J. H. Goetschius), b. in Canton of Thurgau, Switzerland, July, 1724; educated as a physician; c. to America, 1744; studied for the ministry under his brother; lic. by Cœtus, 1754; Schoharie (Ger. and Dutch), 1757-60, Shawangunk and New Paltz, 1760-71, d. Mar. 17.

He at once began to practice as a physician at Hackensack on his arrival in America, but was persuaded by his brother to prepare for the ministry. He warmly espoused the cause of the Cœtus. Conferentie complain to Classis (Nov. 9, 1756) that this Goetschius and Henry Frelinghuysen have, without any call or commission, officiated for more than two years as ministers of congregations, except that they did not administer the sacraments; that Goetschius had said at last meeting of the Cœtus: "We have been ciphers long enough; if we cannot gain our end, let us go to the Presbyterians, whose ordination is as good as that of the Netherlands Church." The Cœtus approved his call to Schoharie, Nov. 10, 1757, and he was ordained and installed by Vrooman and Theodore Frelinghuysen on Dec. 14. Rev. P. N. Semmer, of the Lutheran Church, assisted. He preached to both the Germans and Dutch in Schoharie, and also practiced medicine all his life. His field of labor at New Paltz extended over thirty miles. He was large and commanding in person, courteous and intelligent in his intercourse with others, and decided in his opinions. President Stiles, of Yale College, refers in his journal to his having met a Rev. Mr. Huzius (Goetschius) when at Kingston, a very learned man. He was one of the original trustees of Queens College. By license dated Oct. 14, 1758, he married Catharine Hagar, of Schoharie. She died at Shawangunk, 1785. See "Stitts' Hist. of Ch. of New Paltz."

Goetschius, John Mauritius, studied under his uncle, J. H. G.? Sought licensure in 1773, but was not sufficiently well qualified. In 1774 rumors against him again delayed his license. A man of this name joined the "Flying Camp," in N. J., 1776. He became a Major.—See "N. J. in the Revolution."

Goetschius, Stephen (s. of J. H. Goetschius), b. about 1752; studied under his father, Livingston, Westerlo, and Verbryck, l. by Gen. Meeting of

Yours truly
W. R. Gordon

Ministers and Elders, 1775; New Paltz and New Hurley, 1775-96 (not ordained till June, 1777), Marbletown and Shokan, 1796-1814, Saddle River and Pascack, 1814-35, d. 1837.

He was instrumental in healing the breach at New Paltz which the questions about American ordination had caused. His ministry during and immediately after the Revolution did not show much spiritual fruit, owing greatly to the spirit of the times. He was small of stature and somewhat bent in form. He was sharp and fearless in his denunciation of sin. After the war, he organized no less than nine churches in Ulster County.

Possessed of a vigorous constitution, when over eighty years of age he could yet ride on horseback between his two charges. He never became well skilled in the English language. He loved to preach in Dutch. He was a man of deep thought, holding strongly to the Calvinistic doctrines, and dwelling much on experimental religion, election, particular atonement, depravity, regeneration, and final perseverance.—Rev. John Manley. He was teaching a Latin school at New Paltz, 1793.—"Ostrander's Life," 22.

Goetschius, Stephen Z., b. 1795, at New Paltz (s. of Stephen Goetschius), studied under Froleigh, l. Cl. Paramus, 1819; Miss. at Manheim, 1822, seceded, 1823, Danube and Osquak, 1823-4, suspended. (Report Miss. Soc., 1823, p. 8.) Re-entered R.D.C. as a candidate of the Classis of Paramus, April 16, 1828. Canastota, S.S., 1836-7, afterward in the West.

Gorby, I. I., S.S. at Pekin, Ill., 1892-3.

Gordon, M. R., Schaghticoke, 1890-4, Glenville, 2d, 1895-1900, w. c.

Gordon, William R., b. N. Y. C., Mar. 9, 1811; N.Y.U. 34, N.B.S. 37, l. Cl. N.Y.; North Hempstead, Jan., 38-42, Flushing, 42-9, Houston St., N. Y. C., 49-58, Schraalenburgh, 58-80, w. c. Died March 30, 1897. S.T.D. by C.C. 1859.

When he was six years old he lost his father; and after a boyhood passed in New York, he went to Newburgh. He was taught and trained in a religious household. At about twelve years of age he applied for admission to full communion in the Associate Reformed Church. He recited the Shorter Catechism word for word, before the elders, and gave such an account of his experience and purpose, that they declared his examination to be perfectly satisfactory, but that he was too young to be received to the Lord's table. He thereupon made application to one of the Reformed Dutch Churches in New York City, and was received into full communion. He was a member of the first class that graduated from the New York University in 1834. Washington Irving was present at the exercises. He was a ripe scholar and an able preacher. His sermons were products of careful thought and study, and his style was perspicuous, direct, and vigorous. While scant of illustration and ornament, or of graceful delivery, they yet fastened the attention and secured the interest of all thinking people. He set forth the doctrines of grace with uncommon force, and when occasion offered could not resist sharp dealing with gainsayers. His strength was in addressing the understanding, rather than in moving the feelings.

He was more widely known through the church as a writer than as a preacher. His mind was one of native strength and thorough discipline. It was acute and of polemic cast. He delighted in controversy in defence of what he, in his heart, believed to be the truth, and he did not disdain to use sarcasm as a weapon. While he enjoyed the discomfiture of an opponent, he was innocent of personal bitterness. Sometimes his sharp arrows would strike a friend, but he was none the less a friend for that. Those who knew him intimately can testify that no man was ever more faithful to his friends, or more ready to make personal sacrifices in order to do them service. Much that those who were strangers to him would criticise will readily be overlooked by those who knew his zeal for the truth, his earnestness of contention for the faith once delivered to the saints, and his kindliness of heart as well. None of his parishioners could be in distress without awakening his sympathy and commanding his generous help. "Mints. Gen. Syn.," 1897, 771.

PUBLICATIONS: "A Rebuke to High Churchism," 1844. "The Supreme Godhead of Christ," 1848. Second edition, enlarged, 1858. "A Guide to Children in Reading the Scriptures." A Prize Essay, 1852. "A True Report of the Last Trial of Rev. J. S. Ebaugh," etc., in Classis of New York, 1852. Published anonymously. (See also "Protest of Consistory of German Reformed Church, Appellants, to Particular Synod vs. Classis," 1852.) "A Certified Report of the Investigation of the Case of Rev. G. I. Garretson Before Classis of Geneva," 1853. Published anonymously. "Particular Providence in Distinction from General, etc. Illustrated in the History of Joseph," 1855. Second edition, 1856. Third edition, 1863. (See "Princeton Review," xxix, 155.) "A Threefold Test of Modern Spiritualism," 1856. "Reformation; or, Removal of the Candlestick." A Sermon in behalf of Domestic Missions, preached before the General Synod, 1857. An edition of 30,000 copies published in "The Sower," N. Y., 1857. "The Peril of Our Ship of State," 1861. "The Folly of Our Speculations": A New Year Sermon, 1861. "Strictures on a Recent Sermon by Rev. J. H. Van Dyke, in Vindication of American Slavery," 1861. "Reliance on God Our Hope of Victory," 1861. "Realizing Eternity." On the Death of Rev. Alex. McClelland, D.D., Prof. of Oriental Languages, etc., 1865. "Christocracy." Essays on the Coming and Kingdom of Christ, 1867. (Dr. J. T. Demarest, joint author.) Second edition, 1879. A Tract in Answer to the Romish Tract, "Is it Honest?" (Am. and For. Chn. Union.) A Tract on the School Question. "Controversy with a Romish Priest," growing out of Tract (No. 15). Youngstown, Ohio, 1868. Essay on the "Nature of the Controversy Between Protestantism and Romanism," "St. Louis Presbyterian," 1868. "The Reformed Church in America: Its History, Doctrines, and Government," 1869. Published anonymously. "Croquet; or, Social Prayer Illustrated," 1870. "The Church and Her Sacraments," 1870. "The Hope Set Before Us," 1872. "The Immortality of Character;" On the Death of Rev. Eben S. Hammond, 1873. "Peter Never at Rome." An Essay in "St. Louis Presbyterian," 1878. An Autumnal Sermon, 1873. "We All Do Fade as a Leaf." (In "Sower.") "Life of Henry Ostrander, D.D.," 1875. (With selections of

John Gorman

his sermons.) "The Sin of Reviling and Its Work": On the Death of President Lincoln. 1865. N. Y.: 1875. Various Essays for "St. Louis Presbyterian," and for "Central Presbyterian," at Richmond, Va. "Revealed Truth Impregnable." The Vedder Lectures, 1878.

Gosman, John, b. 1784, in N. Y. C.; C.C. 1801, studied under Mason and Proudfit, l. Presbyt. of Washington, 1804 (supplied Lansingburgh and other chs. 1804-8); Kingston and Hurley, 1808-11, Kingston, 11-35, Philadelphia, 2d (8th St.), 35-6, Westerlo, S.S. 36-8 (Port Byron, Presbyt. 38-41), supplied Coeymans and New Baltimore, 41-2, Hudson, 42-53, Flatbush, Ulster Co., 54-9, d. 1865. Elected a trustee of R.C. 1825. D.D. by R.C. 1833.

For the benefit of his health, the first four years of his ministry were spent in itinerating. He was among the most artless of men, and transparent in his beautiful simplicity of character. Having nothing to conceal, and no by-ends of his own to serve, he was under no temptation to assume disguises. To his generous, childlike nature, nothing was more alien or distasteful than the schemes of a selfish ambition, or the manœuvres incident thereto. And this guileless candor and disinterested openness of soul was one reason of the strong hold which he acquired, and never lost, on the love and confidence of his fellowmen.

He also possessed a most genial, social disposition. Fond of books, he was not a recluse. Few men delighted more in the converse of friends, or were more sought after, on all occasions of joy and of sorrow. In the house of feasting a fine, perennial vivacity, lighting up into a cheerful glow the mingled dignity and cordial affability of his address, together with a wit ever ready and pointed, but, at the same time, unfailing in its benignant kindliness, made him, indeed, a welcome guest; while his quick, gushing sympathies, gentle bearing, tender tones, and deep, experimental acquaintance with all the sources of consolation in the Gospel and at the mercy-seat, made his presence even more a delight in the chambers of sickness and death.

His labors also were abundant. Besides those connected with a large and growing charge, he was at all times the generous helper of his brethren, and was equally prompt in responding to the ever-recurring appeals for his services, on occasions of special public interest, throughout the county. He dedicated more than twenty churches. He held a species of voluntary episcopate in Ulster County, such as none could well object to—an episcopate of brotherly kindness and helpfulness—one as freely accorded to his personal qualities and professional distinction, as it was ever exercised by him in the spirit of wisdom. In the treatment of his texts he was always full and instructive, abundant in illustration, and with language drawn from the purest "wells of English undefiled." His delicate taste—correct, too, as it was delicate—with his intimate knowledge of our standard authors, gave to the language he used a charm of simplicity which, like the sparkle of a gem, attracted the notice of the least cultivated, as well as of the educated portions of his hearers. A remarkably retentive memory, too, which enabled him to summon, at his command, the choicest thoughts and

phrases of his favorite authors in both poetry and prose, gave often to his own fervent discourse the power derived from association, and imparted to it a ray of light to bring out in fuller measure its own inherent strength and beauty. In aptness of quotation and of allusion to incidents bearing on his subject, in either sacred or profane history, he had few equals. He was, therefore, a popular preacher. Yet, from his modesty and unobtrusive habits, his reputation as a pulpit orator was confined chiefly to his own denomination.

He possessed peculiar unction in prayer. Whether at the family altar or in the pulpit, by his fervor and earnestness, in language glowing with the poetry of the Psalmist, and bright with the beauty of holiness, ever most appropriate to the occasion, he seemed almost at times to carry the souls of his hearers with his own up to and through the very gates of heaven.

He was unusually successful in raising money for benevolent societies or purposes. Principally instrumental in organizing the Ulster County Bible Society, it became, through his efforts, one of the most flourishing and liberal. For our seminary and college at New Brunswick he made his tours among the churches, and brought in large and unexpected offerings. See "Memorial," containing addresses or tributes by Drs. T. De Witt, Sprague, Gaston, Holmes, Lillie, Vermilye, etc.

PUBLICATIONS: "A Family Prayer-Book." "Questions on the Gospels and Acts, for Bible Classes." "Sermon at the Funeral of Rev. J. C. Vandervoort." "Sermon at the Funeral of Professor James Cannon, D.D." An article on "Nearing Home" (Presb. Board). Articles in "Sprague's Annals of American Reformed D. Pulpit," on Rev. Elias Van Benschoten and Rev. Dr. Jacob Brodhead.

GOWEN, ISAAC WM., b. New Brunswick, N. J., Dec. 29, 1858; R.C. 79, N.B.S. 83, l. Cl. N.B.; Cold Spring, N. Y., 83-5, New Durham, 1885——

PUBLICATIONS: Ed. of "Mission Field," 1888-92. Assoc. Ed. of "Ch. Int.," 1886-7. "Exposition of S.S. Lessons," 1890——

GRAHAM, JAS. EDWARD, b. Catskill, N. Y., July 22, 1849; R.C. 71, N.B.S. 76, l. Cl. Schoharie; Cherry Hill, N. J., 78-80. Greenville, N. Y., 80-9, Amity, 1889——

GRAMM, GUSTAVUS E. Gym. of Halle, Prus., 1844, tutor, 44-56, l. Cl. Maryland (G.R.), 57 (Baltimore, 5th, G.R., 56-9, Bethlehem's Ch. of Philadelphia, 59-61); Philadelphia, 4th, 1862-7, w. c.

Grant, Henry J., R.C. 1865, N.B.S. 68, l. Cl. Geneva; traveled in Europe, Syria, and Palestine, 1868-70; on account of ill-health had license revoked about 1872. An insurance agent at Ithaca, N. Y.

Grant, William D., b. Aberdeen, Scotland, Sept. 29, 1853; Univ. Toronto, 80-3; Knox Coll., Ontario, 84; U.T.S. 87; ord. by Presbyt. N. Y., 88 (assist. pastor, Broome St. Tab., N. Y. C., 87-9); South Bergen, Jersey City, 89-96; in Europe, 1897. Ph.D., U.N.Y., 1893.

Grasmeer, Wilhelmus (son-in-law of J. Megapolensis), Grafdyck, Holland, 16..-49, suspended; c. to America, 1651; Rensselaerwyck, 1651-2, returned to Holland.

The church of Rensselaerwyck having lost the services of Megapolensis, by his removal to New Amsterdam, was exceedingly anxious for a pastor. But the Classis of Amsterdam could not immediately succeed in finding one. Grasmeer had been suspended, and perhaps deposed, by the Classis of Alckmaer, for drunkenness, quarreling, and other things. Without permission of his Classis he determined to come to America, having secured certificates from Rev. Mr. Knyff and his own former Consistory. The Classis of Amsterdam wrote letters to its two churches in America, warning them against him. Nevertheless, the church of Rensselaerwyck was induced by the certificates to accept him as their pastor. Upon his first arrival he had accompanied Stuyvesant on his expedition to the South River, in July, 1651. ("Col. Hist. N. Y.," i, 597, 599, 600.) He preached with acceptance to the people. But the Synod of North Holland confirmed his suspension, and the Classis of Amsterdam again wrote to him, and to the two churches, directing them no longer to countenance him, and commanding him to return. In this they were sustained by the West India Company. In 1652 he accordingly went back to Holland, with warm testimonials, asking that he might be qualified to return. This was not granted.

Gray, Andrew, studied under Livingston, lic. by Synod of R. D. Chs. 1790; Poughkeepsie, 1790-4, Miss. to the Susquehanna Region (Hanover), 1793-96, Danville, Angelica, Sharon, Karr Valley, and Tuscarora, 1797-1819.

He was driven from his home by the British, in the war, and his books and property destroyed; d. 1819. "Mints. Cl. N. B.," ii, 33, 54, 72, 77, 104, etc. An interesting letter from, 1809, in "Christians' Mag.," iii, 105. See also "Centen. Disc.," 509.

Gray, John, b. at Aberdeen, Scotland, 1792, educated and ordained in Scotland, about 1815 (Miss. in Russian Tartary, 1818-25, Dom. Miss. in England, 1825-33), c. to America, 1833; Fallsburgh (Woodbourne), 33-5, Schodack, 35-46, Cohoes, 47-8, Ghent, 1st, 48-55, Cicero, 56-7, d. 1865. See "Manual" of 1879.

Gray, William, Tyre, 1839-46.

Green, Elijah Warner, b. New Lebanon, N. Y., March 8, 1856; U.C. 82, Hartford Sem. 85, lic. Presb. Westchester, 84 (Presbyt. Miss. in Utah, 85-92, Superintendent of Public Schools in Utah, 90-3, Presbyt. Ch., Oskaloosa, Kan., 93-4); New Salem, N. Y., 94-6, Philadelphia, 2d, 96-8, Keyport, N. J., 98-1901, Livingston, N. Y., 1901——

Gregory, Oscar H., b. Hobart, Delaware Co., N. Y., Aug. 27, 1809; Amherst Coll. 28, P.S. and N.B.S. 31, l. Cl. N.B.; Farmerville, N. Y., 31-38, Washington and Gibbonsville (West Troy, South, and North), 38-43, West Troy, North, 43-70, w. c. D.D. by U.C. 1853. Pres. of Gen. Synod 1860. Died Dec. 11, 1885.

Remarkably genial by nature, open-hearted and generous, he was, far above all these, faithful unto Christ. As a man, he governed himself by the law of subjection to Christ. In society he advocated the principles of

the Gospel as the only safe foundation for the state, and for the social intercourse of men with one another. He looked at all questions of church government and work in the light of Christ's law. He never sought to honor himself in the administration of his office, but Christ. He was noted for his fidelity to Christ in all things. Others might have been more brilliant in the pulpit, more profound in philosophy, may have had a wider secular learning, but none were more faithful to the Master and to the flock. In his private conversation, in his pastoral work, in his social intercourse, in the pulpit, in ecclesiastical meetings, he ever hid himself behind his Master, and was satisfied if men saw and heeded the truth. "Fun. Ser. by Dr. J. W. Beardslee."

PUBLICATIONS: "Sermon on the Death of David A. Abrahams, Esq., a Ruling Elder at West Troy," 1844. Essay on "Fashion," "Am. Magazine." "Sermon on the Death of Martin Whitbeck, Esq., a Ruling Elder at West Troy," 1858. "The Glory of God's House." "A Sermon at the Re-dedication of Church at Farmer Village," 1857. "Memoir of Andrew Meneely, Esq.," American Tract Society.

Gregory, Thos. B., c. from England, 1833, l. Presbyt. of Onondaga, 1833; Canastota, S.S., 1834-5, Prattsville, 1836-40, Oyster Bay, 1841-4, Grahamville, 1844-8, Miss. at Hoboken. 1850-4, Huguenots, S. I., 1855-60, w. c. D. 1871.

PUBLICATIONS: "Ezekiel's Wheel; or, Providence of God in the Government of the World," 1857, 1859.

GRIFFIN, WALTER TIMOTHY, b. 1852 at Flatbush, Ulster Co., N. Y.; R.C. 1875, N.B.S. 1878; lic. Cl. Ulster; Jersey City, Central Av., 1878-81, Bedford, Brooklyn, 81-6, at Limoges, France, since 1886, as Consul.

PUBLICATIONS: "The Homes of Our Country, Centres of Moral and Religious Influence," 1881, pp. 640.

Griffis, Wm. Elliot, b. in Philadelphia, Sept. 17, 1843; R.C. 69, N.B.S. 69-70; in charge of Knox Mem. Chapel, N. Y. C., May-Nov., 70; in Government Educational Work in Japan, 70-4, U. S., 75-7; lic. Manhattan Cong. Assoc., April 3, 77, and by Cl. Schenectady, May 22, 77; Schenectady, 1st, 77-86 (Boston, Mass., Shawmut Cong. Ch., 86-93, Ithaca, N. Y., 1st Cong. Ch., 1893——) D.D. by U.C. 1886. L.H.D. by R.C. 1899.

He is a descendant, on his father's side, of Devonshire and Nottinghamshire English stock, and on his mother's side, of German-Swiss stock. His English ancestors were merchant navigators for six or more generations. As a sea captain, his father visited almost all the great islands of the Pacific Ocean. During his college course, Mr. Griffis received five prizes in oratory, English compositions, and science. He began his travels in 1869, first visiting Great Britain. About that time Japanese students began to flock to America, in whom he took great interest. In 1870 the first application came from Japan, for young men, to teach physical science. In that year, one of the most progressive of the 300 feudal rulers of that

country invited Mr. Griffis to enter upon that work. He accepted the call, and organized a school on the American model at Fukui. He lived there for about a year, witnessing Japanese customs never before seen by an American. He also helped to organize schools in the province of Achizen, now the terminus of the railroad across Niphon. Many of his students have since become prominent officers in the Japanese Government. All his personal relations with the Japanese people were of a most pleasant kind. He journeyed through central and northern Japan, inspecting their mines, gum factories, oil wells, silk-reeling apparatus, etc. It was at this time that the old feudal system was broken up, and everything was centralized under the Mikado. The baron who had invited him to Fukui was now summoned to Tokyo. Here he proposed that a Polytechnic School should be established, and Dr. Griffis was invited to undertake the work. The plan was subsequently carried cut. Meantime he was invited to the Chair of Physical Sciences in the Imperial University. There he remained three years. He had an audience with the Emperor, and became acquainted with most of the members of the Cabinet, who led the nation to its modern position. For two years of this time his oldest sister was with him, and the daughters as well as the sons of the prominent Japanese were entertained at his house. He was made a member of their learned societies, and was permitted to travel extensively through the country. He collected many rare books in the Japanese language, and has, probably, the finest collection of general works on Japan in Christendom. Upon his return to America he spent a couple of years in lecturing, and then completed his theological course at Union Seminary, and has been settled as above indicated. He has been an unwearied student, as the following list of his publications shows. His proximity to the libraries of Albany, Boston, and Ithaca has been of great service to him in his varied researches. He has visited Europe six times, viz., in 1869, 1891, 1892, 1895, 1898, and 1900. By special invitation he was present at the coronation of Queen Wilhelmina, of Holland, because of his writings on Dutch history.

He is one of the three American members of the Netherlandish Society of Letters at Leyden (Mattschappi der Nederlansche Letterkunde te Leiden), and of the American Institute of Arts and Letters.

Publications: Editor of "Our Sabbath School Messenger," Philadelphia, 1865. (Published for Sabbath-schools of Second Reformed Church.) Editor and one of the founders of "The Targum," the Rutgers College newspaper. Contributions to the "Christian Intelligencer," from 1866 to the present time. The New "Japan Primers" and "Readers," San Francisco: 1872-1873. "Guide Books to Yokohama and Tokio," Yokohama: 1874. Various contributions to periodicals on "Life and Education in Japan," and revision of maps and gazetteer articles on "Japan" in the standard text-books of America and Great Britain, 1875. "The Mikado's Empire," 8vo, pp. 625, N. Y.: 1876; 9th edition, with additions, pp. 677, N. Y.: 1899. Various articles on "Japan and Oriental" subjects in the encyclopædias. Article on "Japan in the Manual of Missions of Reformed Church in America." "Manual and Directory of First Reformed Church

at Schenectady," 1878. "Memorial volume (53 pages by W. E. G., and 231 pages by Prof. Pearson), at the 200th anniversary of 1st Reformed Church, Schenectady," 1880. Various papers on Japan before learned societies and printed in their proceedings, 1874-1901. "Japanese Fairy World," 1880. "Asiatic History" ("Chautauqua Text-Book," 1881). "Corea: The Hermit Nation," 1880. "Arendt Van Curler, Founder of Schenectady and of the Dutch Policy of Peace with the Indians," 1884. "Corea: Without and Within," 1885. "The Rutgers' Graduates in Japan," 1885. Sermon: "Abraham's Day and Christ's," 1886. "Matthew Calbraith Perry: A Typical American Naval Officer," 1887. "The Lily Among Thorns: A Study of the Biblical Drama Entitled 'The Song of Songs.'" 1889. "Honda, the Samurai," 1890. "Sir William Johnson and the Six Nations," 1891. "The Influence of the Netherlands in the Making of the English Commonwealth and the American Republic" (20,000 copies printed), 1892. "Japan in History, Folk Lore and Art." "Massachusetts: A Typical American Commonwealth" (for the Columbian World's Fair at Chicago), 1893. "The Validity of Congregational Ordination" ("The Dudleian Lecture" at Harvard University), 1893. "Brave Little Holland and What She Taught Us," 1894. "The Religions of Japan" ("The Morse Lectures" in Union Theological Seminary for 1894), 1895. "The Responsibility of Christian Government as to the Citizen Rights of Missionaries," 1895. "Townsend Harris, First American Envoy in Japan," 1895. "The Romance of Discovery," 1897. "The Pilgrims in Their Three Homes," 1898. "The Student's Motley," 1898. "The Romance of Colonization," 1898. "Charles Carleton Coffin, War Correspondent, Traveler, Author, Statesman," 1898. "America in the East," 1899. "The American in Holland," 1899. "The Romance of Conquest," 1899. "The Pathfinders of the Revolution," 1900. "Verbeck of Japan: A Citizen of No Country," 1900. "In the Mikado's Service," 1901.

Many of Dr. Griffis' contributions to literature have been translated into Dutch and Japanese.

Griswold, John Valentine, b. Mich., 1837; U.C. 1865, U.S. 1868 (Washingtonville, N. Y., Presb., 1868-71); Miss. pastor of Bethany Chapel, Brooklyn, 1871-2 (Port Jefferson, L. I., 1872——)

Groenveld, John C. Fynaart and Saugatuck, 81-2, suspended for schism.

Grootenhuis, see Te Grootenhuis.

Gruys, Wm. S., b. Zaandam, Neths., Ap. 9, 1868; H.C. 95, W.S. 98, I. Cl. Holland; Bethany (Sully, Ill.), 1898——

Gros, John Daniel, b. in Germany, 1737 (Northampton, Allentown, Egypt, Jordan, and Schlosser's Church, 176..-70, Saucon and Springfield, 1770-3); Kingston, Ger., 1773-1783, Ger. Ref. N. Y. C., 1783-95, Prof. of Gen. Lang. and Geography in Columbia College, 1784-95, Prof. of Moral Philosophy in Columbia College, 1787-95 (Canajoharie and perhaps S.S. at Stone Arabia, 1796-1800); died May 25, 1812. Regent of U.N.Y. 1784-7. Trustee of Colum. Col. 1787-92. S.T.D. by C.C. 1789.

He had been a pupil of Kern, and became the instructor of the illustrious Milledoler. During the Revolution he was exposed to many perils as a

pastor of a church on the frontier. He removed to New York State on account of want of love, stubborn conduct, neglect to attend worship, and non-payment of salary of his churches in Pennsylvania. He was Chaplain of the regiment of levies for the immediate defence of the state, appointed by the N. Y. Council, April 27, 1781, under Lieut.-Col. Marinus Willett. On April 10, 1782, he was appointed Chaplain to two regiments of levies for the defence of the frontier of the state. ("Harbaugh's Lives," ii, 391). Upon his removal to New York City, he published "Natural Principles of Rectitude, a Systematic Treatise on Moral Philosophy," 8vo, 1795. He became wealthy by buying soldiers' land warrants. The last ten years of his life were spent in the vicinity of Fort Plain on a farm. See "Dr. Francis' Old New York," p. 47, and "Drake's Cyc." Also Art. Millendoler, in "Sprague's Annals."

GUENTHER, AUGUST, Brooklyn, Ch. of Jesus, 1893——

GUENTHER, JOHN CHARLES, b. Newark, N. J., Oct. 12, 1858; Col. Dep. Bloomfield, N. J., 76; Theolog. Dep., 79; U.S. 1879-80; ord. by Presb., Newark (Holton, Kan. (Ger.), 80-3; City Missionary, Philadelphia, 83-4); Brooklyn, N. Y., ..., 1884-5 (Ger. Presb., Newark, 1885-6); Brooklyn, Ger. Evang., 1886-1900, w. c.

Guldin, John C. (great-grandson of Rev. Samuel Guldin, the Pietist), b. in Bucks Co., Pa., 1799, studied theology under Herman, lic. 1820 (?); (Chester and Montgomery Cos., Pa., 20-41, Franklin Co., Pa., 41-2); N. Y. C. Ger. Evang. Miss., Rivington st., 42-63, d. Also General Missionary to the Germans in N. Y. C., 42-52.

He was the Apostle of the Germans for many years. The master of two languages, he was the chief link between the American and German elements in the American church. While ministering in the German churches in Pennsylvania, he experienced a great change, acquiring new views of true religion, or at least having a slumbering piety quickened. He became, henceforth, indefatigable in his labors, and with tears implored men to seek Christ. He had great revivals. He moulded the religious character of his churches, especially in Pennsylvania, where the population was not transient. Yet he met with bitter opposition. The church doors were sometimes closed against him. Then he would preach the pure Gospel of Christ from the stone steps; with a joyous, childlike welcome he greeted old and young who expressed a hope in Christ. In dealing with opponents to the Gospel, he was perfectly fearless; when deciding on the mode of preaching, whether to adopt the metaphysical style of answering error, or of directly preaching Christ, he chose unhesitatingly the latter. Hence his large success.

In New York his labors were Herculean. Besides the charge of a congregation, he was for ten years General Missionary to all the Germans, superintended the issue of German publications in the Tract Society, and was the general counselor and patriarch of all those of his own nationality who came to our shores. He also was the principal agent in the preparation of the German Hymn Book, since adopted by the Presbyterians for their German churches.

He was greatly grieved at the defection in the German church which began to show itself about 1845. He labored diligently to show them their departure from the Reformed faith. But his failures in this direction became a powerful reason for us to extend our organizations among the Germans. Our common standards made us the natural friends of the German immigrants. A new field was opened up to our Domestic Missionary Board, and in which Brother Guldin became peculiarly useful and active; nothing in this direction was done without his counsel and advice.

He delighted to preach the Gospel; his sermons were the outpourings of a heart that had a rich experience of the Saviour's love. His language was chaste, simple, artless, and earnest; seeking not the garniture of rhetoric, yet unsloven in style, he stood before his people a weeping prophet, feeling like Paul, "I travail in birth, till Christ be formed within you." His prayers were all heart, which could not let the Master go. He was a friend to everybody. Even the children of his charge, when seeing him pass along the street, would catch his hand, or pull his coat, to win one of his smiles. He was also the agent of bringing many young men into the ministry. See "Memorial Sermon" by Rev. Dr. Isaac Ferris. See also "Biography of," by Rev. J. M. Wagner, in "Evangelisch Historisch Jahrbuch," 1878. "Ch. Int.," Feb. 26, 1863.

PUBLICATIONS: A German Hymn-Book. Editor of German Edition of the "Sower." "Vol. of Sermons, in German," pp. 600, 1853.

Gulick, Albert Voorhees, b. Somerset Co., N. J., 1830; R.C. 57, N.B.S. 60, l. Cl. N.B.; Jerusalem, 60-5, also, Union, 60-4, and Onisquethaw, 64-5, Spring Lake, Ill., 66-72, Norwood Park, 72-82 (Wilmington, Ill., Presbyt., 82-9, Killiam City, Wis., 89-1895, w. c.)

Gulick, Alex., b. N. Y. C., 1814; R.C. 35, P.S. 35-7, U.S. 38-9 (Mt. Pleasant, Greenville, and Union, O., 40-4); Woodstock, 45-59, West Hurley, 59-64 (Bridgeville, Del., 66-8, Jasper, N. Y., 69-73, Kingswood, W. Va., 74-5); re-entered R.C.A. 1875, w. c. Died Ap. 1, 1887. See "P.S. Gen. Cat." and "U.S. Cat." "Mints. Gen. Syn.," 1887, 436.

GULICK, CHARLES WYCKOFF, b. near New Brunswick, N. J., Oct. 22, 1865; R.C. 95, N.B.S. 98, l. Cl. N.B.; Montclair Heights, 1898——

GULICK, JACOB I. Blooming Grove, 1884-7, Tyre, 88-91, Macon and S. Macon, 91-5, Constantine, 95-8, Fairview, Ill., 98-1900, Pennsylvania Lane, Ill., 1901——

Gulick, Nelson J. Gansevoort and Northumberland (Bacon Hill), 1893-5.

GULICK, URIAH D., b. in Somerset Co., N. J., Sept. 19, 1835; R.C. 59, N.B.S. 62, l. Cl. N.B.; Pekin, Ill., 62-70, Norwood Park, 70-2, Chicago (Am. Ref.), 72-5, Brooklyn, 12th st., 75-88, Steinway, 90-1900, w. c.

Gunn, Alexander, b. 1785, C.C. 1805, studied under Dr. Kollock, of Princeton, and Dr. Rodgers, of N. Y. C., lic. by Presbyt. N. Y., 1809; Bloomingdale, 1809-29, d. A.M. by C.N.J. 1805. S.T.D. by Allegheny Col., 18..

He was led to enter the Reformed Church (though brought up in the Presbyterian), that he might be settled near his widowed mother, and Bloomingdale remained his only charge for the twenty-one years of his

ministry. He possessed an ease and dignity in his manners which in England would have secured for them the appellation of Chesterfieldian. He respected himself, and also respected the feelings and opinions of others; so that he secured universal esteem, and deservedly acquired, in the best sense of the term, the character of a perfect gentleman. He was also a man of great prudence, never saying or doing anything rashly, nor could his enemies construe any part of his conduct to his own moral injury, or that of the cause of religion. He was also a successful peacemaker.

His talents as a writer and preacher were also of a very high order. He possessed an original and lively imagination, which threw around the productions of his well-furnished and highly-cultivated mind a charm that fixed the attention and commanded the respect and admiration of his hearers and the readers of his works. He was among the best and most popular preachers in New York. He also held a powerful pen in the department of theological controversy. The facility, ability, and taste which marked his writings secured for him an imperishable honor—that of being selected by the General Synod as the individual best qualified to write the biography of their distinguished professor, Livingston. He performed the task to the entire satisfaction of the Synod.

His piety was unfeigned. From the time of his father's death, at the early age of thirteen, he conducted family worship. His early impressions grew stronger with increasing years. In his last sickness the Lord tested his faith, so that he exclaimed to a friend, "The Lord is trying me in deep waters," but he also granted him a joyous and glorious deliverance. His last words were, "Lord Jesus, receive my spirit." His son, Rev. Lewis C. Gunn, C.C. 1830, P. S. 1832; afterward became an editor. "Mag. R. D. C." iv. 158, 256, 257, 289. "Sprague's Annals."

PUBLICATIONS: (Pseudonym, Clericus, in "Mag. R. D. C.") A Sermon Commemorative of Rev. John N. Abeel, D.D. 1812. (See also "Mag. R. D. C." iv. 289.)—A Sermon on Intemperance. 1813.—A reply to "Whelpley's Triangle." 1817.—Two Letters to a Clergyman of R.D.C., on the Question whether a man may lawfully marry his deceased wife's sister. (Clericus.)—Reasons in Favor of the Erasure of the Law forbidding such Marriage. 8vo, pp. 38. 1827.—A Sermon Commemorative of Rev. Dr. John H. Livingston. 1828.—Memoirs of Rev. John H. Livingston, D.D. 8vo, pp. 540. 1829. Second edition, abridged, 12mo, pp. 405, 1856. ("Princeton Review," ii. 150.)—Miscellany, by Gunn and Rowan. "Evang. Guardian and Review." 1817. (See also "Mag. R.D.C.," iv. 289.)

GUTWEILER, ERNEST, Coll. City N.Y. 1874, N.B.S. 1877; Long Is. City, 1877——

Haan, Enno R., Wortendyke, Holl., 1890-2—(Chr. Refd. Ch.).

Hadson, Warnerus, ordained for New-Amstel, 1662, but died on the passage over, 1664.

Haeger, John Frederic, born at Siegen, 1684. Matriculated at Herborn University, July 5, 1703; matriculated at University of Lingen (on the borders of Holland) about 1705, and left there on Nov. 14, 1707; licensed to preach by the Consistory of Siegen, Feb. 14, 1708; went to

London with the Palatine emigrants, 1709; ordained by the Bishop of London, Dec. 20, 1709; came to America, 1710; acted as an Episcopal minister among the Reformed Germans and Lutherans along the Hudson, 1710-1721, died.

Haeger appears with the Palatines, in London, in 1709. The Society for Propagating the Gospel in Foreign Parts (founded 1701) was already considering the propriety of sending a minister with the German emigrants to the New World. The Archbishop of Canterbury and the Bishop of London approved of this. While thinking of writing to Prof. Franke, of Halle, to recommend a young man for this position, young Haeger offered his services, and the Secretary of the Society recommended him for ordination. He was ordained by the Bishop of London on Dec. 20, 1709. The Society offered him a salary of £50. He sailed from Portsmouth early in 1710, with a company of Palatines. But the Germans in New York did not take kindly to the ritual of the Church of England. They had been accustomed to simpler services. Haeger was greatly disappointed at his want of success in this direction. Kocherthal, the Lutheran minister, who came over in the same expedition, opposed the efforts of Haeger to try to proselyte the Lutherans to Episcopacy. The Lutherans generally turned against Haeger. His only hope was now to win over the Reformed, especially as they had no minister among them. In Oct., 1710, Haeger reports that he had 600 communicants; but his subsequent reports make the numbers to grow less. This was, no doubt, partly owing to the emigration of a hundred members to Schoharie, but also partly to the unwillingness of the people to connect themselves with the Church of England. In 1715, he reports 458 communicants, scattered in eight places on either side of the Hudson, but all below Catskill. On Oct. 15, 1715, he, with John Cast and Godfrey de Wolven, received permission to build a church for the 60 families of Palatines at Kingsberry, Dutchess Co., N.Y. ("N.Y. Col. MSS." lx. 41.) On Nov. 15, 1716, Haeger was married at Kingsberry, by Kocherthal as High Dutch minister, to Anna Maria Rohrbachim. In 1716, he reports only 233 communicants. These had mostly no decent place of worship, and they objected to receiving the communion on their knees, as Catholics did in their native land. Neither did the Society always pay him his salary, so that he was sometimes obliged to borrow money. On his very urgent appeals, they sent him £50, in 1721, but he died before its arrival. His widow married Rev. James Ogilvie, an Episcopalian missionary to the Indians; Haeger accompanied Col. Nicholson's expedition to Canada in 1712. Not long before his death, he officiated at the marriage of Conrad Weiser, on Nov. 22, 1720. He also labored among the Indians. With the coming of Rev. G. M. Weiss to the Hudson River Valley, 1731, an end was put to the attempts to proselyte these Palatines to the Church of England. See Weiss. ("Dr. Good's Hist. Refd. Ch. in U.S." 143-7. "Harbaugh's Lives," ii. 373. "Doc. Hist." iii. 413, 421. "Col. Hist." v. 215, 515.

Haeghoort, Gerardus, ord. by Cl. of Amsterdam, Ap. 2, 1731; arrived in N. Y. C. July 24, 1731, and at Shrewsbury, Aug. 3, 1731, at sunrise,

where the whole congregation was awaiting him. Freehold and Middletown, N. J., 1731-5, Second River (Belleville), 1735-76, d. 1783?

He was sent over by the Classis of Amsterdam, in answer to a call of the church of Freehold and Middletown, after the resignation of Do. Morgan. He was a man of great respectability as a preacher, and enjoyed the confidence and respect of his people. As early as the spring of 1732, he was called to the church of N. Y., at a salary of £125, with £7 extra for firewood, and £25 for house-rent; but he declined. ("Minutes Ch. N. Y." p. 101, "Eng. Trans.") On March 15, 1737, under advice from the Classis of Amsterdam to Domines Haeghoort and Van Driessen, the former wrote to the Consistory of N. Y., urging the propriety of a Cœtus. This was the first formal attempt for that organization. ("Minutes Ch. N. Y." 123-149.) After serving in Monmouth City for four or five years, he was induced, by the influence of Col. John Schuyler, to remove to Belleville. His Consistory expressed their heartfelt sorrow, on their minutes, that they were so soon deprived of his faithful services, and their wishes that God would bless his labors among the people at Second River, no less than he had blessed them here, and that he might there find himself no less beloved, to the honor of God's great name, and to his own satisfaction.

Hence it is thought that he was perhaps ambitious in so soon leaving for a more eligible field. But the circumstances of the church of Belleville were peculiar. For valuable gifts, and assistance to the church, the Consistory had bound themselves on certain conditions to allow John Schuyler to have a vote with the Consistory, in calling any minister, and also to sign the call. Thus a right of patronage vested in the Schuyler family. But, about 1753, Mr. H. made a remark which greatly offended Mr. Schuyler. He now attempted to convoke the congregation without the consent of Consistory. This offended the Consistory; Mr. S. became an Episcopalian, and went to the expense of having the Common Book of Prayer rendered into Dutch, and had an Episcopalian come and preach in the church. The Consistory at length refused this privilege, but after a while in some way the church was for a time closed against Mr. Haeghoort, who preached on the steps. His salary was also for a while withheld. At first his ministry was blessed with converts, but during the troubles very few were added to the church. He was a conservative member of Cœtus, and was appointed to draw up the system of rules for the government of that body. In 1751 he protested against Cœtus, because it gave redress to a church and not to a minister; because it had an extraordinary clerk, and because it had never been fully indorsed by Classis! Some personal pique is evident. He joined the Conferentie when they organized, but not liking some of their proceedings, in 1760 he unceremoniously left them. He never signed the articles of union, and though he ministered at Belleville till 1776, he seems to have held himself aloof from all ecclesiastical bodies.—See "Amst. Cor."; many letters; "Taylor's Annals of the Cl. Bergen." Rev. T. W. Wells' "Hist. Dis. at Marlboro'," 1877.

Publications: Keten der Goddelyke Waarheeden die men geloven en betrachten moet om seelig warden in haar natuurlyk verband Kortlyk...same

geschalet... by G. H., predicant te Second River. N. Y. 1738. pp. v+38, ("Copy in N. J. Hist. Soc., Miscel. Pamphlets," Vol. v.)

Haeselbarth, Wm. G., l. Cl. Paramus, 1856, w. c. 1856-73.

Hagar, see Haeger.

Hagar, Augustus H., b. 1851, in Weilerboth, Bavaria; c. to N. Y. C., 1870; Ger. Sem. at Bloomfield, N. J., 73; teacher of the Classics, Theolog. Sch., Dubuque, Ia., 73-6; Ger. Presbyt. Ch., Chicago, 76-8; Ger. Presbyt. Ch., Lawrence, Mass., 78-83; Norfolk st., N. Y. C., 83-4; d. Oct. 20.

Hagemen, Andrew, b. at Readington, N. J., 1850; R. C. 71, N.B.S. 74, lic. Cl. Philadelphia; Queens, 1875-87; Holmdel, 87-93; Belleville, 93-9; assist. minister, N. Y. C., 5th av. and 48th st., 1899——

Hagemen, Andrew J., b. at Roycefield, N. J., 1837; R.C. 60, N.B.S. 63; l. Cl. Raritan; Hagaman's Mills, 63-87, St. Thomas, W. I., 87-90, supplying churches, 1890——

Hagemen, Chas. S., b. at Harlingen, N. J., July 20, 1817; R.C. 37, P.S. 42, l. Cl. N.B.; Nyack, 1843-52; Poughkeepsie, 2d, 1852-71, Freehold, 2d, 1871-8, S.S. Charlestown, N. Y., 81-5, S.S. Presbyt. Ch. of Blauvelt, N.Y., 85-9, S.S. Norwood, N. J., 90-1; d. Oct. 20, 1901. D.D. by R.C. 1862.

Publications: Address on the death of Miss E. H. McLellen before the Young Ladies' Institute at Poughkeepsie. 1856.—God, the Nation's Safety. "Christian Intelligencer," October 15, 1862.—Address at the Funeral of Mrs. Sarah E. McEckron, wife of Rev. George M. McEckron, pastor of First Reformed Dutch Church, Poughkeepsie. 1864.—Ministerial Support. "Christian Intelligencer," 1865.—The Support of the Ministry a Divine Institution. "Christian Intelligencer," 1866.—Address at the One Hundred and Fiftieth Anniversary of First Reformed Church, New-Brunswick. 1867.—Address at Funeral of Hon. Peter Vredenburgh, Associate-Justice Supreme Court of New-Jersey. "Memorial," 1873.—Address at Funeral of Frances Van Vranken, wife of Rev. J. McC. Holmes, D. D. "Memorial," 1875.—Articles on Divorce of our College and Seminary; Ordination of Elders; Facts worth Noting and Queries worth Considering, in "Christian Intelligencer." A Lecture on Wendell Phillips, in "Daily Press," of Poughkeepsie. Tax on Incomes, in "N. Y. Times."

Hageman, Herman, b. Readington, N. J., Oct. 14, 1858; R.C. 79, N.B.S. 82, l. Cl. Raritan; Cuddeliackville, 82-87, Clove (High Falls), 1877——

Hagemen, Jas. Winthrop (s. of Chas. S. Hagemen), b. at Nyack, N. Y., Mar. 18, 1852; C.N.J. 72, U.S. 75, lic. Cl. Monmouth; (Wausau, Wis. Presb. 1875——)

Hageman, Peter K., b. Bound Brook, N. J., Dec. 7, 1859; R.C. 79, N.B.S. 82, l. Cl. N.B.; Shawaugunk, 82-90, Coxsackie, 1st 90-4, Middletown, N. J., 1894——

Hainer, John A., Fort Miller and Saratoga, 1892-5.

Haines, Francis Stoddard, b. Elizabeth, N. J., Ap. 20, 1857; C.N.J. 78, U.T.S. 80-3; ord. by Cl. Montgomery, 84; Canajoharie, 89-91 (Easton, Pa. (Presby.), 1891——)

Haines, Matthias L., b. at Aurora, Ind., May 4, 1850; Wab. Col. 71, U.S. 74, lic. Presb. Whitewater, Ind., 74; ord. N. Cl. L.I. 74; Astoria, 74-85. (Indianapolis, Ind., 1885——). D.D. by Wab. Coll., 1887.

HAKEN, G., Elim (Kings), Ill., 1893-6, Lennox, 1st S.D., 1896——

Haliday, Thos., studied under Livingston, l. 1806; Presbyt.

Hall, Baynard R., b. in Philadelphia, 1798; C.N.J. and U.C. 1820, P.S. 23; ord. by Presb. Salem, 25; Bloomington, Ind., and Prof. in University of Indiana, 1823-31, Bedford, Pa., 1831-8, teacher successively in Bordentown, Trenton, Poughkeepsie, Newburgh, Brooklyn, 1838-46, enters R.D.C. In Brooklyn he was principal of the Park Institute, 1852—... Died 1863, Jan. 23. D. D. by R. C. 1848.

His father was a surgeon, the eminent Dr. John Hall, and connected with Gen. Washington's staff. He was left an orphan at the early age of three or four. His father left him a large fortune, but, through some mismanagement, he never came into the possession of any of it. Large tracts in Pennsylvania and South Carolina are yet known as the "Hall claim."

The celebrated Dr. Rush, of Philadelphia, was his guardian, and did his utmost for his youthful charge. Great attention was paid to his early education, in the hope of his making an eminent lawyer; but with his conversion his heart was turned to the ministry. He frequently held high and important positions as teacher. During his latter years, with much of the spirit of his Master, he had been preaching the Gospel to the poor in Brooklyn. These shed tears of sorrow over his lifeless remains.

Dr. Hall had ability, as an author and a scholar, of the first rank. One of the professors of Princeton remarked at his graduation, "Young Hall, in ten or twelve years is likely to be at the head of one of the first institutions of learning in our country." He has written several works which have marked him as a correct scholar, a master of "all styles," and a vigorous thinker. His talents received some of the most flattering commendations. His Latin Grammar, published when thirty years of age, ranked him among the first classical scholars. "The New Purchase; or, Seven Years in the West," was very popular when published, and the author was said to be, in a British review, "a master of all styles." Several later works from his pen are characterized by a like scholarly merit.

He was distinguished not only for high intellectual culture and refinement, but by delightful conversational powers, to which an incessant current of humor lent animation and brilliancy, and to which the cordial kindness of his nature gave geniality. His life, influenced by the strongest religious convictions as well as by inherent charity, was spent in labors of beneficence, which were only interrupted by a final illness.—Rev. James Le Fevre.

PUBLICATIONS: "The New Purchase; or, Seven Years in the West." 1843. (See Index to "Princeton Review," p. 187.)—"A New and Compendious Latin Grammar. Something for Everybody." 1843.—"Teaching, a Sci-

ence." "The Teacher, an Artist." (See "Princeton Rev." 1843.)—"Frank Freeman's Barber-shop." "Theories of Education." "Princeton Rev.," 1842. (See "P.S. Gen. Cat.")

Hall, David B., b. Washington Co., N. Y., Mar. 16, 1812; U.C. 39, P.S. 42, l. Pawlett Assoc. Vt. 41 (supplied Wallingford, Vt., 41-42, Middle Granville, 42-44; ord. Evang. by Cong. Ap. 29, 46; Columbia (S.S.), 44-48; also supplied, Henderson, 47, and Harpersfield, Del. Co., N. Y., Presb. 49), Cleveland, 50-53, S.S., Lawyersville, 53, New Rhinebeck, S.S., and Cobleskill, 53-55, Princetown, 55-63, Princetown again, 65-69, w. c. Died May 1, 1898.

He was a quiet, modest man, confining himself closely to his home and making few acquaintances outside the circle of his work; but he loved to preach the gospel, and he did it with great fidelity. Through much of his life he endured a heavy domestic affliction, which would have taken the heart out of many another, but he remained cheerfully faithful to his work. He retired to his farm at Duanesburg in 1869, which yielded him but scanty returns, but he was not only uncomplaining, but cheerful. About 1868 an unusual work of grace blessed his ministry, which gave a new impulse to the church of Princetown, N. Y. Soon after he felt compelled to retire from pastoral work, but he went, crowned with his heart's desire, the experience of a rich spiritual harvest. He was a man of good intellectual gifts and of deep piety. He left behind him a sweet memory, a hallowed influence, and a bright example. See "Mints. Gen. Syn.," 1898, 246.

Publications: "Genealogy of the Hall Family."

Hall, John G., Fort Plain, 1858-63.

Hallenbeck, Edwin Forrest, b. Alexandria, Va., Dec. 2, 1864; N.B.S., 90 (special course); l. Cl. Albany; Brooklyn, North; (Presbyt.; Rensselaer, 1st; Albany, 1st; Binghamton, West, N. Y.).

Halloway, William W., b. in Philadelphia, Pa.; R.C. 1839, N.B.S. 42, l. Cl. Philadelphia; Amity, 43-49, Albany, 3d, 49-53, Miss. North-Brooklyn, 53-5, now Lee Avenue, Brooklyn, 55-59, Flushing, 59-65, Broadway Ch., Paterson, 65-71 (Battle Creek, Mich., 72-77, Mt. Freedom, N. J., 77-85, Morris Plains, N. J., 85-92, all Presbyt.). Died Sept. 20, 1898.

In his youth he was of a fiery temper, and in his earlier ministry he was a passionate preacher; but in his later years he held his emotions and desires in check. He was a man of strong will and firm convictions. When he had made up his mind, it was difficult to effect a change. But his gentleness would then be his strength. He was never self-assertive, nor vociferous, nor pugnacious, yet he would maintain and carry his point by the force of quiet perseverance. His gentleness shone in his face, was articulate in the tones of his voice, and manifested itself in his entire manner. He was never irritable or morose. It was his personality that constituted his charm. As a preacher, he excelled. As a pastor, he was

wise and tender and sympathetic In manner he was always a perfect gentleman. He kept his mental powers fresh and vigorous to the last. No sign of age or weakness appeared. He kept up his interest in theological and church and political matters. He was a constant and studious reader. His views upon all subjects were clear, broad and decided. His piety, never demonstrative, showed itself in his mellowed character, his beautiful charity and his loyalty to Christ. See "Biog. Notices of Grads. of R. C.," 1899, 10.

PUBLICATIONS: "Fun. Ser.: on Death of Rev. G. R. Williamson," in "Cypress Wreath."

Halloway, William Whiteman, Jr. (s. of W. W. Halloway), b. in N. Y. 1843, U.N.Y. 1864, N.B.S. 1867, l. N. Cl. L.I.; Belleville, 1867-71, Jersey City, 1st, 1871-6 (Dover, N. J., Presb., 1876——)

Halsey, Abram Oothout, b. Schenectady, N. Y., Nov. 3, 1798; U.C. 1822, P.S. 1827; ord. Presbyt. of North River, May 1, 1828; N. and S. Hampton, 1829-67; died Aug. 23, 1868. D.D. by R. C. 1859.

He was a man of child-like spirit, esteeming others better than himself. He was diffident about preaching before other ministers, yet he had excellent gifts. He was unsuspicious. While mighty to wield the weapons of war against Christ's enemies, it was a fault that he knew not how to defend himself. He was also a man of catholic spirit. He had no war with other sects. With well-settled views of his own, he cared not to dispute. His charitableness was unbounded. He was the highest style of an old-school Christian gentleman. His sympathies were also remarkable. He had a way of talking to the afflicted, of addressing a little child, of listening to a story of distress, that few equal, and his prayers were possessed of peculiar unction. He was eminent as a preacher. New York and Philadelphia sought his services when in middle life, but he remained in his first charge. He had great vigor of health, was an athletic man, and a severe student. When in middle life, with full voice, and large presence, and gleaming eye, and great thoughts, as he stood in his pulpit, he was overwhelming, sometimes melting his congregation with the pity and tenderness of the cross, and then coming down like an avalanche of rock upon the fortresses of darkness. The Bible was his great study, and to illustrate and corroborate its truths he delved into all modern science, ransacking and rifling the astronomical, geological, botanic and mineralogical worlds. He had great originality of intellect, and spoke literally extempore. He sometimes talked in parables and allegories. There was no hollow cant, no whining sentimentality about him, but a manly carriage of Christian behavior that showed the world he loved Christ.

Hamilton, Wm., from Presbyt. of Belfast, Ireland, 1857; New-Prospect, 1857-63. Went to Canada.

HAMLIN, HENRY F., b. Warren Co., N. J., Aug. 3, 1872; LaF. Coll. 94, U.S. 97; traveling in Europe, 97-8; Hyde Park, 1900——

Hammond, Eben S., b. July 27, 1815; R.C. 1839, N.B.S. 1842, l. Cl. L.I. 1842; Stone-House Plains, 1842-4, Gallupville, 1844-52, Prattsville, 1852-4,

S. S. Canajoharie, 1854-6, Columbia, 1856-8 ("Schraalenburgh, secession," 1858-60); Miss. to Closter City, 1862-4, w. c. Died 1873. See Fun. Ser. by Dr. W. R. Gordon.

Hammond, Israel, b. about 1791; Owasco, 1831-9, Mt. Morris, 1842-5, Gorham, 1847-50, emeritus, 1856.

Hammond, John W., b. in Esopus, 1819; N.B.S. 1848, l. Cl. Ulster, 1848; Shokan, 1848-9, Grahamville, 1849-52, Shokan, 1852-6, Mohawk, 1856-9, Queens, 1859-63, Grahamville and S.S. Upper Neversink, 1863-7, Shokan and Shandaken, 1867-73, Roxbury, 1873-5, d. 1876, Nov. 23.

Handy, William Collins, b. Aug. 10, 1835, in Northampton Co., Va.; C.N.J., 55, Danville Sem., Ky., 57; lic. and ord. by Presb. of Baltimore, 57 (Presbyt. Ch., Lewes, Del., 58-9, Canton, Miss., 60, Buckingham and Eden, Md., 61-5, w. c., 1866-70; New Scotland, 71-4); Schoharie, 76-80, Ed. of "Sower and Mission Monthly," 81-2; Jersey City, Central av., 81-2, Schoharie, 1892——

Hangen, Jac. W., b. Philadelphia, Pa., Mar. 5, 1805; studied theology under Rev. J. W. Sechant; ord. by Eastern Syn. of Ger. R. Ch., 1828; Columbia and Warren, 29-32, Mapletown and Currytown, 32-6, S.S. Greenport and Germantown, 36-7, Upper Red Hook and Germantown, 37-40. (Ger. Ref. Ch.: Hilltown, Pa., 1840, Trappe, Pa., 1841-3; d. Feb. 23.)

Hansen, Maurice G., R.C. 1856, N.B.S. 59, l. Cl. New York; Gravesend, 59-71, Coxsackie, 71-81, Grace Chapel, Flatbush, L. I., 83-7, Hagaman's Mills, N. Y., 87-93, w. c.

Publications: Translation of a portion of the Dutch report of addresses by members of the Evangelical Alliance at Amsterdam. "Christian Intelligencer."—Various contributions to the "Soldier's Friend."—"In Memoriam: Walton S. Stoutenburgh." 1872.—Obituary of Rev. Anson F. Munn. "Christian Intelligencer," 1877.—Translation of the "Klagte," or "Complaint of Certain Members of the Reformed Dutch Church of Raritan, etc., again Rev. J. T. Frilinghuisen and his Consistory in 1723." English MSS., 323 pages. 1877.—Translation of the pamphlets of Revs. Ritzema and Leydt, on the Cœtus Controversy. 1760-3. English MSS., 1878.—Translation of Rev. C. Van Santvoord's defense of Frelinghuysen, entitled "A Dialogue between Considerans and Candidus." 1726. English MSS., 1878. (All of these translations are in the archives of General Synod.) Numerous Articles and Poems; also Versified Translations from the French and German, in various journals. 1877-1900.—"The Refd. Ch. in the Netherlands, 1340-1840: Short Hist. Sketches," pp. 330. 1884.—Isaac da Costa: in "Refd. Quarterly." 1881.—Wessel Gansevoort: in "Refd. Quarterly." 1881.—"The Prison Work of Hugo Grotius," in "Refd. Quarterly." 1884.—"The Word 'Conscience' in the Bible," in "Old Testament Student." 1884.—"The Name 'Lucifer,'" in "Old Testament Student." 1884.—"The Mediæval Communists," "Princeton Rev." 1884.—"The Quarternian Controversies": "Refd. Quarterly." 1885.—"The Founder of Congregationalism": "Southern Presbyt. Rev." 1885.—"The Slang of Protestantism": "Refd. Quarterly." 1887.—"The Salomona of

the 17th Century": "Refd. Quarterly." 1888.—"Has Plenary Inspiration been Invalidated?": "Refd. Quarterly." 1894.—"Modernizing Christianity": "Refd. Quarterly." 1895.—"The Tyranny of Pulpit Notices": "Refd. Quarterly." 1895.—"History and Versified Translation of the Wilhelmus Song": "N. Y. Tribune." 1898.—"Versified Translation of the Boer Patriotic Song": "N. Y. Tribune." 1899.—Revision of the MSS. of the following works of Rev. Wm. E. Griffin, D.D.; (1) "Brave Little Holland"; (2) "The Pilgrims in their Three Homes"; (3) "The Student's Motley"; (4) "The American in Holland." (Acknowledgment of these revisions is made in the preface of some of Dr. Griffis's works.)

Hardenbergh, Chs., b. ——, studied under Froeligh, l. Cl. Paramus, 1802; Warwick, 1804-8, Bedminster, 1808-20, Greenwich, N. Y. C., 1820-1, d. Elected a trustee of Q.C. 1812.—See "Fun. Ser." by Rev. C. T. Demarest, 1821.

Publications: "A Ser. at Bedminster." 1818. A couple of his sermons of 1812 and 1815 have recently been printed in "Banner of Truth."

Hardenbergh, Jacob Rutsen, b. at Rosendale, N. Y., 1736, studied under John Frelinghuysen, l. by the American Classis, 1758; Raritan, Bedminster, North Branch (now Readington), Ne-Shanic, and Millstone (now Harlingen), 1758-61, visited Holland, 1761-3, Raritan, Bedminster, and North Branch, 1763-81, Marbletown, Rochester, and Wawarsing, 1781-6, New Brunswick and also Pres. of Queens College, 1785-90, d. Oct. 30. He was one of the original trustees of Q.C. A.M. by C.N.J. 1770. D.D. by C.N.J. 1771. S.T.D. by C.C. 1789.

He was son of Johannes Hardenbergh, a colonel in the N.Y. Militia. His father was Cornelius, who lived and died at Kingston, and the latter's father was Johannes, who lived in N. Y. C. and immigrated to America about the middle of the seventeenth century. The family held an influential position in the colony from the earliest period. His literary education was not so extensive as might be desired, enjoying only the advantages of the Academy of Kingston, N. Y. No facts have been preserved in regard to the time or circumstances of his conversion; but that he must have devoted himself to the work of the gospel ministry in very early life is evident from the fact that he was actually licensed to preach when only twenty years of age. While pursuing his theological studies at Raritan, his preceptor, Rev. John Frelinghuysen, dying suddenly, he was chosen his successor, and immediately entered upon his labors in a very wide and important field. From his first appearance in the pulpit no doubt was entertained that he was destined to be one of the distinguished lights of his profession, an expectation which was abundantly realized.

His ministry while connected with his first pastoral charge, reaching through a period of twenty-three years, was a remarkable illustration of his ability, energy, and conscientious devotion to his peculiar work. He was not gifted with a strong physical constitution, but was sustained by great firmness of purpose and a spirit of entire consecration to his Master. He was not, indeed, blessed with any marked outpouring of the Spirit upon his

congregations, and there were no times of large ingatherings. But this, no doubt, is accounted for by the difficulties he encountered and the adverse circumstances of the times. His ministry occupied the important period of the distracting controversy between the Cœtus and Conferentie parties, and in his own field of labor the dispute was carried on with unusual violence. At one time the contest became so absorbing that the regular ministrations of the gospel were sadly interrupted. Mr. Hardenbergh warmly espoused the cause of the evangelical party, and in connection with the prominent ministers of the denomination exerted a powerful influence in accomplishing the independent organization of the Dutch Church. During the progress of this controversy he made a voyage to Europe, for the purpose of bringing over to this country his widowed mother-in-law, and he was the first minister ordained in America who had visited Holland. It is generally understood that while abroad he exerted a very beneficial influence on behalf of his cause, and deserves much of the credit of the final adjustment of all difficulties.

In addition to this violent ecclesiastical contest, Mr. Hardenbergh's ministry at Raritan was cast during the stormy period of the Revolutionary War. The section of country occupied by his congregations had its full share of sufferings. At an early period of the conflict, his fellow-citizens called him to a seat in the convention that formed the Constitution of New Jersey, and for several sessions he was a member of the General Assembly of the State. As to his political knowledge and patriotism, his associates in office testified their confidence by appointing him chairman of important committees, and intrusting to him much of the business of legislation. From the whole of his record during the contest with Great Britain and after the restoration of peace, we must rank him among the warmest friends of liberty.

His public zeal on behalf of his country often provoked the enmity of his Tory neighbors, and his life was frequently endangered. He often slept with a loaded musket by the side of his bed. On one occasion, an expedition of the Queen's Rangers, under command of Colonel Simcoe, besides accomplishing their immediate object, fired the church edifice of Mr. Hardenbergh, then near the Raritan, and burnt it to the ground. The loss was severely felt by the congregation, and was not rebuilt until some time after the war had closed. It was not to be expected that a ministry occupying a period of so great conflict would be equally successful as if the region had been in a state of peace. But the services he rendered his country were not permitted to interfere with his duties to the Church. He was not only a patriot, but a Christian minister, and in this most important sphere he studied to make every other consideration subserve.

The trustees of Princeton College conferred upon him the degree of Doctor of Divinity at the age of thirty-three. He took a leading part in the establishment of Queen's College, and was unanimously appointed the first President of that institution. This position he was induced to accept in connection with the pastorate of the church in the city of New Brunswick. Although he had labored with great industry during the early part of his ministry, yet the amount of work that he now discharged was much greater than at any preceding period. Besides acting as teacher in the

several branches of study pursued in the college, as a minister and pastor he was not excelled. His friends were often apprehensive that he was tasking himself beyond his powers of endurance, and ventured to expostulate with him on the subject; but, realizing the importance of his efforts, he could not be persuaded to abandon the work of the ministry nor leave his post as President of the College. He gave early indications of pulmonary disease, and finally fell a victim to this affection. The closing scene was a triumph of grace. His last words were, "I am going to cast my crown before the throne. Now I shall go to rest, for I shall go to be with the Lord. Hosanna!"

Dr. Hardenbergh was naturally a man of strong mind and of extensive attainments, and in his day was justly regarded as one of the pillars of the Reformed Dutch Church. On four different occasions he was chosen President of General Synod, and he was long regarded as second only to Dr. Livingston, with whom he constantly co-operated in all public movements. His call to the Presidency of the College shows the estimation in which he was held as a scholar and disciplinarian, as well as a divine. He labored under the disadvantages of a small endowment, few assistants in giving instruction, and the want of proper facilities in the way of library, buildings, and apparatus. His analysis of sermons speaks for both the vigor of his intellect and the thoroughness of his theological education.

His pastorate at New Brunswick was eminently successful. He believed the doctrines of grace, and preached them with vigor and perspicuity. To win souls to Christ was his earnest desire. What he taught to others he reduced to practice in his own life and conversation. At each communion season he welcomed numbers into the church, and his entire ministry seems to have been a continual revival, a most blessed close to a most useful and laborious life. He was eloquent in the pulpit, and impressed everyone with his tone of devotional feeling—a minister eminently beloved by all who knew him.*—Rev. Dr. R. H. Steele.

Dr. Hardenbergh was delegate to the Provincial Congress of New Jersey, convened at Burlington, June 10, 1776. This was the Congress which issued the Declaration of Independence, and on the succeeding day adopted a Constitution for the State. He was also a member for several sessions of the General Assembly of the State.

The progenitor of the Hardenbergh family in America emigrated about 1640 from Maarsen, near Utrecht, Netherlands. Dr. Hardenbergh was of

*On his settlement at Raritan, he married the widow of Rev. John Frelinghuysen, to whose influence he was indebted in no small degree for his eminent usefulness. The character which she left behind her, under the familiar name of the Jufrow Hardenbergh, distinguished her as one of the most remarkable women of her day. Her maiden name was Dinah Van Berg. She was born in Amsterdam, in 1725. Her father was a wealthy merchant, extensively engaged in the East India trade, who reared his family in all the fashion and refinement of the metropolis but without any instruction in religion. She became the subject of divine grace in early youth, and was remarkable for her rapid attainments in godliness and faith. Her naturally strong intellect was developed by her early education, and she retained her mental vigor down to old age.

She felt from her early years that she had a work to do in the Church. She became acquainted with John Frelinghuysen while he was pursuing his

the third American generation. He was a grandson of Sir Johannes Hardenbergh and Catherine, daughter of Col. Jacob Rutsen, of Rosendale, a frequent member of the Colonial Assembly. Sir Johannes was knighted by Queen Anne, at the recommendation of the Duke of Marlborough, for gallantry at the decisive battle of Blenheim. With the order of knighthood he also received the patent which bears his name, and which comprised a considerable portion of what now constitutes the counties of Ulster, Delaware, and Sullivan, in the State of New York. He was twice High Sheriff of Ulster County, and a member of the Colonial Assembly. The parents of Dr. Hardenbergh were Colonel Joannes Hardenbergh and Maria DuBois, a granddaughter of Louis DuBois, the New Paltz patentee. Col. Joannes was a member of the Colonial Assembly, a field officer with Washington during the Revolution, an elder of the Reformed Church. He subscribed the rules and regulations for the formation of the Cœtus in 1748, and the plan adopted for the peace and unity of the churches in 1771.

See "Fun. Ser. by Rev. Peter Studdeford," 1790. See "Mag. R. D. C." ii. 347.—"Gunn's Livingston," ed. 1856, p. 380.—"Dr. Messler's Memorial Sermons and Hist. Notes," 1874.—"Sprague's Annals."—"McClintock's Cyc."—"Sketch of, as first President of Rutger's College, in the General Catalogues of the College."

Hardenbergh, James B., b. June 28, 1800; U.C. 1821, N.B.S. 1824, l. by Cl. N.B. 1824; Princetown and Helderbergh, 1824-5, New Brunswick, 1825-9, Orchard st., N. Y. C., 1829-30, Rhinebeck, 1830-6, Philadelphia 1st, 1836-40, Franklin st., now 23d st., N. Y. C. 1840-56, w. c. Died Jan. 20, 1870. Elected a trustee of R.C. 1825.

He was born in the town of Rochester, Ulster Co., N. Y., on the 28th of June, 1800, and was eminently favored in the advantages he enjoyed in youth and the religious influences that were thrown around him in early life. His father was a man of deep piety, one of the pillars of the church, and of good repute among all men. His mother was of Huguenot descent, inheriting all the sterling virtues which belong to that heroic race. For generations, on both sides of the house, he was of a godly stock, and the first unfolding of his mind was under the most auspicious influences. He devoted himself to the work of the ministry when he was yet young, and all his plans in life were shaped with that single object before his mind. His preparation for college was made under the instruction of his pastor, Rev. Mr. Murphy, a man of ripe scholarship, under whose training he re-

theological studies in Amsterdam, and became his wife. After her husband's early death, she was on the point of embarking again for Holland with her two children, when Mr. Hardenbergh made her an offer of marriage, and she became an efficient co-worker with him in his important services to his country and Church.

She was a woman of great intelligence, an extensive reader and correspondent, and her influence was felt throughout the denomination. She kept an elaborate journal, exhibiting great spirituality and intellectual vigor. In the interval between the services on the Sabbath, she failed not to improve the time for religious conversation. She died at the advanced age of eighty-two, in 1807. Tradition yet loves to dwell upon her virtues. The original journal, now handsomely bound, is in the archives of General Synod. A translation made by the late Rev. Wm. Demarest, and in possession of his family, ought to be purchased and deposited in the archives.

ceived a thorough classical education. He was associated during his entire literary and theological course with some of the most prominent clergymen of our church, and he entered the ministry at a time when a spirit of new vigor and enterprise was everywhere manifesting itself. He began his labors in a large country congregation in the vicinity of Albany, and entered at once, with that remarkable earnestness for which he was always distinguished, upon the work of building up a church which very greatly needed prudent and watchful supervision. From this first field he was very soon called to positions of more prominence, and by successive removals became the pastor of churches in New Brunswick, Philadelphia, and New York; and in them all he proved himself to be a most faithful, honorable, and efficient minister of the gospel. Whether we take into view the native cast of his mind, his domestic training, which could not be excelled, the superior advantages he enjoyed in the prosecution of both his academical and theological course, or the important fields of labor which he was successively called to occupy, we must surely come to the conclusion that he was favored above the generality of men who are called to this laborious and responsible service. And all these advantages and talents he turned to good account, improving every opportunity with exemplary diligence and fidelity.

There was a remarkable completeness and symmetry in the formation of his character, and those who knew him were accustomed to observe that the various qualities that went to make up the man were all well balanced. He had a sound, discriminating mind, a ready and retentive memory, in which were carefully treasured the results of study and observation. His taste was uncommonly exact, which exhibited itself in all of his public performances; he was distinguished for his remarkable knowledge of human nature, and for the possession, in a high degree, of that excellent quality, common sense, which is so very important in order to an honorable and useful life. He was constituted with an unusual share of benevolent feeling. Kindness was one of the first principles of his nature. It was pictured upon his benevolent countenance; it breathed in every utterance from his lips; it impressed every one who came in contact with him by his bland and kindly manner; and it found expression in the artless simplicity and tenderness of his whole life. This characteristic fitted him in an eminent manner for the work of the pastorate, in which department of church work, according to the judgment of Dr. Bethune, who had the very best opportunity to form his opinion, he very greatly excelled. His manner among the families of his people was engaging, popular and instructive. He had the rare art of avoiding the formality which is so often connected with the work of visitation, and could turn it, as few have the ability, into an occasion of spiritual profit to the different members of the household. He had the faculty of drawing the children around him, as many who have grown up under his ministry very pleasantly remember. In the sick-room he was always received as a friend as well as a pastor and counselor, and no one could have been his superior in the homes of bereavement and trouble. This benevolent cast of his mind fitted him to deal with those numerous cases which are occurring in the ministry, requiring kind and cautious treatment, and as

a healer of dissensions he was very eminent and uniformly successful. When he assumed the charge of the Franklin-street Church, he found it in a most deplorable state of anarchy and confusion. A long period of vacancy, with the distractions which are incident to the system of candidating, had stirred up bitter strifes among conflicting parties. The church seemed to be on the border of extinction, and many thought that its light must go out. But his appearance among them was like oil poured on the troubled waters. He knew no parties among them, and worked only for the good of their souls and the glory of the Master. And the result was seen in the new strength imparted to every interest and the large ingathering of precious souls. And yet he was firm and decided in all matters that required such manner of dealing. He had a high sense of honor, and was the very soul of integrity in speech and behavior. When a case came to his notice in which there was a manifest exhibition of wrong-doing, he could utter himself in words of stern and indignant rebuke. He was a man of strong convictions, and valued them highly, and it was his way to adhere to them with unwavering fidelity in all matters which he deemed to be of importance.

As a preacher he was able, instructive and forcible, and in this part of his work he must certainly be classed among the best of his time. His sermons were distinguished by a most careful regard to method; they were always clearly analyzed and written in good taste, and abounded in a full presentation of evangelical truth. His voice was clear and penetrating, his utterance measured and emphatic, his gestures were strong, but not very abundant, and his whole manner in the pulpit was most affectionate, impressive and dignified. He never startled his hearers with any questionable statements, and never offended in the least degree by the presentation of untimely topics. He was a scriptural and practical preacher, and his fervor was most intense, exhibiting itself on special occasions, as on communion seasons, when he would overflow with emotion and pour out his soul in words of unsurpassed tenderness. His very appearance was that of a guileless minister of Christ. In stature he was above the usual standard, and presented a most commanding physical presence. His frame was well proportioned, and he moved along the streets with a firm and vigorous step, and in an upright form. His countenance was pleasant and strongly marked with the characteristics for which he was distinguished. He would attract attention from strangers by his dignified and noble bearing. He was a Christian gentleman of the purest type, and a minister of God in whose lips there was no guile.

We may add to this review of his character that he was favored in his opportunities for doing good, and in the results which attended his labors. He was a very diligent worker, attending to all the details of the ministerial office, and discharging every part of his duties well. Conversions were numerous in all the fields to which God called him. His pastorate at Philadelphia was short, covering only about four years. But it was blessed with large ingatherings. During this period two hundred and twenty-two persons were added to the communion. It was a time of continuous revival, and that church looks back to that time as a season of

great prosperity and enlargement. In New York he was instrumental in introducing into the church a number of young men who, encouraged by his example and his enthusiasm in work, entered upon the gospel ministry. Some of these have passed away, but several are still doing acceptable service both in our own and other denominations. With a constitution broken down from excessive labors, he was forced to relinquish his charge in 1856, but not until he had seen the new church erected on Twenty-third street entirely freed from debt, well filled with worshippers, and in complete working order. The beginnings of disease were visible in his naturally strong constitution, and by the advice of physicians he spent some years in traveling. But wherever we find him he is seen to be engaged in the work which he so greatly loved, preaching Christ. He spent some months at the South, and churches at Savannah, Augusta, and Macon, where he preached for several weeks, would gladly have retained him for their pastor. He went abroad to try the mineral waters of the Continent, and at Havre, where he spent considerable time, he went down to the docks and taught the sailors, who thought there never was such a wonderful man. Returning to his home in New York somewhat recruited, he again sought employment for his Master, and found it in missionary work in a neglected part of the city. Here again he is seen toiling for Christ and souls in his usual earnest way; going into lanes and alleys among the poor and destitute, in shop and store, with the message of salvation. And at each communion season he had his reward in the joy of ingathering. But infirmities grew upon him, and he became entirely unable to engage in any active service. His peaceful death occurred on the morning of January 24, 1870.—Rev. Dr. R. H. Steele.

PUBLICATIONS: Art, in "Sprague's Annals," on Rev. C. Bork.—"Efficacy of Prayer"; in "Pulpit Repository," 1850.

Haring, Garret A., b. 1829, l. by Seceders, 1865; Schraalenburgh, 1869——

(Harkness, Jas., b. 1803 in Scotland; S.S. Franklin st., N.Y.C., 1840; d. 1878.)

Harlow, S. (Washington Hollow, N.Y.) From Assoc. N.Y. 1839; Shokan, 1839-49, Samsonville, 1852-8, emeritus, d. 1861. See Manual of 1879.

HARMELING, HENRY, b. Oostburg, Wis., Nov. 8, 1864; H.C. 88, N.B.S. 91, l. Cl. Wisconsin; Sheboygan Falls, Wis., 91-4, Alto, Wis., 94-1900; Chicago, 1st, 1900——

HARMELING, STEPHEN J., b. Gibbsville, Wis., Mar. 8, 1851; H.C. 78, N.B.S. 81, l. Cl. Monmouth; Spotswood, N. J., 81-3, Marion, Dak., 83-1901, Cl. missionary, N. Yakima, Wash., 1901——

HARPER, JOS. A., b. Ireland, Sept. 20, 1839; c. to America, 50; R.C. 73, N.B.S. 75, lic. Cl. N.B.; Cortlandtown, May 25, 75-90, Greenville, 1890——

Harriman, Orlando, C.C. 1835, N.B.S. 38, l. Cl. N.Y.; Hurley, Jan.-July, 1840; became Episcopalian. Died at Jacksonville, Fla., Apr. 30, 1881.

HARRIS, DAVID TAPPEN, b. Morristown, N. J., May 13, 1848; lic. by N.J. M.E. Conf. 1890; ord. by Cl. Montgomery, 91; Manheim, 91-92, Mamakating, 92-95, Port Jervis, 2d, 95-99, Esopus, 1899——

Harris, Henry R., S.S. New Concord, 1873-4.

Harris, Howard, b. at Belleville, N. J., July 29, 1848; R.C. 73, N.B.S. 76, lic. Cl. Newark; Unionville, 76-83, Missionary to Japan, 1884——

Harris, John Ferguson, b. in N.Y.C. Oct. 13, 1828; R.C. 53, N.B.S. 56, l. Cl. N.Y.; ord. by Cl. Poughkeepsie; Cold Spring, N. Y. 56-57, Pompton Plains, N. J. 58-67, Hurley and North Marbletown, 67-76, Hurley, 76-78, supplying churches, 78-86, Cherry Hill, 86-91, Spotswood, 91-93, Hyde Park, 93-Jan. 98; d. Mar. 14.

His grandfather, John Ferguson was, at one time, mayor of New York, and afterward naval officer of that port. He early united with the Collegiate Church. He married Susan, daughter of Rev. Dr. Benj. C. Taylor, of Bergen, N. J. From 1878-86, he lived at Kingston, N. Y., supplying the Presbyterian church of Cornwall for a considerable period. When urged to give up service, on account of failing health, he replied, "I want to continue my work just as long as I am able to do so." He devoted himself to the ministry in early youth, and always preached a pure evangelical doctrine. He was a faithful pastor, and always endeared himself to the young. See "Mints. Gen Syn.," 1898, 243.—"Biog. Notices of Grads. R.C.," 1898, 21.

Harsha, Wm. Justin, b. Hanover, Ill., Apr. 20, 1853; C.N.J. 74, McCormick Sem. 77, lic. Presb. Springfield, Ill., 76; ord. by Presb. of Omaha, 77; (Omaha 1st, Presb. 77-92), Harlem, N.Y.C. 2d Collegiate, 92-9, (Denver, Col. Presbyt. ch. of Highland Park, 1901——

Publications: "Biblical Hermeneutics."—"Sabbath-day Journeys."—"Ploughed Under."—"A Timid Brave."—"Sings as He Walks," etc.

Hart, Charles Edward, b. at Freehold, N. J.; C.N.J. 1858, P.S. 61, l. Presbyt. N.Y. 60; ord. by same, Dec. 6, 63; (40th st. Presbyt. Ch. N.Y.C. (Murray Hill), 63-6); Newark, North, 66-80, Prof. of Eng. Lang. and Lit. in R.C. 80-97; Theodore Freylinghuysen, Prof. of Ethics, Evidences of Christianity, and the English Bible in R.C. 1897——

Publications: "Courtesy"; a sermon preached in chapel of Rutgers College, 1889, and pubd. by request.

Hart, John, b. in Pa., 1843; R.C. 1869, N.B.S. 1872, lic. Cl. Philadelphia; Locust Valley, 1872-5, Neshanic, 1875——

Hartig, Franz, b. in Amorbach, Bavaria, 1850; Gymnasium of Acchaffenburg; came to America, 1869; Bloomfield Theolog. School, 79; (Pleasant Dale, N. J., Presb.) 82-9, Jamaica, St. Paul's Ger. Ch., 1889-99, d.

He came from a noble family. His father was governor for a long time of a province in Germany. He was splendidly equipped, physically, for his work, and had also a strong mind. He possessed a never-failing humor, which made him a good companion. As a pastor he was energetic and tireless in his efforts. He regarded the ministry as the noblest of all callings. He never looked for honor or worldly gain, and his labors were crowned with fruitful results. "Mints. Gen Syn.," 1899, 567.

Hartley, Isaac Smithson, b. N.Y.C. Sept. 20, 1830; N.Y.U. 52, U.S. 53-4, A.S. 54-6, Res. Lic. 57-8; l. by Andover Assoc. 1856; Union Ch. Sixth av. N.Y.C. 64-9, Philadelphia, 2d, 70-1, Utica, 1871-89; Episcopalian, 90; Trustee of R.C. 1873-93. D.D. by R.C. 1873. (Great Barrington, Mass., 90-1899, died July 3.)

PUBLICATIONS: Sermon on "Transfiguration of Christ"; "National Preacher," 1865.—"Revivals" (a series of articles on); "Christian Intelligencer," 1866-7.—"Testimony of Profane History to the Coming of a Saviour"; "American Theological Review," 1869.—"How to Reach the Masses."—"Thanksgiving Sermon."—"Anniversary Address before the City Tract Society of Philadelphia"; "Philadelphia Enquirer," 1870.—"A 'Charge' to a Pastor"; "Christian Intelligencer," 1871.—The "Vedder Lectures," 1874.—"Prayer, its Relation to Modern Thought and Criticism," 1874.—Oration, "Decoration Day," 1874.—Several Hymns.—Welcome Address State Sunday-school Convention; several discourses on the Cities of Palestine, Memorials of the East, the Great Religions of the World, etc., etc., "Utica Herald," 1875-7.

Hartranft, Chester D. (son-in-law of J. F. Berg); b. Frederick, Pa., Oct. 15, 1839; U. Pa. 61, N.B.S. 64, l. Cl. Philadelphia; South Bushwick, 64-6, New Brunswick, 2d, 66-78, Prof. of Bib. and Ecc. Hist. in the Hartford Theolog. Seminary, Ct. (Cong.) 78-88, President of Hartford Theological Sem. and Prof. of Biblical Theology, 1888——

Also teaching Theological Cyclopedia and Ecc. Dogmatics and Ethics. Mus. D. by R.C. 1861. D.D. by R.C. 1876.

PUBLICATIONS: The Moral Ideas which controlled the American Government during the First Century of its existence. Address before the New Brunswick Historical Club, 1875.—The Importance of Cherishing a Historic Spirit. Centennial Discourse, No. XXII. 1876.—The Aims of a Theological Seminary; an Address before the Alumni Assoc., June 7, 1877.—Translation and Enlargement of the Exposition of Numbers and Deuteronomy in Lange's Commentary.—The Anti-Donatist Writings: translated by Rev. J. R. King, M.A.; Revised, with Additional Notes, by Dr. Hartranft, with an Introduction; In Nicene and Post-Nicene Fathers of Christian Ch., edited by Dr. Schaff, Vol. iv, pp. 369 onwards.—Address in chapel of Hartford Sem. in Memory of Prof. Wm. S. Karr, 1888.—Some Thoughts on the Scope of Theology and Theolog. Education; Inaugural Address as President of Hartford Theological Sem. 1888, 2 eds.—Address in Memory of Prof. Wm. Thompson, at funeral service at Hosmer Hall, Mar. 1, 1889, and at a commemorative service, May 9, 1889.—Sozomenus; Church Hist. from A.D. 323-425; in Schaff and Wace Nicene and Post-Nicene Fathers, Vol. ii, pp. 179-454. 1890.—Memorial address on Edward Cone Bissell: Chicago, 1894.—Influence of Biblical Theology on the Theological Sciences; Inaugural Address, June 6, 1894.—The Incarnation Historically Considered; See Christ and the Church; Essays concerning the Church and the Unification of Christendom. 1895.—Address at Inauguration of President Perry, of Marietta College, Oct. 9, 1900.

Hasbrouck, Howard Crosby, b. Jamaica, L. I., March 1, 1870; R.C. 91, N.B.S. 94, l. Cl. N.B.; Peapack, 1894-1900, Piermont, 1900——

Hasbrouck, J. R. H. Studied under Froeligh, l. 1808; Klein, Esopus, and Bloomingdale, 1809-13, Charlestown, 1st, and Canajoharie (Mapletown and Westerlo, 15-26), Root, now Currytown, 26-30, w. c. 1830-44. Sketch in "Ch. Int.," Feb. 9, 1854.

Hastings, S. M. P. Ham. C. 1833, Aub. Sem. 1837, l. Presbyt. Oneida; Vernon, N. Y., 39-48, Pompey, 48-55, Chittenango, 55-59, Coxsackie, 60-70, Rochester, 1870-6, d. Feb. 24.

Haughevoort, see Haeghoort.

Hauser, George, Plainfield, (Ger.) 1894——

Hawthorne, Hugh, 1835.

Hawxhurst, Dan. T. R.C. 1873, N.B.S. 1873-4.

Hayt, S. A. 1868, w. c.

Hazenburg, Wm. H.C. 1872, H.S. 1875, lic. Cl. ....; Fulton, Ill., 1875-7, Passaic (Hol.,) 1877-79, returned to Holland; went to Africa to labor among Mohammedans.

Hedges, Hugh G. R.C. 1846, N.B.S., died, 1848.

Heemstra, John F. H.C. 95, N.B.S. 1898, Immanuel 98-9, Sioux Centre, Ia., 1899——

Heeren, Enne J., b. in Uttun, East Friesland, Europe, Nov. 13, 1842; c. to U.S. with his parents in 1855; H.C. 1867, H.S. 1870, lic. and ord. by Cl. Wisconsin, Feb. 7, 1872; journey to India, *via* San Francisco, Feb.-Apr. 1872, Mudnapilly and Palamanair, India, 1872-7, voyage to America, 1877...., d. Oct. 15, 1878, at Pueblo, Colorado.

His undoubted piety, studious habits, and far-reaching conscientiousness gained for him solid confidence among his professors, fellow-students, and the circle of Christian people in which he moved. While yet a student, he had, after much prayer and self-examination, devoted himself to the Foreign Missionary work. The Classes of Holland, Wisconsin, and Grand River accepted him as their representative in the foreign field, and became responsible for his salary. He was the only representative of our Church in the Arcot mission while Dr. Chamberlain was in America. At the end of that time his system seems to have been entirely broken down. He had to return home, leaving, however, the remains of two little ones buried in Indian soil. It was hoped that under changed circumstances he might regain the usual vigor of a once strong constitution. His physicians recommended a change of climate and advised him to leave Foreston, Ill., for Colorado. On his way thither they stayed with some of Mrs. Heeren's relatives in Orange City, Iowa. They were detained there by his own weakness and the ill-health of his wife. After some time, however, they were able to journey to Colorado, but only four days after their arrival in Pueblo, God took him to Himself, and he rested from his labors. Thus a precious life was cut off in the beginning of its career of usefulness, the deceased brother being only thirty-six years of age. Born in Europe, he labored in the far East, and died in the far West. Although young, he was a good scholar and a devout Christian.

Heermance, Edgar L. (s. of Henry Heermance); Y.C. 1858, A.S. 61, l. by Cen. Assoc. New Haven, 61; Castleton, 61-9, tour in Europe and Palestine, 69-70, w. c. 70-2 (White Plains, N. Y. (Presbyt.), 1872-88, d. Apr. 29.)

Heermance, Harrison, b. at Rhinebeck, N. Y.; R.C. 1834, N.B.S. 37, l. Cl. Poughkeepsie, ...; Currytown and Mapletown, 37-40 (Milton Presbyt. 40-3), Buskirk's Bridge, 44-5, Medina, 46-51, Jefferson and Pottsford, 51-7, Macon, 57-62, Chaplain 128th Reg. N.Y.V. 1864. Died, Feb. 21, 1883.

For the last twenty years of his life, owing to impaired health, he was unable to endure the fatigues of a pastoral charge. Yet he never wearied of counseling and laboring for the prosperity of the Church. He was devotedly attached to his Church, both hereditarily and by conviction, and had an intelligent appreciation of its distinctive characteristics. This led him to devote himself in the early days of our Western missions, to consecrate himself to that work. From 1846 to 1862 he labored at different points in Michigan, his last field being the Churches of Macon and South Macon.

On the outbreak of the rebellion, with all the earnestness of his intense nature, he threw himself into the war for the Union, and not only gave his eldest son to the cause, but himself; and his last official position was as chaplain in the army. His exposures while in the field, and the death of his son in the war, shattered his robust constitution, and on his retirement from the army he came home to Rhinebeck, and spent quietly but usefully the remaining years of his life.

Mr. Heermance was a man of intense convictions, uncompromising character and unswerving loyalty to truth and duty. As a preacher he delighted to present the doctrines of grace, and believed in standing by the old landmarks. He was peculiarly gifted in prayer, and this was the feature of his public exercises that was ever particularly remarked. In his prayers he carried the worshipper into the very presence chamber of the King of Kings.

Heermance, Henry, b. at Nassau, 1801, U.C., N.B.S. 26, l. Cl. N.B.; Oyster Bay and North Hempstead, 26-7, Miss. at Stuyvesant, 27-8, Sand Beach, March-Nov. 29, Blawenbergh, 32-5, Kinderhook, 35-6, died, 1846. See Manual of 1879.

Hegeman, see Hageman.

Heineger, John, Jersey City, 1st Ger. 1896-1900.

Heines, Cornelius, b. Oldeboom, Netherlands, Aug. 4, 1862; c. to America, 93; lic. by Cl. Illinois, July 10, 1894; Otley, Ia., 93-97, Lafayette, Ind., 97-8, Danforth, Ill., 98-9, Kalamazoo, 1899——

Hekhuis, Gerrit John, b. Holland, Mich., Aug. 2, 1860; H.C. 85, W.S. 88, l. Cl. Holland; Springfield, Mich., 88-91, Bethany Ch. Roseland, Chicago, 1891——

Hekhuis, Lambertus, b. in Holland, Mich., 1849; H.C. 77, N.B.S. 80, l. Cl. Holland; ord. by same, Dec., 81; sailed Dec. 16, 81 for India, *via* England and Red Sea; arr. at Liverpool Dec. 27, 81; sailed from

Liverpool Jan. 3, 82; arrived in Arcot, ... 82. Died, Sept. 16, 1888. M.D. by Univer. Med. Coll. N.Y.C. 1881.

He was devoted as a missionary to his work, and possessed the confidence and love of his fellow laborers. His desire to benefit as large a number as possible, was seen not only in the care of the villages and churches committed to his charge, and in the hospital and dispensary, but also in the industrial school. He died on the field of battle in the vigor of manhood, and useful prospects looming up before him. In February, 1888, he received a slight scratch in the face from the tooth of a dog, which proved to be mad. Though hopes were cherished, from the time that had elapsed, that no sad results would follow that scratch, they were doomed to disappointment.

Henderson, William J., b. in Pa., 1844; C.N.J. 70, P.S. 73; Annadale, 86-91. For other details, see P. S. Gen. Cat.

Hendricks, John, b. in Rhinebeck, 1782; U.C. 1808, studied under Brodhead and Livingston, lic. Cl. N.Y. 1810; d. Aug. 6, 1876. See Manual of 1879.

Hendrickson, Henry A. R.C. 1875, N.B.S. 78; lic. N. Cl. L.I.; Colt's Neck, 1878-82, Schodack Landing, N.Y., 82-87, Ellenville, 87-1895, w. c.

Henry, Jas. Vernor, b. in Albany, N. Y., Sept. 12, 1798; C.N.J. 1815; P.S. 1821, Ithaca, Mar. 4, 1846-9, supplied Jersey City, 1st, 1851. Died 1873, Mar. 14. See Manual of 1879, and P.S. Cat.

Henshaw, Marshall, b. Bethany, Pa., Oct. 3, 1820; A.C. 1845, U.S. 1846-7; tutor in Am. Col. 1847-9, ord. by Cong. Feb. 1849; (Prin., Derry, N.H., 1849-53, Prin., Byfield, Mass., 1853-9); Prof. Nat. Phil. and Math. in Rutgers Coll., 1859-63; (Prin. Williston Sem., E. Hampton, Mass., 1863-77), Lecturer on Nat. Phil. at Am. Coll., 81-91. LL.D. by N.Y.U. 1863, D.D. by Am.C. 1872. Died, Dec., 1900.—"Biog. Notices of Grads. R.C.," 1901, 5.

Herge, Henry John, b. Allegheny, Pa., Nov. 22, 1875; Ger. Presbyt. Theolog. School, Newark, N. J., 1901; lic. by Presbyt. of Baltimore; Canarsie, 1901——

Herman, Albert Benj., b. Sebringville, Ontario, Canada, Sept. 1, 1863; R.C. 87, N.B.S. 90, l. Cl. N.B.; Long Branch, 90-7, Mount Pleasant, N. Y., 1897——

Heyer, Wm. S., b. in N.Y.C. 1798; C.C. 15, studied under Mason, 17-21, l. Cl. N.Y. 21; supplied Philadelphia, 21, and Newburgh, 22, Fishkill Landing, 23-51, emeritus, 1862, d. 1866.

He intended to pursue the mercantile life, but he could not get rid of the idea that he must preach the gospel. He afterward learned that an eminent Christian lady had agonized in prayer that he might consecrate himself to the ministry. His labors were not distinguished by extraordinary seasons of revival, but were blessed with constant accessions from the world, so that at one time the number of communicants, in proportion to the number of families, was larger than in any other church in the denomination. He had not the qualities of the brilliant preacher, but was a scribe well instructed in the things of the kingdom, not neglecting the gift that

was in him. His sermons were pre-eminently evangelical, earnest, solemn, affectionate in tone, and adapted to all classes. He ever remembered his position, though at all times singularly genial in temper, and accessible in demeanor. He was in an eminent degree a godly man. "It seems to me that brother Heyer is always on the mount," said our missionary Youngblood, to a friend, after one of his calls. "How long do you expect to have your husband here?" said a lady to Mrs. H., on leaving a daily prayer-meeting in Newburgh; "he seems so ripe for heaven that I fear it cannot be long." After the relinquishment of his charge, he preached as opportunity offered, and labored in the jail. His character was a singularly well-balanced one. Except his deep-toned piety, which was always visible, there was in it no single salient trait. He was so simple, straightforward, and natural, that his character was soon obvious. As a man and a minister, he was ever loyal to conscience. Whatever duty was imposed upon him, he performed it, however painful it might be, and it was done kindly, tenderly, yet with decision. He was a man strong in the faith, and also in the form of sound words. He bowed to the authority of the divine word with the profoundest reverence. He could testify to the ineffable graciousness of the gospel, and its power to sustain under the keenest afflictions. It had not only delivered him from the fear of death, but created within him an eager desire to depart and be with Christ. Indeed, this was his ordinary and habitual state of mind. The day before his death he said to his wife, "A little more suffering, and then the crown! I shall see Jesus! I shall be like him—like him!"—"Mag. R.D.C." ii. 64, 74.

Heyser, H. C., from G.R. Ch. New Brooklyn, 1867.

Hicks, W. W., from Methodist Ch. Lee Avenue, Brooklyn, 1867-8.

PUBLICATIONS: "Story of Ike Cottle," 1868.

HIEBER, LOUIS, b. Landsberg, Bavaria, June 19, 1863; R.C. 88-9, N.B.S. 92, l. Cl. N.B.; Stuyvesant Falls, 92-3, New Hyde Park, 93-5, Blooming Grove, 95-7, Cuddebackville, 97-9, w. c.

HIGGINS, CHS. W., b. at Weston, in Somerset Co., N. J., Mar. 23, 1853; R.C., N.B.S. 77, l. Cl. N.B.; supplying Cherrytown, N. Y., 78-9, engaged in business and mission work, at Omaha, Neb.; ord. by Presbyt. of Gunnison (Synod of Colorado), 1898.

HILL, ALEXANDER, Rotterdam, 1st, 1890——

HILL, EUGENE, b. Rosendale, N. Y., Sept. 12, 1846; Ellenville Academy, 63; in the army, 64-6; ord. Cl. Kingston, May, 81, Bloomingdale, 81-3, Esopus, 83-6, Three Bridges, 86-91, Clarkstown, 91-7, Coxsackie, 1st, 97-1901, Garfield, 1901——

PUBLICATIONS: "Hist of Coxsackie, 1st Church."

HILL, WM. BANCROFT, b. Colebrook, N. H., Feb. 17, 1857; Harvard, 79, U.S. 86, lic. Presb. Baltimore (North) 85; ord. Ch. Greene, 86; Athens, 86-90, Poughkeepsie, 2d, 1890——

HILL, WM. J., b. in Ireland, N.B.S. 1872, lic. Cl. Westchester; Miss. at Millbrook, 72, East New York, 75-82, Glenville, 2d, 82-4 (Presbyt.)

HILLMANN, ALEX. C. C.C. 1832, N.B.S. 1836, l. Cl. N. Y. 1836; Stonehouse Plains, 1838-41, Vanderveer, 1841-2, Roxbury and Moresville,

1843-5, Wurtsboro, 1846-9, Blue Mountain, 1852-8, w. c. Died 1876, Nov. 20.

Himrod, John S., b. Dec. 10, 1813; R.C. 39, N.B.S. 42, l. Cl. Albany; Hillsdale, 42-3, Claverack, 2d, 45-51, S.S. South Bushwick, 51-3, South Bushwick, 53-9, Greenport, 61-82, d.

PUBLICATIONS: "Address at Funeral of Rev. Edwin Holmes," 1874.

As a man, a Christian and a minister he was a model of personal excellence and official worth. He devoted the best years of his life to the upbuilding of the new and important enterprise at South Bushwick (now in Brooklyn), N. Y. Failing health, however, in 1859, compelled him to relinquish this field. In 1861 he had so far regained strength that he accepted the call to Greenport, and here he spent twenty years of unremitting toil and successful achievement. His character was a rare combination of simplicity and strength, wisdom and worth. A more guileless man it was impossible to find, and yet there was a masculine vigor in his nature which impressed itself upon all with whom he was associated. In knowledge of men and things he was singularly wise, and yet in his intercourse with all about him he exhibited the utmost humility and spirituality. His being was suffused with the spirit of Christ. His sermons were saturated with the doctrines of Christ. For him to live was Christ. His ministry was, therefore, exceptionally successful. In all the churches in which he labored, rich results attended his efforts. Temporal prosperity and spiritual growth were the invariable accompaniments of his ministerial life. His work in Greenport was signally crowned with God's blessing. A new edifice was erected during his pastorate, and frequent revivals resulted in many accessions to the membership of the church.

Hinds, Herbert Calvin, Schenectady, 2d, 87-91.

Hitchcock, Edward Wm., b. Homer, N. Y., May 1, 1833; Y.C. 57, Aub. Sem. 60, ord. by S. Cl. N.Y., Aug. 8, 60; Tompkinsville, S. I., 60-6, New York 14th st. Presb., 66-72, Am. Chapel, Paris, 72-83 and beyond. Died, Sept. 19, 1901.

Hock, Frederic W., Newtown, 2d (Ger.), 1894-6.

HODSON, JOSEPH MERLIN, Fordham, 1894——

HOEKJE, JOHN, b. at Hellendoorn, Netherlands, 1846; H.C. 75, H.S. and N.B.S. 78, l. Cl. Holland; Rotterdam, Kan., 1878-91, Fremont, Mich., 1891——

Hoes, John Cantine Farrell, b. Middleburg, N. Y., July 13, 1811; A.C. 32, P.S. 35, lic. by Presbyt. New Brunswick, 34; ord. by Cl. of Cayuga, Apr. 22, 36; Chittenango, 36-7, Ithaca, 37-45, Kingston, 45-67, resigned, supplied churches frequently. D.D. by U.C. 1852. Died Feb. 9, 1883.

The Rev. John Cantine Farrell Hoes, D.D., was the son of Peter I. Hoes, of Kinderhook, N. Y., whose sister Hannah was the wife of Martin Van Buren. His mother was Maria, daughter of Peter Swart, of Schoharie, N. Y., who was an officer in the Revolutionary war. Subsequently he was a Judge of Schoharie County, State Assemblyman and Senator, and a member of Congress under the second administration of Jefferson.

Dr. Hoes enjoyed all the advantages of a Christian nurture, both at home and in the society in which his lot was cast. He united with the Reformed Dutch Church of Kinderhook, N. Y., when only sixteen years of age, in a revival under the ministry of the Rev. Jacob Sickles, D.D.

In 1835, while still in the Seminary, he received his first call from the Reformed Church at Clover Hill, N. J., which was declined. When called in the same year to the Reformed Church of Chittenango, N. Y., he so mistrusted his ability to meet the expectations of the people, on account of his youth and inexperience, that he proposed to preach for them a year before being installed. The trial being satisfactory he was ordained and installed on April 22, 1836. More than twenty years later, having completed a pastorate of eight years in the Reformed Church of Ithaca, N. Y., and while serving in Kingston, N. Y., the Church of Chittenango again tried to secure his services, offering a much larger salary than he was receiving, but the Church of Kingston was unwilling to let him go, especially as a remarkable revival had just been enjoyed. In 1849 he received a call from the Reformed Church of Lodi, N. Y., but the Kingston Church voted unanimously to retain his services, and the call was declined. He remained pastor in Kingston for twenty-two years, during which time a new stone church was erected, which stands to-day a model of ecclesiastical architecture.

After completing his pastorate, his congregation presented him with a written testimonial of their regard, signed by more than three hundred persons.

Dr. Hoes resided in Kingston until his death, February 9, 1883, and identified himself with its varied enterprises. During the War of the Rebellion he was a stanch patriot, aiding the cause with unfaltering zeal, both from his pulpit, and upon the public platform. His voice was frequently heard in the various "War Meetings" which made the old Court House memorable. Next to the Church of Christ there was no public cause nearer his heart than that of education. For twenty years he was a trustee of the old historic Kingston Academy, and President of its Board of Trustees for ten years. In 1867 he was elected President of the Board of Superintendents of the Theological Seminary, of the Reformed Dutch Church, at New Brunswick, N. J. From 1854 until his death he was a life director of the American Bible Society, and from 1839 was a life director of the American Tract Society.

After Dr. Hoes' resignation of the Kingston Church, he frequently supplied neighboring churches. His wide acquaintance with the churches around him, and his acceptableness as a preacher, brought these opportunities often to him, and thus the influence he had wielded, when in charge of a parish, he continued to exert through these frequent ministrations to the very last. "He was a well-furnished, intelligent, faithful and efficient minister of the Word, thoroughly evangelical in doctrine and in his preaching, in which he sought to present 'the whole counsel of God,' and to bring the great truths of God's wisdom and redeeming love, through Jesus Christ, home to the heart, the understanding and the conscience of men. His 'trumpet gave no uncertain sound,' and the message he felt honored to

bring was never vague or misty, so that the hearer failing to comprehend it, might easily evade its force. It was perspicuous, direct and pointed, so that every one listening, must feel the significance and bearing of it as a matter of personal concern, and as impressing personal responsibility."

His people were, therefore, well instructed and ready and willing to work. Dr. Hoes was very methodical in all his habits. His full and accurate knowledge extended to the minutest details of things important for him to know, in order to make his administration effective. In the Church Courts he was an able and ready debater, and was strong and fearless in expressing his convictions. He was thoroughly familiar with the constitution and usages of the Church, and united Christian courtesy with knowledge and ability in supporting his opinions.

"He left behind him a name whose memory can never fade in the community where he lived, and his virtues are deeply enshrined, in the hearts of those who knew him best and loved him most." In addition to an interior marble tablet in the Kingston Church, erected to the memory of Dr. Hoes, soon after his death, on May 4, 1901, a very handsome bronze historical and memorial tablet was erected on the exterior wall of the Church, in memory of Dr. Hoes and his wife, Lucy Maria Randall, of Cortland, N. Y., the gift of their daughter, Mrs. Charles Burnhans, of Kingston, N.Y.

See "Memorials" of Rev. John Cantine Farrell Hoes, D.D., edited by Dr. Cornelius Van Santvoord, 1883. There is therein contained a sermon of his before the Classis of Ulster, 1882, on Mat. v. 1, 2 Sketch in "Sylvester's History of Ulster County," 1880; and "Year Book of Holland Society of New York," 1886-1887.

[His son, Roswell Randall Hoes, b. Kingston, N. Y., Feb. 28, 1850; C.N.J. 71, P.S. 75, l. North River Presbyt. 74, ord. by Monmouth Presbyt. 75; Mt. Holly, N. J., 1875-8, New Rochelle, N. Y., 1878-81, chaplain in U.S. navy, 1882——]

Hoff, Brogun, b. at Harlingen, 1794; Q.C. 15, N.B.S. 18, l. Cl. N.B.; Philadelphia, 2d (Eighth st.) 18-24, (Bridgeton, N. J., Presb. 24-33, Bath, Pa., 33-5), Leeds and Kiskatom, 35-42, Rhinebeck, 42-50, Germantown, N. Y., 50-5, d. See Manual of 1879.

Hoffman, Abraham, b. at Shawangunk, 1780; studied under Froeligh and Livingston, l. Cl. Paramus, 1808; Courtlandtown, 1808-30, also Miss. to Wawarsing, Dec. 28-Feb. 29, Cato, 31-43, d. 1856.

Hoffman, Benj., b. Overisel, Mich., Jan. 17, 1871; H.C. 95, W.S. 98, l. Cl. Holland; Spring Lake, Mich., 1898-1900, Hampden, Mich, 1900——

Hoffman, John, b. at Holland, Mich., Feb. 28, 1849; H.C. 1871, W.Th.S. 1874, lic. Cl. Holland; Oostburg, 1874-81 (Presbyt.; Baldwin, Wis., 81-87), Abbe ch. Clymer, N. Y., 87-93, Sayville, L. I., 93-99, Cleveland, O., 1899——

Hoffman, Wm. H., b. at Flemington, N. J., May 13, 1849; R.C. 72, N.B.S. 75, lic. Cl. Raritan; Wilcox, Pa., 75-7, Pottersville, N. J., 78-83 (Presbyt.)

HOGAN, JASPER SAMUEL, b. Guilderland Centre, N. Y., Oct. 10, 1867; R.C. 91, N.B.S. 94, l. Cl. Schenectady; Glen, N. Y., 94-6, Pompton Plains, 1896——

PUBLICATIONS: "Centennial Hist. of Refd. Ch. of Glen, N. Y."

HOGAN, ORVILLE J., N.B.S. 1893, lic. Cl. N.B.; Rocky Hill, 1893-8, St. Johnsville, 1898——

HOGAN, ROBERT JAMES, b. Guilderland, N. Y., Aug. 11, 1865; R. C. 91, N.B.S. 94, l. Cl. Schenectady; Buskirks, N. Y., 94-7, Bellevue, Schenectady, 1897——

HOGEBOOM, SIMON, Marion Centre, 1887-90, Cleveland, 90-9, Ontario Centre, N. Y., 1900——

Holmes, Edwin, b. at Salisbury, Ct., July 17, 1797; U.C. 1822, Prin. Dutchess Academy, 1822-5, studied theology with Dr. C. C. Cuyler and at N.B.S. 1827; lic. Cl. Poughkeepsie; Linlithgo, 1827-35, Albany, 3d, 1835-41, Athens, 1841-2, Nassau, 1842-51, Chatham, 1853-9, w. c. Died, 1873, Nov. 23.

The intimacy of years revealed more and more the beauty of his Christian spirit and his steadfast devotion to the supreme heartwork of his consecrated life. Through a period of about forty-six years he performed the duties of the pastorate in almost a single region, so that he was all that while quite before the eyes of the same people in their successive generations. From every church he served there was given him the like tribute of love and gratitude for the gentle yet firm, cheerful yet courageous service he uniformly rendered. Conscientiously diligent and ingeniously inventive of methods whereby to commend the gospel, he had the satisfaction of nearly all the while reaping—even while he was sowing. Genuine, deep, and powerful revivals marked the beginnings of his ministry and attended it nearly to its close. He had great confidence in the power of Bible truth, and never undertook to be wiser than the inspired writers. His own faith became contagious. He believed and therefore spake, and many believed through his word. Hence his great and real success. The simple, implicit, yet sublime faith he reposed in Christ as his personal Saviour made him both humble and strong, meek but earnest, self-distrustful yet bold, and so strength and beauty blended in his saintly life. He had no taste for stormy conflicts in fields of controversy. He walked by Siloa's stream, and cared not to try the rugged and flinty paths that run up into the cold mountains around which fierce and chilling speculations are wont to rave. He was a careful, diligent, and methodical student, and prepared his sermons with a rare conscientiousness, wishing to have them approved of God, rather than admired by his audience. His severe taste, coupled with his respect for the themes of the gospel, forbade his indulgence in anything beyond a clear, stirring, direct style of speech. He was by no means indifferent to beauties of style, but he was more anxious far about the manner of his sermons than the rhetorical embellishments which often conceal truth. The great success which attended his ministry is, after all, the highest testimony to the character of his pulpit services and to his pastoral fidelity that can be presented. In simplicity and godly

sincerity he moved among his people, and in the sanctuary his voice never uttered an uncertain sound. In his personal habits and traits he exemplified every Christian grace. For this reason he was loved and trusted by all his brethern in the ministry who enjoyed his friendship, and by the many whom he served in the gospel. His long and fruitful life illustrated in a self-evidencing way the power of Christian truth and the attractiveness of unostentatious piety. None knew him but to love him or named him but to praise. Faithful to the last, he abounded in labors until he was called up higher into the everlasting rest.—See Memorial containing addresses by Revs. Himrod, Porter, C. C. Van Cleef, and extracts from the papers.

PUBLICATIONS: "A Sermon Preached at the Funeral of Rev. Peter S. Wynkoop," 1848. "The Present Mysteries and Future Developments of Providence"; a discourse delivered at the funeral of Francis H. Rathbone, Esq., 1855. "The Vindications of Providence"; a sermon preached at Chatham, N. Y., at the funeral of Staats D. Tompkins, Esq., 1867.

Holmes, John McC. (son of Edwin Holmes); b. Livingston, N. Y., Jan. 22, 1834; W.C. 53, N.B.S. 57, l. Cl. of Rensselear; East Williamsburgh, 57-9, Lee Avenue, Brooklyn, 59-64, Hudson, 65-77 (Albany, State st. Presbyt. 77-1897, w. c.) D.D. by R.C. 1870.

PUBLICATIONS: "Van Doren Prize Essay on Missions"; "Christian Intelligencer," 1856. "Praise, an Element of Public Worship"; Brooklyn, 1860. "The Crisis and Its Claims"; Brooklyn, 1862. "The Excellence of Faith"; a sermon occasioned by the death of the Rev. John Gosman, D.D., 1865. "The Relation of Christianity to Civil Government"; Hudson, N. Y., Thanksgiving Day, 1866. Address before the General Synod of the Reformed Church in the United States, convened at Philadelphia, November, 1869; published in "German Reformed Messenger" and "Christian Intelligencer." "He Being Dead yet Speaketh"; a sermon preached in the Reformed Church of Upper Red Hook at the funeral of Rev. John G. Johnson, 1870. "The Warfare of the Flesh and the Spirit"; Hudson, N. Y. November, 1871. Memorial of Rev. Edwin Holmes, 1873. Letters from Europe; published in "Hudson Register and Star," 1874. Memorial of Mrs. John McC. Holmes, 1874. Address before the General Synod of the Evangelical Lutheran Church in the United States, convened at Baltimore, May, 1875; "Christian Intelligencer." "Growth and Gratitude"; a Centennial sermon, Hudson, N. Y., July 2, 1876. "The Lessons of the Century to the Laity of the Church"; (sermon No. VI. in "Centennial Discourses," 1876.) "Vacation Experiences"; five series of summer letters published in "Hudson Register and Star," 1869-75. Occasional articles in the "Christian Intelligencer," 1867-77. "The Possibilities of the Medical Profession"; address at the annual commencement of the Albany Medical College, 1879. "Presbyterian Polity," 1880. "Enthusiasm"; a sermon to young men, 1882. Miscellaneous articles in "The Criterion" and "The Work at Home," 1882-1885. Address at the laying of the corner-stone of the Albany Y. M. C. Building, 1886. "The Duty of the Church to the Young"; address delivered in Exeter Hall, London, before the Alliance of

Reformed Churches holding the Presbyterian system, 1888. "Goodness, the Measure of Character"; address at the funeral of Archibald McClure, Esq., 1888. "The Power of the Christian Pulpit"; a sermon preached in the Westminster Presbyterian Church, of Buffalo, N. Y., at the installation of Rev. Samuel Van Vranken Holmes, 1893.

Hones, Julius, from Evang. Miss. Assoc., Berlin, 1854; Jeffersonville, 54-8; S.S. New Brunswick, 3d, 58-60, w. c. 1860-76; Jamaica, Ger. Evang. 76. 1880, d. Oct. 17.

Hones, L. W., 1892-3.

Hoonte, Teunis H., Lodi, Holland, 1896——

Hooper, J. F., Blue Mountain, 1883-4.

Hopkins, David. U.S. 1868, l. Cl. N.Y. 1868, ord. by Presbyt. See "Union Sem. Gen. Cat.," 1876.

Hopkins, F. E. Bedford, Brooklyn, 1880-1.

Hopper, Abram Whittaker, b. Spring Valley, N. Y., Feb. 4, 1867; R.C. 91, N.B.S. 94, l. Cl. N. Y.; Stuyvesant Falls, 94-99, Bath-on-Hudson, 1899——

Horton, Francis A. R.C. 1862, N.B.S. 65, l. Cl. Hudson; Glenham, 65-7, Catskill, 67-73 (Presbyt. Cleveland, O., ...; Philadelphia).

Hospers, Gerrit H., b. at Pella, Ia., Oct. 14, 1864; H.C. 84, W.S. 87, l. Cl. Holland; East Williamson, N. Y., 87-92, Muskegon, 2d, 92-4, Cleveland, 2d, 1894——

Publications: "Beginselen van Separatie," 1897. "A Primer of Bible History," 1899. "The Reformed Doctrine of Justification," 1900. "Sacred History, in Questions and Answers," 1901.

Hospers, Henry. H.C. 1890, N.B.S. 93; Abbe ch. Clymer, N. Y., 93-97; Gibbsville, Wis., 97-9, Englewood, Chicago, 1900——

Houbolt, W. A. Theolog. School of Kampen, Netherlands, 1858, l. Cl. Holland, Mich., 59, Grand Rapids, 59-60, Albany (Holland Ch.) 61-4, Muskegon, 64-71, Albany (Holland Ch.) 71-3, Paterson, 6th, 73-7, went to Netherlands; returned to America, 78; Paterson (Union Ch.) 78-1879, went to Holland.

Houdin, Michael, b. in France, 1705. He was received into Ch. of England, 1749; Miss. at Trenton, N. J., 1753-60, New Rochelle, N. Y., 1760-8, died, Oct.

He was originally a Franciscan friar, in Montreal, but married and came to New York, where he ultimately took the oath of allegiance. He may have officiated in the French Ch. of N. Y. C. occasionally. He is said to have been chaplain in the British army under Wolfe, at the siege of Quebec, 1759-60. Nov. 1, 1750, he writes that he had been invited by the people of Trenton, Allentown and Burlington to reside among them. On Feb. 1, 1762, he, with Jac. Bleecker, Jas. de Bley, David Lispenard, wardens; Is. Guion, Jr., Elias Guion, Is. Guion (Sr.?), Peter Bertain, John Soulice, vestrymen; petitioned for a Patent of Incorporation for French Church at New

Rochelle. "Doc. Hist.," iii. 578. "Dix's Trinity Ch.," 251. See "Waldron," 36; "Hall's Hist. Presbyt. Ch., Trenton," pp. 105-7.

House, Isaac E. N.B.S. 1879; Hoboken, 1st, 80-1887.

How, Samuel Blanchard, b. Oct. 14, 1790, in Burlington, N. J.; U. Pa. 1810, P.S. 1813, ord. by Presb. of Philadelphia, 1813; Salisbury, N. J., 1813-6; Trenton, 1816-21; New Brunswick, 1821-3, all Presbyt.; Savannah, Ga., independent ch. 1823-30; Miss. in New York City, North st. 1830; President of Dickinson Coll. 1830-1. New Brunswick, 1st, 1832-61, d. Mar. 1, 1868. Elected a trustee of Rutgers Coll. 1830; D.D. by U.C. 1830.

He was in all respects, whether in theology, politics, or in manners, an old-school man. He venerated the past, and looked upon all change as revolutionary. Circumstances had added to his theological opinions great positiveness. New-school doctrines filled his soul with abhorrence and alarm. He resisted them with all his learning and with all his might, even to the last. In sermons, conversations, and articles for the press, he warned against them.

With regard to slavery he unfortunately took extreme ground in its defense, and in 1855 published a pamphlet, entitled "Slaveholding not Sinful." This was in connection with the request of the Classis of North Carolina, of the German Reformed Church, to be admitted to our body. Many replies to their request were made on the floor of Synod, and a pamphlet in answer to Dr. How was published by Rev. H. D. Ganse.

In manners he was the perfect gentleman. His considerate and respectful demeanor was manifest to all. Courtesy abode on his lips. He neglected none of the delicacies and none of the proprieties of intercourse which are held in just estimation among refined and polite people. He was gentle toward the poor, condescending to men of low estate, and always guarded in his language while contending for his convictions with strong men to whom he was opposed. While in Georgia, he preached boldly against duelling, from Ps. 19: 13, although the practice was then common.

As a learned and accomplished theologian he stood among the foremost men of his age. His familiarity with the writings of the great divines, patristic, mediæval, and reformed, enabled him to quote them readily on almost any point under discussion. He discharged the duties of the ministry with singular zeal, fidelity, and success. In every sense he was a hard-working man. In his study, pulpit, and parish, he was never slovenly or negligent. In both public and private he adorned the doctrine of godliness. See "McClintock's Cyc."

Publications: Ser. in 2d R.D.C. Somerville, 1835. "The Gospel Ministry," New Brunswick, 1838. "Tribute of Filial Affection"; on death of Mrs. Jane Kirkpatrick, 1851. "Perpetual Abode of the Holy Spirit in the Church; and Filial Duty"; two sermons, New Brunswick, 1851. "Slaveholding not Sinful"; an argument before Gen. Synod, 1855. (See Ganse's reply.) Funeral ser. on death of Rev. Dr. J. J. Janeway, 1858. Funeral ser. on death of Hon. Littleton Kirkpatrick, 1859. See Memorial. Funeral ser. on death of Mrs. Mary Jenkins, New Brunswick, 1860.

Howland, Samuel Whittlesey, b. Jaffna, Ceylon, Mar. 4, 1848; A.C. 70, U.S. 73, ord. by Congs.; Miss. to Jaffna, 73-97, Pres. Jaffna Coll. 73-97, Prof. of Theology, do., 89-92, Vermilye Chapel, N.Y.C. 1897-1900. D.D. by A.C. 1890.

Hoyt, Jas. Howard, b. Saratoga, N. Y., July 13, 1847; U.C. 73; U.S. 76; .... Greenburgh, 76-79 (Presbyt.) See "U.S. Cat."

Huenemann, Jacob, b. Werthhausen, Germany, May 22, 1867; Mission House College, Franklin, Wis., 87, Miss. House Sem. 90, lic. and ord. by Ger. Refd. Ch. (La Crosse, Wis., 90-3, Ger. Ch.); German Valley, Ia., 93-1898 (Independent; Menno, S. D., 99-1901, d. Apr. 30.)

Huizinga, Abel H., b. Kalamazoo, Mich., Aug. 18, 1859; H.C. 80, N.B.S. 83, l. Cl. Holland; studied Philology in Johns Hopkins University, Baltimore, Md., 83-6; New Paltz, 86-94, adjunct Prof. O. T. Lit. and Exegesis, McCormick Th. Sem. Chicago, 94-6, Fishkill, 1896—— Ph.D. by Johns Hopkins, 1890.

Publications: Articles in the "Christian Intelligencer." In 1891: Two illustrations, Feb. 11. "Service of Christ," Apr. 22. "Nature and Claims of the Bible," May 13. "Origin and Composition of the Bible," May 20. "Scriptures Really of God," June 3. "Implications and Consequences of the Divine Origin of the Scriptures," June 17. "Erroneous Ideas and Methods in the Study of the Scriptures" (1), July 1. "Erroneous Ideas" (2), July 8. "Proposed Reconstruction of Israel's History," Oct. 28. In 1892: "Real Issue," Jan. 6. "Genius is Inspiration," Feb. 3. "Interpretations," March 9. "Quotations," March 3. "Round Lake," Aug. 17. In 1893: "Cyrus, Darius, Artaxerxes," Feb. 1. "Shusan, the Palace," Feb. 8. "Esther," March 1 and 8. "A New Volume of Church History," May 17. "The Society of Biblical Literature and Exegesis," June 14. "The Christian's Light," Sept. 13. "Behold how He loved him," Nov. 15. In 1894: "Faithful in that which is least," Jan. 10. "Questions and Answers," Feb. 14. "The Sleeping of Jesus," April 25. "Modern Criticism and the New Testament"; five articles, May 23-June 20. "Harvest," Aug. 8. "Receiving Christ," Sept. 12. "Seeking and Saving," Oct. 10. "Pearls before Swine," Feb., 1897. "Four Epochs of Church History"; in "S.S. Times," Jan. 27, 1894.

In "New York Observer"; "Teaching by Parables," June 25, 1891. "Where are the Tares?" July 2, 1891. "Truth and Freedom," Jan. 5, 1893. "A New Volume of Church History," March 2, 1893.

In "De Hope," in the Dutch language: Nine articles on "De Vaste Rots der Heilige Schriften," May-Aug., 1891. Ps. 51:20, Sept. 26, 1894. "De Paus en Wereldlyke Machten," Feb. 13, 1895. "Het zien van God"; two articles, Nov. 20, 27, 1895.

In "Presbyterian Quarterly": "Babylonian or Hebrew Account of Creation," July, 1892. "The Book of Esther," July, 1893. "Review of Royce: The Spirit of Modern Philosophy," July, 1893. "Collation of Passages which Speak of Seeing God," Oct., 1896. In "Bibliotheca Sacra": "The Miracles of the Bible," Jan., 1892. (Reprinted in the "Literary Digest.")

In "American Journal of Philology": Three articles, "Analogy in the Semitic Languages," Dec. 1890, Apr. 1891, July, 1891.

In "Presbyterian and Reformed Review": "Review of Taylor on the Miracles of Jesus," Jan. 1892. "Practical Exegesis of Isaiah, 40:31." Jan. 1894. "Review of Baethgen's Commentary on the Psalms," Jan., 1894. "Review of Kuyper's Encyclopedia of Theology," July, 1895. "Recent Phases of Christian Apologetics," Jan., 1896. "Review of Bousset's Antichrist," July, 1897. "Review of Bousset's Commentary on the Apocalypse," Oct., 1897.

Article on Dutch Literature, in "Johnson's Encyclopedia." Analogy in the Semitic Languages; Doctor's Thesis.

In "Preachers' Assistant": Sermon on Mat. 7:6: "Pearls before Swine," Oct. 1891. "Inspiration," Jan. and Feb., 1892. "Critical Study of Israel's History," March, 1892. "Contrasts of Christian Experience," April, 1892. "False and True Conceptions of Israel's History," Oct., 1892. "Critical and Philological Gleanings," Nov., 1892. "Sacrifice," Jan., 1894. "Devotional and Critical Study of the Psalms," Oct., 1896. "Date and Authorship of the Psalms," Nov., 1896. "Scope of the Psalms," Dec., 1896.

Huizinga, Henry, b. Jan. 8, 1873, at New Gronigen, Mich.; H.C. 93, W.S. 96, lic. and ord. Cl. Mich., May 26, 96; sailed for India, June 10, 96; miss. in India; in fall of 1899 became a Baptist.

Huizinga, John, b. Kollum, Vriesland, Netherlands, Mar. 12, 1841; H.C. 67, H.S. 70, lic. Cl. Holland; Mattoax and Amelia Courthouse, Va., 70-6, Holland, 1st, Nebraska, 76-91, Rock Valley, Ia., 1891——

Hulbert, Palmer S., b. Nova Scotia, 1849; Wabash Coll. 76, Aub. Sem. 79; (Waverly, N. Y., 79-82, Fremont, Neb., 1882.) Assist. Collegiate Ch., N.Y.C. 29th st., 92-4 (Chicago, 1894.)

Hulbert, Victor Moreau, b. at Nassau, N. Y., Nov. 22, 1813; R.C. 39, N.B.S. 42, l. Cl. L.I. Aug. 1st; ord. Cl. N. Y. Jan. 4, 1843; Greenville and Yonkers, 42-45, Yonkers, 45-48, Flatbush (Ulster Co.) 48-52, Yonkers, 52-65, White Plains, 65-72, Marbletown, 72-83, w. c. Died, Jan. 7, 1892. D.D. by R.C. 1867.

In form and figure he was a man of fine, imposing appearance, full-habited and robust. With a sound body he enjoyed a vigorous mind. His faculties were acute, and his mental operations quick and direct. Shrewdness appeared along all his lines of movement. In the serious work of his life, his thought ran along in the most solid and effective manner. He was a wit, of humor flashing and trenchant. An inexhaustible fund of anecdote supplied him with abundant illustrations for every subject he touched. Humor had been, no doubt, before his conversion, his ruling passion. But during his Christian life and his ministry, it only served to give him conversational brilliance, and a popularity with men, which he laid as a talent at his Master's feet.

As a college and seminary student, he used his natural endowments to purpose, and laid the foundations of a broad and accurate scholarship, and came to his life work with a training that lifted him at once to power among men. From his very entrance into public service, he was accepted

as a born leader and was readily followed by the masses. Then, too, he had mastered a system of thought and faith, and became a clear, consistent, and powerful preacher of the gospel.

As a public speaker, he had a remarkable command of language. His control of thought was strong, his arrangement was clear, his reasoning was cogent, and his appeals were powerful. In purely extemporaneous address, his readiness was very great. A large part of his preaching was without manuscript. His vivacity gave him strong hold on the young. A gifted vocal and instrumental musician, he was a power in social gatherings, and in all his church meetings. And he was always among the foremost in movements for social culture.

During the Civil War, he was true to the flag, and bold and pronounced for the Union. In his family he stimulated refinement, and was concerned for the intellectual and moral development of his children. His home was a centre of reading and discussion and awakening of thought. He was a lover and gatherer of books, and of all appliances that made the parsonage a centre of attraction. He was a public-spirited citizen in a wide sense. He touched, during his long life, a great variety of interests, both secular and religious, and was widely and variously felt by his fellow men. All who knew him recognized him as a thinker and leader of more than common power. The many and strongly-expressed tributes rendered to his memory after his death were evidence of the general consciousness that a very marked and unusual character had passed away.—David Cole. See also "Mints. Gen. Synod," 1892, 655; and Dr. Van Santvoord's sketch of him, in "Biog. Notices of Grads. R.C.," 1892, 20.

Hulst, George Duryea, b. Brooklyn, N. Y., Mar. 9, 1846; R.C. 66, N.B.S. 69, l. N. Cl. L.I.; South Bushwick, 69-1900, d. Nov. 5. Ph.D. by R.C. 1891.

He had but a single charge during the thirty-one years of his ministry. To it he gave all that a happy, hopeful spirit, a pure and lofty soul, an inquiring, scholarly mind, a Christ-loving heart, and a consecrated life could give. He was a faithful and devoted pastor, an eloquent preacher, clear in his convictions of truth and earnest in the advocacy of them. Nor was his ministry limited by the bounds of his own parish. It was potent for good in a wide district of Brooklyn. He possessed a unique personality. His religion was most natural, wholly free from cant. He was in touch with life and all its activities. With his independent spirit, and critical mind, he thought for himself. He was an observing and interested student of Nature, and loved to roam the woods and hills. From the life that nestled on the earth, or flitted through the air, he read lessons of divine wisdom and love, so that many were taught by him to "look up from Nature to Nature's God," and to that Redeemer who loved the fowls of the air and the lilies of the field. He was an authority on entomology and botany. In the former science he did much original work, and published the results of his investigations in several journals. For a time, he was State entomologist of New Jersey, and was acting professor of entomology at Rutgers College. He declined a professorship at Rutgers about 1891, as

he preferred to remain in the pastorate. He was a member of the Department of Botany of the Brooklyn Institute, and was President of that branch of the Institute work at his death. In 1880 he was elected a member of the American Association for the Advancement of Science, and in 1888 a Fellow of the same. See also "Biog. Notices R.C. Grads.," 1901, 15.

PUBLICATIONS: In 1878. "Larval and Pupal Stages of Darapsa versicolor Harr."

In 1879. "Scientific Names of Insects."—"Letter relating to What Constitues a Genus."—"A Correction."—"Notes on Smerinthus geminatus."—"Notes on Deiopeia bella."—"Notes on Samia cynthia."—"Notes on a Trip to Florida."—"The Uses of Cocoons."—"Abnormal Larvæ."—"Hints on Rearing Lepidoptera."—"Macroglossa thysbe."

In 1880. "Capture of Rare Butterflies."—"Food."—"Plants of Lepidopterous Larvæ."—"Notes on Nemoria Chloroleucaria."—"Descriptions of New Catocala."—"Remarks on the Genus Catocala, with a Catalogue of Species and Accompanying Notes."—"Description of Some New Species of Geometridæ."

In 1881. "Some Remarks upon Catocalæ, in Reply to Mr. A. R. Grote."—"Description of Some New Species of North American Lepidoptera."—"Remarks on Smerinthus myops."—"A good way to get rare Lepidoptera."—"Description of some New Species of Geometridæ."

In 1882. "Rearing of a Hybrid Moth."—"Sesia Syringæ Harr."

In 1883. "Notes on Sesiidæ."—"Arctia nais and Variations."

In 1884. "A Communication in reference to Arctia nais."—"The Genus Catocala."—"Synopsis of Lepidoptera."

In 1885. "Spilosoma latipennis."—"Notes on Platysamia polyommata Tepper."—"The Family Position of Euphanessa mendica Walk."—"Synopsis of Butterflies."

In 1886. "Descriptions of New Pyralidæ."—"New Species and Varieties of Geometridæ."—"Larval History of Spilosoma congrua Walk."—"Notes upon the Variations and Species of the Ennominæ."—"Notes on Some Species of Geometridæ, No. 2."—"Geometrina."—"Lepidopterological Notes."—Note on Papilio ajax."—"Three New Varieties and One New Species of Lepidoptera."—"Notes on Argynnis diana."

In 1887. "Salutatory as Editor."—"Notes on Certain Pyralidæ."—"Catocala badia."—"New Species of Geometridæ, No. 3."—"Abstract of Address of Rev. Geo. D. Hulst, retiring President, at Annual Meeting of the Brooklyn Entomological Society."—"Notes on Some Species of Geometridæ, No. 3."—"Remarks on Prof. Riley's Strictures."—"Larvæ of Sisyrosea inornata Gr. and Rob."—"Larva of Aplodes rubrolinearia Pack."—"Notes on Food-plants of Geometridæ."—"Notes upon Some of Mr. Walker's Species of Geometridæ."—"Book Notices."—"New Species of Pyralidæ."—"Notes on Theleteria costæmaculatus and Zophodia bollii."—"The Collection of Insects in National Museum."—"A 'Bee' new to Entomologists."—"Larva of Acidalia insultaria."

In 1888. "New Species of Geometridæ, No. 4."—"The American Species of Callimorpha."—"Deilephila lineata."—"New Genera and Species of

Epipaschiæ and Phycitidæ."—"A Summer Trip to Southern California."—"Faunal Limits of the United States."—"Handling of Wasps without Harm."—"Book Notices."—"Insect Pests and the Means for Destroying Them."—"Insects Injurious to the Cabbage and the Best Means of Preventing their Ravages."—"Larva of Hemileuca nevadensis."—"Larva of Chlorosea bistriaria."

In 1889. "The Epipaschiinæ of North America."—"To Free Breeding Cages from Disease Germs."—"The Eggs and Larvæ of Cerathosia tricolor Smith."—"Notes on the Catalogue of Phycitidæ and Galleridæ of North America"; by Mr. Ragonot.

In 1890. "The Phycitidæ of North America."

In 1892. "New Species of Pyralidæ."—"Prof. J. B. Smith's List of Lepidoptera."

In 1894. "Elementary Entomology Lepidoptera."—"Relationship between the Pyralidina and Pterophorina."—"Notes on Types of North American Geometrina in European Collections." i.

In 1895. "Genitalic Classification."—"Descriptions of Some New Species of Epipaschiinæ and Phycitidæ."—"Notes on Types of North American Geometrina in European Collections." ii-v.

In 1896. "A Classification of the Geometrina of North America, with Descriptions of New Genera and Species."

In 1898. "Description of New Genera and Species of Geometrina of North America."

In 1900. "A New Genus and Species of Phycitinæ."—"Some New Species of Geometridæ."—"Some New Genera and Species of Phycitinæ."—"New Species of Lepidoptera."

The References to the different Journals in which these Articles of Dr. Hulst may be found are not given. This Bibliography is taken from the "Journal of the N. Y. Entomological Society," Dec., 1900, where the references may be seen.

Hulst, Lambert J., b. 1825 in the Netherlands; Danforth, Ill., 1874-6, Grand Rapids, 4th, 76-1881; joined the Christian Refd. Ch. See "Ch. Int.," 1881, Oct. 19.

Hume, Jas. C., b. Fair Hill, Md., Feb. 28, 1850; C.N.J. 77, P.S. 80; ord. as an Evangelist by Presbyt. of Westminster, 80 (Lancaster, Pa., 80-2, Fair Hill, Md., 83, Babylon, L. I., 84-8, Fair Hill, 89, Northport, N. Y., 90-1); Ridgewood, L. I., 94, St. Thomas, W. I., 97-9, Bushwick, 1901——

Hunt, Christopher, b. at Tarrytown, 18—. R.C. 27, N.B.S. 30, l. Cl. N.Y.; Clarkstown, 30-2, Nassau, 32-7, N.Y.C. Franklin st. 37-1839, d. See Manual of 1879.

Hunter, David Moore, b. N.Y.C., July 11, 1856; Coll. of City of N. Y. 77, U.S. 80, l. Presb. of N. Y.; ord. Presb. of Albany, 80 (Broadalbin, N. Y., 80-2, Salem, N. Y., 82-8, Littleton, Col., 88-91); Mellenville, 92-9, assist. Poughkeepsie, 2d, 99-1902, Saugerties, 1902——

Hunter, Geo. McPherson, b. Glasgow, Scotland, Sept. 19, 1869; Glasgow Univer.; N.B.S. 1901, lic. Cl. N.B.; Rochelle Park, N. J., 1901——

Hunter, James, b. at Irvine, Ayrshire, Scotland, April 5, 1863; C.N.J. 89, U.S. 92, l. Presbyt. N.Y.; (Presbyt.; Grace Chapel in N.Y.C., 92-96, assistant, West End, N.Y.C., 96-98); Anderson Memorial (Belmont), 1898——

Publications: Editorial work on "Brotherhood Star," "Church Economist" and "Evangelist."

Huntington, Henry S., b. Camden, N. Y., 1828; C.N.J. 1850; And. Sem. and P.S. 54; Owasco Outlet, 70-1871. For other details, see "P. Sem. Cat."

Hutchins, John, b. Portsmouth, England, June 20, 1848; Univ. Wisconsin, 1873; West Th. Sem., Allegheny, 1873-5, U.T.S. 1875-6; ord. Cl. Westchester, Nov. 28, 1876; Bronxville, 76-82, Ellenville, 82-7, Brighton Heights, 87-92, Middle Collegiate, N.Y.C., 92-5 (Cong.; Litchfield, Ct., 1895——)

Hutchinson, J. N. Norwood Park, Chicago, 1897-9.

Hutton, Alfred John, b. Brunswick, N. Y., June 20, 1842; Wms. Coll. 66, Aub. Sem. 71, l. Presbyt. Cayuga, 70; West Troy, 71-9 (Cortlandt, 79-81), Brooklyn Heights, 81-7 (Rochester, N. Y., St. Peter's, 87-95, Corning, N. Y., 1895——) D.D. by Wms. Coll. 1893.

Hutton, Mancius Holmes (son of Mancius S. Hutton), b. N.Y.C., Oct. 13, 1837; U.N.Y. 57, U.S. 57-9, N.B.S. 59-60, U.S. Post-grad. 60-1; lic. Cl. N. Y. 60; Mt. Vernon, N. Y., 64-79, New Brunswick, 2d, 1879——

Publications: "Memorial Pamphlets." Articles in Reviews, Periodicals and Papers. "Charge to Prof. Jas. F. Riggs," 1892. "Semi-Centennial of Second Church of New Brunswick, N. J.," 1892.

Hutton, Mancius Smedes (great grandson of Rev. G. W. Mancius), b. at Troy, N. Y., June 9, 1803; C.C. 23, P.S. 26, lic. by 2d Presbyt. New York, 26; Missionary at Wawarsing, 27-8, ord. by Presbyt. of Newton, Nov. 25, 28 (German Valley and Fox Hill, N. J., 28-34); N.Y.C., South Church (Colleague of Rev. Dr. J. M. Matthews), 34-43; sole pastor, 37-76. Died, April 11, 1880. D.D. by C.C. 1841.

Dr. Hutton's life was not eventful, and the above dates record its principal changes. But perhaps there are few lives more happy and successful than his. When he was still a boy of ten years old his father moved from Troy to New York, and connecting himself with the Garden St. Church, soon became an Elder therein. The growing boy had thus all the educational advantages of the New York of his day. Of his religious advantages it is sufficient to say that he was brought up in Garden St. Church when it was a garden of the Lord under the pastorate of Dr. Matthews.

When he had finished his theological course and began to work, it was soon found that he had unusual qualities which adapted him for most acceptable and successful work as a pastor. After a few months of domestic missionary labor at Warwarsing, he was drawn for a while from the church of his fathers through the agency of his brother-in-law, the Rev.

Dr. W. W. Blauvelt, of Lamington, N. J., who introduced him to the favorable notice of the Presbyterian joint charges of Fox Hill and German Valley, N. J. Here he was ordained, and settled for eight happy years, leaving so deep an impression on the congregation that half a century after his departure his name was still a household word in the Valley.

It was with an easily understood feeling both of humility and gratification that he accepted a call in 1834 to return to New York as the colleague of his honored pastor, the Rev. Dr. J. M. Matthews, over the Garden St. Church. Thenceforward to the end his career was in that city. In 1835 the church edifice perished in the "Great Fire," and the congregation shortly afterward divided, part building on Murray Street and part on Washington Square, the two pastors choosing to accompany the latter. The financial difficulties encountered proved heavy, and two pastors seemed more than the struggling organization could support. Under these circumstances, Dr. Hutton felt it was his duty, as junior colleague, to resign. But before he could find another settlement, Dr. Matthews, finding his duties as Chancellor of the New York University growing upon him, also resigned. Whereupon the congregation recalled Dr. Hutton, who was thus three times installed over virtually the same people. Thereafter he remained sole pastor until the church disbanded in 1876, owing to the moving away of the class of population in that quarter whose needs were met by such a church.

But it is a long way from 1843 to 1876. During all that time this pastorate was most successfully and fruitfully maintained. For many years the church was crowded. Dr. Hutton's strength lay in his personal characteristics, in his effectiveness as a preacher, and as a wise and sympathetic pastor. Along these latter lines he spent all his strength and made his reputation. He was not conspicuous as a specialist in any one department of Christian or theological learning, nor in literary work, nor in any of those reforms of the day more remotely connected with the borders of the ministerial profession. Overtures were made him from two colleges to become their president, and a chair in a theological seminary was within his reach. But he wisely declined them all and devoted himself to pulpit and parish duty. Except that for many years he was president of the Board of Education of the Reformed Church in America, he confined himself strictly to the work which he most loved and for which he was especially fitted. No one who saw or heard him in his pulpit is likely to forget him. Six feet and four inches in height and admirably proportioned, robed in cassock, girdle, bands and gown, he was goodly and most impressive to look upon. His face, indicative of high health, cheerful piety and benignancy mingled with grave earnestness, drew forth the pleased attention of every eye which looked upon him as he stood. Added to these qualities was a voice singularly musical and satisfying to the ear of the listener, never overwhelming in the smallest room, yet filling the largest without apparent strain or effort, and preaching the purest gospel. His style was pellucid and his articulation most distinct. He rose sometimes to eloquence, and was always simple in his diction, edifying in his matter and showing a most lovely Christian spirit. No wonder men loved

to hear him. Singularly magnetic in personal intercourse, and a delightful social companion, full of apposite anecdote admirably told, he knit to him all hearts. As this edition of the Manual is issued it is now almost a quarter of a century since he passed on into the heavens. But he is not forgotten and his name survives as "a long perfume."—Dr. M. H. Hutton. See Dr. T. W. Chambers' "Commemorative Discourse," 1880.

PUBLICATIONS: A sermon before the Am. S.S. Union, 1851, "The Death of Christ"; "National Preacher," 1852. "The Rejected Offering"; before N. Y. and Brooklyn Foreign Miss. Soc., 1853. "Spiritual Worship"; pulpit repository, 1856. "Coming to Christ," 1858; address at the opening of Hope College, 1866. Oration: "The Founders of the Nation," 1876. "Historical Discourse," 1877.

Huyssoon, Jas., b. in Netherlands, 1823; c. to America, 46, N.B.S. 59, lic. Cl. N.B.; Lodi, N. J. (Hol.) 59-64, S.S. at Paterson, 59-64; pastor, Paterson, 64-5, Drenthe, Mich., 65-6, Polkton, 66-8, Paterson, 1st, Holland Ch., 68-1892, emeritus. Died, July 3, 1894. "Mints. Gen. Syn.," 1895, 208.

Huyzer, Garret. Pella, 2d, Ia., 1883-5, Fairview, Ill., 85-1888.

Hyndshaw, Jas. B., b. 1801, at Stewartsville, N. J.; C.N.J. 1820, P.S. 24; Walpack, 36-9, Prin. Academy, Stroudsburgh, Pa., 1839-44. Died, 1888. For other details, see "P.S. Gen. Cat."

Hynson, Nathan Dushane, b. Baltimore, Md., Dec. 9, 1865; Johns Hop. U. 88-90; U.T.S. 93; ord. by Presbyt. Monmouth, 1893; assist. pastor Madison Ave., N.Y.C., 1892-3 (Presbyt. Manasquan, N. J., 1893——) See "U.S. Gen. Cat."

IHRMAN, PETER, b. in the Netherlands, April 8, 1859; H.C. 82, W.S. 87, l. Cl. Grand River; Waupun, Wis., 87-91, Marion, N. Y., 91-6, Grand Rapids, 8th, 96-9, Maurice, Ia., 1899——

Ingalls, Wilson, b. at Andover, Mass., Mar. 25, 1809; U.C. 36, tutor in U.C. 36-7, studied theology at Andover and under Dr. Eliphalat Nott; S.S. Princetown, 38-9, Glenville, 1st, 40-51, Owasco, 53-64 (supplied Broadalbin, 64-5, w. c., Blooming Grove, 67-77. Died, Oct. 11, 1889. See "Mints. Gen. Syn.," 1890, 191.

Ingersoll, Edward Payson, b. in Lee, Berkshire Co., Mass., May 6, 1834; W.C. 55, A.S. 63, lic. Cong. Conf., Cleveland, O., 1862 (Sandusky, 1st, 63-7, Indianapolis (Plymouth Ch.) Jan. 1st, 68-Jan. 70); Brooklyn, Middle, Jan. 70-83. Puritan Cong. Ch., Brooklyn, 83-92, St. Paul, Minn., Park st. 92-8, Immanuel Cong. Ch., Brooklyn, 98-1902. See "Am. Bible Soc.," 1902——

PUBLICATIONS: "Bible in Pub. Schools," 1871. Sermons in the papers, "Thou Shalt not Steal," in "Ill. Christian," Indianapolis, 1869, Thanksgiving sermon, 1876, at Lee, Mass., in "Lee Gleaner." Weekly articles in "Illustra. Chr." for six months, 1869. Six papers on "Bunyan's Pilgrim's Prog.," ditto, 1869. Letters from Europe, in "Ch. Intell.," 1873. Prayer-meetings, in "Ch. Weekly," 1876. Arts, in "Church Union," 1874, 1877

Ingham, John Albertsen, b. Meriden, N. Y., Jan. 13, 1868; Syr. U. 86; U.T.S. 92; ord. by Presbyt. Syracuse, July 10, 1892; assist. pastor,

Collegiate Ch., N.Y.C., 1892-3. (Presbyt. Irvington-on-Hudson, 1894——) See "U.S. Cat."

Inglis, Rev. David (son of Rev. David Inglis), b. June 8, 1824; University of Edinburgh, 41, studied divinity under Dr. Chalmers and Dr. John Brown; lic. Presbyt. Carlisle, 45; came to America, 46; (Detroit, Scotch Ch., 46-7, S.S., N.Y.C. Washington Heights, 47, Bedford, N.Y., 47-52, Montreal (St. Gabriel St.) 52-5, Hamilton, Ont., 55-71, Prof. of Systematic Theology in Knox Coll., Toronto, 71-2); Brooklyn Heights, 72-77, d. Dec. 15. LL.D. by Olivet Coll., Mich.; D.D. by R.C. 1874. See Dr. Waters' admirable sketch of him in Manual of 1879.

Publications: "Exposition of Internat. S.S. Lessons" in "Sower and Gospel Field," 1874-7. Hist. Ser. Commem. of the 25th Anniver. of the Church on the Heights, Brooklyn, 1875. Many contributions to the press. "Vedder Lectures"—in course of preparation at his death.

Inglis, Thomas Edward, b. Hamilton, Ontario, Nov. 15, 1857; Univer. Toronto, 81, P.S. 84, l. Presb. New Brunswick (S.S. 1st Presb. Trenton, May-Aug., 84; Presb. Miss. to India, 84-92), Bergen Point, 92-7, Yonkers, 97-1901, w. c.

Publications: India correspondent for the N. Y. Religious Press. Amer. cor. for the "Madras Christian College Magazine." "Higher Education in India, Christian and Governmental."

Isaac, Abram (Hindoo), Arcot Sem. 1899. Laboring as an evangelist in India, 1899——

Israel (Hindoo), lic. by Cl. of Arcot, 1867. Laboring as an evangelist, 67-84, suspended.

Israel, Geo. R. Ridgewood, L. I., 1897——

Jackson, John Frelinghuysen (s. of W. Jackson), b. at Bergen, 1768; Q.C. 1788, studied under Livingston, lic. by Synod of R.D. Chs. 1790; Harlem and Phillipsburgh, 1792-1806, Fordham, 1819-36, d.

He was early introduced into the ministry, and for nearly half a century served the Master with singular consistency, faithfulness, and zeal. He was a man of sound, experimental, practical piety, of great simplicity of character and singleness of heart, and of self-denying humility. Of men he sought neither praise nor recompense. Possessed of ample resources, his services to the Church were rendered, throughout his life, almost gratuitously. An act of distinguished liberality manifests his attachment to the Church. His life, if not brilliant, was filled up with laborious usefulness. When on the verge of the grave, he was all self-renunciation, humility, faith, gratitude, hope and joy.

Jackson, William, b. 1732, studied under J. Frelinghuysen and J. H. Goetschius, lic. Cl. Amsterdam, 1757; Bergen and Staten Island, 1757-89, emeritus, d. 1813. One of the original trustees of Q.C. A.M. by Univer. Utrecht; by C.C. 1761, by Y.C. 1763, by C.N.J. 1771.

He received a call from the churches of Bergen and Staten Island on June 22, 1753. This stipulated that he should go to Holland, to complete

his studies and receive ordination from the Classis of Amsterdam. He was gone four years, and returned; but few materials remain to give us an idea of his character. Tradition speaks of him as a learned man and a devoted minister of Christ. He had a commanding voice, and was, in the Dutch language, a powerful orator. He was much sought after in the Reformed churches of Middlesex and Somerset Counties, N. J., and was esteemed, as a field-preacher, second only to Whitefield. On one occasion, while preaching at Raritan, the assemblage was so large that, to be heard by all, outside and within the church, he took his station at the door, and preached. In 1759, he was called as a colleague to Domine Hardenbergh at Raritan, but declined. About 1783, his mind began to fail, and he became subject to mental aberrations, and would say improper things in the pulpit, or continue his discourses too long. On one such occasion, while preaching in New Brunswick, his friend, Hon. James Schureman, gave him a hint, by holding up his watch. Eyeing him keenly, the Domine replied, "Schureman, Schureman, put up your watch; Paul preached till midnight."

In 1789, the Classis of Hackensack, in compliance with the wish of his churches, was obliged to take notice of his malady, and advised him to resign his call. This he did, and, moreover, obligated himself, under the forfeiture of five hundred pounds, to cease preaching or administering the sacraments. This was intended to work effectually on his mind. His wife also became afflicted in the same way. But the church gave them the use of the parsonage the rest of their lives—about twenty-four years—and purchased another parsonage for his successor.—Amst. Cor., many letters. "McClintock's Cyc." "Taylor's Annals of Bergen."

Jackson, William H., lic. N. Cl. L.I. 1898; Bushwick, 1898-1900, w. c.

Jacob, Solomon (Hindoo), l. Cl. Arcot.

Jacobs, Christian Williams, b. at Elden, Gelderland, Netherlands, March 23, 1838. Educated in Holland, and served different churches there. Came to America, 1889. Passaic, 2d (Hol.), 89-1891, d. April 18.

Although pastor of the Dutch church of Passaic only about a year and a half, more than 100 families united by letter, and nearly 100 joined on profession. Everything was flourishing, when the pastor died. "Mints. Gen. Syn.," 1891, 419.

Jacobs, Leonardus (s. of C. W. Jacobs), N.B.S. 1894-6.

Jacobs, William Marinus Christian (s. of C. W. Jacobs), b. at Armelo, Netherlands, Sept. 18, 1863; c. to America, 89, N.B.S. 93, lic. by Cl. of Paramus; Passaic (Hol.), 93-1895, d. Sept. 23. See "Mints. Gen. Syn.," 1896, 489.

James, Woodbridge L., b. 1812; U.C. 39, Bangor Sem.; from Presbyt. of Utica; Day, 49-52, Columbia, 54-5, Woodstock, 56-62, Home miss. in Missouri, 62-64. Died, Oct. 20, 1887. "Mints. Gen. Syn.," 1888, 678.

Jameson, Chs. M. Mt. Pleasant, N.Y.C. 1852-62.

Janeway, Henry L. (grandson of J. J. Janeway); b. Jersey City, N. J., Nov. 20, 1855; R.C. 75, N.B.S 78, lic. Cl. N.B.; ord. as an evangelist

by Presbyt. of Colorado, Oct. 78 (Leadville, Col., 78-9, Ouray, Col., 80, Williamstown, N. J., 81-95, all Presbyt.) ; w. c.

Janeway, Jacob Jones, b. in N.Y.C., Nov. 20, 1774; C.C. 1794; studied under Livingston, l. Cl. N.Y. Nov. 30, 1797; ordained by the Presbyt. Philadelphia, June 13, 1799; (Philadelphia, 2d Presbyt. 1798-1828; elected director in Princeton Theolog. School, 1813, also a trustee of Princeton Coll. 1813, Prof. Didac. Theol. in the Western Theolog. Sem. Allegheny, Pa., 1828-9) ; New Brunswick, 1830-1, elected a trustee of Rutgers Coll. 1830, supplied Orchard St., N.Y.C. 1831, Vice-Pres. of Rutgers Coll. and Prof. Belles Let., Evidences of Christianity and Polit. Economy, 1833-9 (returned to Presbyt. Ch. 1839, elected trustee of Coll. N. J. 1839, engaged in various labors in the general service of the Presbyt. Ch. in its For. and Domestic Mission Boards, and in the oversight of Theolog. and Colleg. Institutions, 1839-58, d. June 27.) D.D.

The Janeway family came from the vicinity of London, England. Rev. William Janeway was one of the ministers who refused to obey the Uniformity Act, and was excluded from his parish. Four of his sons were also ministers. The life of one of these, Rev. John Janeway, noted for his holy life and triumphant death, has been published by the Presbyterian Board. A member of this family removed to America about the opening of the last century, bearing with him the charter of Trinity Church, of which he was also one of the vestrymen. He died about 1708. His son, Jacob Janeway, removed to Somerset Co., N. J., and it is his grandson who is the subject of this sketch. After his licensure, he made a journey of nearly 2,000 miles for the benefit of his health, mostly on horseback, through New England, in company with Dr. J. N. Abeel. In his first settlement he was colleague with Rev. Dr. Ashbel Green for thirteen years. Each agreed to remember the other in his daily prayers, and to treat each other's character as if it were his own. This produced the most happy effects, and their relations were without a jar. He was only twenty-three years old when he assumed so important a position in what was then the chief city of the Union, with the President of the United States in his flock.

His health was seriously affected in his youth from too intense study, but systematic exercise, conjoined with great temperance, repaired his constitution, so that he reached more than fourscore. He was conscientious in protecting his health. Years in advance of the temperance movement he relinquished the use of wine. He was free from all affectation, and transparent in his actions. He was reserved in reference to his calls and invitations and honors. He never took the highest seats or appeared prominent on public occasions. He was conscientious in his expenses that he might have more for charity. He was never known to indulge in innuendo, or relate unseemly anecdotes. If others indulged in them in his presence, he frowned upon them or remained silent. His countenance wore a uniform benignity, proving that the law of kindness ruled in his heart. He had great regard to the feelings of others, and never willingly wounded them. He was a most diligent student, ever searching for truth. Reason,

rather than imagination, held the supremacy in his mind. His style of preaching was calm and animated. He never ranted and was never boisterous. Strong sound sense and lucid exhibition of truth were the prevailing characteristics of his sermons. He was uniformly solemn. Preaching was to him a high spiritual function. He believed in special aids and illuminations in the delivery of his message. He went from his closet to his pulpit, and from his pulpit to his closet. He seldom wrote his sermons at length, but he meditated closely and studied hard. His subjects were chiefly the promises and consolations of the gospel. He had a steady increase of membership rather than large accessions at once. He was prudent. In the defense of truth he was bold. He never exaggerated a statement. His most determined opponents gave him credit for candor. While he knew the burdens of indwelling sin, he was eminently free from doubts of his personal acceptance. He was systematically benevolent, giving for many years before his decease, it is believed, a fifth of his income. Many young men he aided privately in their preparation for the ministry. He filled many high places of honor and trust in the Church. Two of his sons, namely, John L. and Thomas L., entered the ministry. The latter prepared a memoir of his father.—Presbyt. Board, 1861. See also "McClintock's and Strong's Cyc."; "Mag. R.D.C.," ii. 159; Funeral Disc. by Dr. How.

PUBLICATIONS: Report. "A Plan for Disciplining Baptized Children," 1812. Letters Explaining Abrahamic Cov., 1812. Letters on the Atonement. "Internal Evidences of the Bible." "Hist. of Rutgers Coll.," 1833. "View of the Workings of the Different Covenants between Gen. Syn. and Trustees of Rutgers Coll.," 1849. "Review of Dr. Schaff on Protestantism." "Hope for the Jews." "Semi-centenary of Presbyt. Ch. in New Brunswick," 1840. "Commem. Disc. of Dr. Peter O. Studdiford," 1866. "Commentaries on Romans, Hebrews, Acts." "Expos. of Acts in Question and Ans." "Communicants' Manual." "Hope for my Country."

Janeway, John L. (son of J. J. Janeway); R.C. 1835, N.B.S. 40, l. Cl. N.B.; Montville, 43-50 (Flemington, N. J., Presb.) D.D.

PUBLICATIONS: "Disc. Commem. of Rev. Peter O. Studdiford," 1866.

Jansen, John N., b. at Marbletown, N. Y., March 1, 1827; R.C. 48, N.B.S. 51, l. Cl. New Brunswick; Guilford, N. Y., 52-63, Pompton, N. J., 63-83, w. c.; died, Jan. 13, 1899.

He spent the last fifteen years of his life in Newark, N. J., where he was useful in superintending the Sunday School of the "Foster Home," an asylum for half orphans in Newark. He was a religiously methodical man. He supplemented his preaching by faithful pastoral visitation. He was a man of prayer, of studious habits, of rare conscientiousness; a liberal giver, a genuine friend, a sympathetic pastor, an instructive preacher.—"Mints. Gen. Syn.," 1899, 562. "Biog. Notices of Grads. R.C.," 1899, 15.

PUBLICATIONS: "Semi-Centennial Disc.," Pompton, 1865.

Jansen, Josiah, b. in Ulster Co., 1835; R.C. 56, N.B.S. 59, l. Cl. Orange; New Concord, 61-4, d. See Manual of 1870.

Janssen, Reemt. Belmond, Ia. (Inimanuel Ch.), 1885-94; Lennox, 1st, S. D. 95, N. Sibley, Ia., 1896——

Janssen, Wirtje Toenjes, b. Veenhusen, Ostfriesland, Germany, Jan. 22, 1865; H.C. 93, W.S. 96, I. Cl. Pleasant Prairie; George, Ia. (Hope Ch.), 96-9, Ramsay, Ia. (Titonka Ch.), 1899——

Editor of "Sontagschul-Blatt" of R.C.A. in Iowa; editor of "Annual German Almanac" of R.C.A., in Iowa.

Jap Han-Chiong (a native Chinese); studied under the missionaries, ordained March 29, 1863; Amoy, 1st, 1863——?

Jennings (Ginnings), Jacob (M.D.), b. 1744 in Somerset Co., N. J.; lic. and ord. by Synod of Refd. Dutch churches, 1789; Moorfield, Hardy Co., Va., 1788-92 (Presbyt. Dunlap's Creek and Little Red Stone, Fayette Co., Pa., 1792-1811); died, Feb., 1813.

He was a pupil, and finally became son-in-law of Rev. Samuel Kennedy, M.D., who labored in his double profession at Basking Ridge, N. J., 1751-87. Dr. Jacob Jennings practiced medicine at New Providence, N. J., from 1764 to 1772. In course of time he removed to Readington, N. J., and settled half a mile east of the present village of that name. In 1776 he was commissioned as surgeon in Col. Mark Thompson's company of militia, which served during a brief period on the Jersey shore. When about 40 years of age (1784), and after practicing medicine for twenty years, he began to turn his attention to theology. In 1788 he was induced, probably by purely philanthropic motives, to move to Hardy County (now in the northeastern part of West Virginia), to exercise his chirurgic art. He had been trained under the excellent ministry of Rev. Dr. Jacob R. Hardenberg, and had been an elder in the church of Readington. In his new field in Virginia, he did not forget his obligations to serve the spiritual, as well as the physical, necessities of the people. There was no church within sixty miles of his home. He accordingly held catechetical exercises among the people. Rev. Moses Hoge had previously, and up to 1787, served this people occasionally. The people were pleased with Dr. Jennings' interest in their religious well-being, and sent him back to New Jersey with a request that he might be ordained to the ministry, in order to labor among them. The Synod of the Reformed Dutch Church was so affected by these representations that they licensed and ordained him at the same session; and putting a blank call in his hands, sent him forth to organize a Reformed Dutch Church in Virginia, which after organization might regularly call him. This was the first example, after the Church's ecclesiastical independence, of the Synod's licensing and ordaining a man to preach, who had not received a regular theological education, according to the manner of the times. Dr. Hardenberg's catechetical instructions, however, served as an excellent substitute.

In 1791 Dr. Jennings asked of the Synod dismission to the Presbyterian Church, as his people were unable to support him. The distance, 400 miles, was also too great for him to remain connected with the Dutch Church. The Synod sent him £20, declining at present to dismiss him. They requested him to return, if necessary, and take charge of some of

their own destitute churches. Nothing further is heard of him in the "Minutes of Synod." The first volume of the "Minutes of the Classis of New Brunswick" (1770-1811), to which Classis he would have belonged, was lost about 1840, probably burned up in a fire at Spotswood, in the house of an elder to whom they had been loaned. But according to Presbyterian records, he was received into their church in 1792.

The consecration of his talents as a Christian physician has been richly rewarded. His son, Rev. Samuel Jennings, who was born in Essex Co., N. J., in 1771, graduated from Rutgers College in 1790. He lived for a time at Baltimore. He became an eminent Methodist minister, and ultimately the President of Washington College, Pa., and died at Baltimore, 1854. Another son, Rev. Obadiah Jennings, D.D., born 1778, having been educated at Cannonsburg Academy, Washington Co., Pa., at first practiced law at Steubensville, Ohio, 1800-1810; but entered the ministry in 1816. He was pastor of Presbyterian churches at Steubensville, Ohio, 1816-22, Washington, Pa., 1822-28, and Nashville, Tenn., 1828-32, in which year he died. His son became governor of Indiana. Another son, Dr. Ebenezer Jennings, was the father of Rev. Samuel C. Jennings, D.D., who recently (1880) resigned his pastorate, of fifty years' duration, at Moon, Allegheny Co., Pa. Governor Wise, of Virginia, married the daughter of Obadiah Jennings in 1828, and their son, Obadiah Jennings Wise, became editor of the "Richmond Enquirer," and was killed at the battle of Roanoke Island in 1862. Private Correspondence.—"Mints. of Gen. Syn.," under dates given; "Wickes' Hist. of Medicine," N. J., 296; "Gillett's Hist. of Presbyt. Ch.," 267, 503; "Sprague's Annals," iv. 554. See also sermon on "Life and Character of Rev. Samuel K. Jennings," by Rev. Dr. T. H. Stockton, Baltimore, 1855.

Jensen, John H. Flatbush, 2d, 1893-5.

Jewett, Augustus D. L., b. in Wilkesbarre, Pa. 1830, Wms.C. 52, P.S. 54; Piermont, 57-9. D.D. by R.C. 1872. For further details, see "P.S. Gen. Cat."

PUBLICATIONS: Address at funeral of Theodore Strong, LL.D., 1869.

JOHN, C. C. A. L., Graafschap, 1887-91, Jamestown, (Forest Grove), Mich. 91-2, Holland, Mich. (Ebenezer), 92-3, Kalamazoo, 4th, 93-7, Classical Missionary, Holland, Mich., 1897——

JOHN, ELIJAH (Hindoo), Arcot Sem. 1890; lic. Cl. Arcot; evangelist, 1890——

JOHN, JOSEPH (Hindoo), Arcot Sem. 1898; l. Cl. Arcot; evangelist, 1898——

JOHN, ZECHARIAH, a native Hindoo; studied under the missionaries, lic. and ord. Cl. Arcot, 1867; Coonnoor, Hindoostan, 1867—— (?)

Johns, Wm. Prattsville, 1855-9, (S.S. Big Hollow, Presbyt.) w. c. S.S. Fort Herkimer; died, 1875.

PUBLICATIONS: "Fort Herkimer Ch." 1874.

Johnson, Andrew. Glenville, 2d, 1872-5.

JOHNSON, ARTHUR, b. Newark, N. J. July 22, 1848; C.N.J. 72; P.S. 72-3; U.T.S. 75; (ord. by Presb. Lackawanna, May 8, 77; S.S. Nanticoke,

Wanamie and Shickshinny, Pa., 75-8, pastor, Shickshinny, 78-84): Hackensack, 2d, 1884——

JOHNSON, EDWARD PAYSON (s. of Rev. Asa Johnson) b. in Peru, Ind., Jan. 26, 1850; Wabash College, Crawfordsville, Ind., 71; Auburn Theolog. Sem. 75; (lic. by Presb. of Cayuga, 74; ord. by Presbyt. of Troy, 75; Sandy Hill, N. Y., 75-79, Marshall, Mich., 79-86, Woodlawn Park, Chicago, 86-91, all Presbyt.) Albany, 1st; N.Y., 1891—— D.D. by R.C. 1896.

PUBLICATIONS: Hist. sketch of Presb. Ch. of Sandy Hill, N. Y. "Our 250 Years"; Three Hist. Sermons, 1892, 1893, 1899, embracing Hist. Reviews of First Reformed Ch. Albany, N.Y., 1899.

Johnson, Henry H. b. 1822; Miami University; Allegheny Sem.; (Boston, 18..—..) Hastings-on-the-Hudson, 1862-4. S.S. Leyden Centre, 1867; died Jan. 18, 1881, at St. Edwards, Neb.

Johnson, Isaiah Y., b. 1783; W.C. 1813, N.B.S. 16, l. Cl. N.B. Argyle and Fort Miller, 17-21, Schodack, 21-4, d. See Manual of 1879.

Johnson, John Barent, b. at Brooklyn, 1769; C.C. 1792, studied under Livingston, l. Cl. N.Y. 1795; Albany, 1796-1802, Brooklyn, 1802-3, d. See Manual of 1879.

PUBLICATIONS: Oration on Union, anniver. of the Tammany Society, 1794.—"Dealings of God with Israel and America," 1798 (July 4th.)—Eulogy on Washington, before Legislature, N.Y. 1800.—Farewell Ser. at Albany, 1802; with an Hist. Appendix by Bassett.—Author of the Pastoral Letter of Gen. Syn. 1800, p. 304.—Many contributions to the literary periodicals of the day; some of these poetical.

Johnson, John G., b. in Centre Co., Pa., Jan. 22, 1814; R.C. 36, N.B.S. 39, l. Cl. N.B. Glenham, 40-6, St. John's, Upper Red Hook, 46-70, d. July 3. See Manual of 1879.

PUBLICATIONS: Art. in "Sprague's Annals" on Rev. G. R. Williamson.

Johnson, T. C., Princetown, N. Y. 93-99.

Johnson, Wm. (entered Seceder Ch.) Owasco, 1838-65, became Presbyterian.

JOHNSON, WM. L. (Col.), b. New York, April 19, 1844; Lincoln University, Chester Co., Pa., 69; U.S.; lic. Cl. N.Y. 69; ord. by same, June 70, in South Refd. ch.; evangelist in North Carolina, 69-74; in Somerville, N.J., 74-5, Orangeburgh, S.C., 1875——

JOHNSTON, WM., b. Toronto, Can., July 19, 1855; McGill Normal School, Montreal; Queen's Coll. Kingston, Can., 2 yrs.; P.S. 1 year; N.B.S. 90; l. Cl. N.B.; Guttenberg, 90-1, Lodi, 91-8, Hawthorne and N. Paterson 98-1900, Peapack, 1901——

JOLDERSMA, RENSE HENRY, b. Smilde, Prov. Drenthe, Netherlands, Ap. 19, 1851; H.C. 81, McCor. Sem. 84, l. Cl. Grand River; Spring Lake, Mich., 84-86, Grand Rapids, 5th, 86-89, Sup. of Western Missions, 89-95, Chicago, 1st, 95-99, Holland Colonies in Maryland, 1899-1901, Grand Rapids Grace Ch. 1901——

Preaches in English, Dutch, and occasionally in German. During his

superintendency of Western Missions, more than 50 churches were organized in Particular Synod of Chicago.

Jones, Charles Arthur, b. Chicago, Ill., Aug. 10, 1857; Am.C. 85; U.T.S. 88; ord. Cl. N.Y. 88; Union Ch. (6th Ave.) N.Y.C. 87-90; (Cong., Kane, Pa., 1890——)

Jones, Chs. Harris, b. N. Y. C. Aug. 17, 1859; U.N.Y. 82; U.T.S. 82-5; ord. by Cl. Newark, 85; Woodside, Newark, 85-94; Bayonne, 1st, 1894-9.

Jones, David Adkin, b. at Walsingham, Norfolk, Eng., Mar. 14, 1798; Hoxton Coll. Eng., London, Sem. of Ind. Dissenters, 1823, lic. by the civil magistrate, 23; (Foleshill, Warwickshire, 23-8, Chorley, Lancashire, 29-34, both in Eng.; Danville, Ver. Cong. 34-9), Saratoga 39-44, Easton, N. Y., 44-8, Union 48-50, Constantine 50-2, Minisink 52-8, Grahamville and Upper Neversink, 58-63, New Concord 64-7, w. c., d. 1872, March 26.

Jones, Gardner, (s. of Nicholas Jones); N.B.S. 1841; became a Romanist in Indiana.

Jones, Henry Titus, (s. of H. W. F. Jones). b. Middlebush, N. J., Aug. 13, 1859; N.B.S. 92, l. S. Cl. Bergen; Dashville Falls, 92-3, Assist. Brooklyn, 1st, 93-4, Miss. work, Oak Tree, N. J., 96-1900, Whitehouse, 1900—

Jones, Henry Wm. Felton, b. at Antigua, W. I., June 9, 1829; Salt Hill Institute, Eng., 45, N.B.S. 60, l. Cl. N.B. Bergen Point, 60-84, (Bergen Point, 1st, Presbyt. 1884-1901,) w. c.

Jones, Nathan W., b. in Maine, about 1820; R.C. 50, N.B.S. 53; Cleveland 53-4, S.S. Sharon, 55-6, S.S. at Clove 1856, Middleport 56-60, S.S. Dingman's Ferry (or Upper Walpack) 61-2, w. c., died about 1872.

He was brother to Rev. Lot Jones, D.D., of New York, who was an Episcopalian. He always avoided speaking of his age, and was eccentric in many ways; yet he was a perfect storehouse of knowledge. Dr. E. W. Bentley tells the story of his being present once at his house taking tea, with a missionary of the American Board. The conversation turned upon the faith of the Persian Fire-worshippers, by whom the missionary had been surrounded in India. The missionary made an error in his statement, and Jones at once, in a deferential manner, set him right. The missionary, astonished at his full and accurate knowledge of the subject, invited him to proceed, and acknowledged that he was the learner. But Jones never knew how to handle his stores of knowledge for his own benefit. He was ready at any time to assort his stores of fact for anybody else's use. He became a sort of ecclesiastical tramp, wandering up and down, preaching in school-houses or private dwellings, and never forgetting to pass around the hat. Stopping at a farmhouse one Saturday night near Samsonville, N. Y., and expecting to preach in the schoolhouse the next day, he suddenly expired at midnight.

Jones, Nicholas, studied under Mason, 1815; Sharon and New Rhinebeck 16-20, suspended 22, seceded independently; became a Baptist; died 1839.

Jones, Thos. Walker, (s. of D. A. Jones) ; b. at Saratoga, N.Y.; R.C. 1864, N.B.S. 67; l. Cl. Raritan; Pottersville 67-70, Fonda 70-82, Holland, Mich. (Hope Ch.), 83-8, Bushnell, Ill., 88-91. Bedminster, N. J., 1892——

Publications: A Historical Discourse.—Contributions to the press.

Jongeneel, James, b. Ceres, Cape Colony, S. Africa; l. Cl. N.Y. 1890, ord. by Cl. Westchester, 90; Unionville, N. Y., 90-6, Central Bridge and Howe's Cave, 96-1900, engaged in Y.M.C.A. work, New York, Newark, &c., 1900——

Jongeneel, Louis George, b. at Paramaribo, Dutch Guiana, S. A.; l. in South Africa, by Cl. of Tulbagh, 1856; Miss. to heathen, at Aberdeen, S. Africa, afterward at Ceres, 1856-66, c. to America; Sayville, 1866-71, Miss. at Hohokus, N. J., 1871-3, Clymer Village, 1873-6, Lodi, N. J., 1878-92, (New Amsterdam, Wis., 92-5, Baldwin, Wis., 1895——).

Jongewaard, Cornelius A., b. Pella, Ia., 1868; Iowa Coll. 93, W.S. 97, l. Cl. Iowa; Macon and S. Macon, 97-1901.

Joshua, Moses, (Hindoo), Arcot Sem. 1900; laboring as an evangelist in India, 1900——

Jotinayekam, Nathaniel, (Hindoo), Arcot Sem. 1893; laboring as an evangelist in India 1893——

Joralmon, J. S. R.C. 1852, N.B.S. 55, l. Cl. Bergen; Miss. to China, 55-8, voyage to America, July-Nov. 58, Fairview 60-85, Norwood Park, Chicago, 85-95, Denver, Col., 1895——

Jordan, Mark, (colored), l. Cl. N. Y. 1823; African Ch. N. Y. City, supplied, 1823-9, withdrew.

Jukes, Charles, b. in England, 1788, c. to America, 1830; (Edinburgh and Fish House, 1830-4, Amsterdam, Presbyt. 1834-9), Glen 1839-40, Glen and Auriesville 1840-4, Stone Arabia and Ephratah) 1844-50, Rotterdam 1850-62, d. See Manual of 1879.

Julien, Robt. D. N.B.S. 1852, l. Cl. N.B. 1852; Sharon, 1852-3. (To Presbyt. of Burlington, 1862).

Junor, David, b. London, Ont., July 20, 1842; Toronto University, 66; l. lic. by Cong. Council at Berlin, Wis., 88; (Mt. Olivet, Brooklyn, Presbyt. 89-97), Huguenots, S.I., 1897——

Junor, Kenneth Frank, b. London, Ont., Aug. 31, 1846; Univ. College, Toronto, 67-9, Knox Col. Toronto, 71-2, U.T.S. 72-3; (ord. Presb. Halifax, 73; Hamilton, Bermuda, 73-7, Formosa, China, 77-82, student of medicine, Univ. Med. Col. N. Y. C., 82-6;) De Witt Memorial Chapel, N.Y.C., 86-95, Thirty-fourth st. Ch. (Collegiate Ch.) 95-1897. M.D. by Univ. Med. Col. N.Y., 1886.

Justin, John, b. at Weinolsheim, Hesse, May 19, 1839; R.C. 62, N.B.S. 65, l. Cl. N.B.; North Bergen, 1865——

Kadewelu, P. (Hindoo), Arcot Sem. 1901; laboring as an evangelist in India, 1901——

Kain, P. I., b. March 31, 1848, in Ireland; entered on evangelistic work in 1889; (pastor, M.E. Ch. of Pittston 91-92, of Cong. Ch. W. Pittston, 92-5), Philadelphia, 4th, 1895——

Kalls, Wm., came from London, in 1756, with recommendation from Dr Chandler; (supplied Philadelphia, Ger. Ref. in 1756-7, Amwell, Ger. Ref. and the German Churches on the Raritan, 1757-9,) N.Y.C. Ger. 1759-60.—"Harbaugh's Lives," ii. 382.

Kampen, Isaac. See Van Kampen.

KARSTEN, JOHN H., b. Heerenveen, Vriesland, Netherlands, Feb. 16, 1833; R.C. 60, N.B.S. 63, l. Cl. Ill.; Miss. to Forreston, Ill., 65-7, Oostburg, 67-9, Alto, Wis., 69-84, Ed. of "De Hope," 84-6, Coopersville, Mich., 86-9, Alto, 89-93, Oostburg and Hingham, Wis., 93-7, Oostburg, 97-9, w. c.

PUBLICATIONS: Translation into Dutch of "Our Country" by Dr. Josiah Strong.—Editorials and contributions to the press.

KASSE, A. K., c. to America, 1846, l. Cl. Geneva, 51; Pultneyville, 51-61, Buffalo 61-4, Cleveland 64-8, Paterson (Hol. 2d) 68-74, d.

Kavanagh, John Francis Edge, b. N.Y.C. 1858, P.S. 83, ord. Cl. Po'keepsie, 83, Hyde Park, 83-4; other details, see P.S. Gen. Cat.

KAY, JOHN, (Hindoo), Arcot Sem. 99, l. Cl. Arcot; laboring as an evangelist in India, 1899——

Keerl, Julius J. West Leyden, 1889.

KELDER, EDWARD, b. Grandville, Mich., Oct. 5, 1873; H.C. 96, W.S. 99, l. Cl. Grand River; Constantine, 1899——

Kellogg, C. D., b. Ann Arbor, Mich., July 3, 1842; C.N.J. 61, P.S., l. 2d Presbyt. N.Y. 63; (Wilmington, Del., 63-7,) Northumberland, 67-8, Northumberland and Fort Miller, 68-72, Passaic, North, 72-9, (Presbyt.)

Kemlo, Jas., b. in Scotland, 1848; R.C. 75, N.B.S. 78, lic. Cl. N.B. (Lincoln, Neb. (Presb.) 78-80) Montville, N.J., 1880-83, d.

Kennedy, Duncan, b. Amsterdam, N.Y., May 16, 1809; U.C. 35, P.S. 37, ord. Presb. Albany, 39; (Galway, N.Y., 39-41,) Albany, 41-55, Troy, Second st. 55-67, Brooklyn, 2d, 68-9, Bloomfield, Westminster Ch. 70-81. Died Dec. 30, 1887. D.D. by Ham. C. 1845.

He was a genial, warm-hearted man, of good address, and pleasant voice. He maintained a comparatively high standard as preacher by giving almost exclusive attention to composition, early in his collegiate and theological course. He concentrated his power upon doing one thing well; and so he gave to the church more than forty years of acceptable service. His success was in no small degree due to his godly Scotch mother, and to the Bible and the Westminster Assembly's Shorter Catechism, which he was taught in his childhood.

PUBLICATIONS: Sermon on the death of Rev. W. J. Pohlman, Albany, 1849; the same delivered in New York City before Gen. Syn. June 10, 1849. —Discourse at Inaug. of Dr. W. H. Campbell as Prof. Bib. Lit. 1851.

Kennipe, ..., Canajoharie, 177..

He once suffered a merciless flagellation, from a hard man, by the name of Diel, as they rode together on horseback, on the river's bank. The minister would not prosecute, but appealed to God, and, strange to say,

both men died on the same night. Kennipe was a single man, and was thought to have been partially deranged.

Kern, Fred., b. 1846 at Eisnach, Ger.; Leipzig Univ., Dubuque Sem., Iowa, 68; lic. by Presbyt.; ord. by United Presb. Syn. of the Northwest, 68, (Warsaw, Wis., 68-71, Carlstadt, N. J., 71-6, both Presb.,) Newark, West, 1876-82, w. c. 82-95.

Kern, John Michael, (Heidelberg, Germany, 17..—1763,) Ger. N.Y.C. 1763-71, Montgomery, N.Y., 1771-8. From memoranda in Secretary of State's Office, he is represented as pastor of the High German Ch. N.Y.C. 1765; of Ger. Cong. at Camp and Rhinebeck, in 1787; and of Hanover, Ulster Co., 1775. He was Conferentie. A sermon of his, preached in 1767 in Ger. R.C., N.Y.C., was translated by Morris Fox, and published 1875.

Kerr, George, b. in Ireland, 1812; Wms. Col. 39, U.S. 43; Conesville, N.Y., 44-6. Died Mar. 27, 1867. See more in U.S. Gen. Cat.

Kershaw, John, b. at Paterson, May 14, 1842; U.S. 68, lic. Cl. Paramus, 1871; teaching, 1868-73; Stone House Plains, 1873-80. See U.S. Cat. for more.

Kershow, Joseph H., b. 1826, at Harlingen, N.J. R.C. 50, N.B.S. 53, l. Cl. Philadelphia. Miss. at Ridegway and Macon, 53-5, Centreville, 55-65, Eden, 65-67, New Salem, 67-72, Gallupville, 72-7, S.S. Sharon, 77-9, S.S. De Spelder, 79-82. Died Dec. 20, 1886. Mints. Gen. Syn. 1887, 434.

Ketchum, Isaac S., b. at Poughkeepsie, 1796; N.B.S. 1821, l. Cl. N.B. Salisbury, Manheim, and Danube, 22-3, Manheim and Stone Arabia, 23-30, in 23 also appointed Miss. to Columbia, Indian Castle, and Rem Snyder's Bush, and 26-7 Miss. to Herkimer; Stone Arabia and Ephratah, 30-5, Miss. to Centreville and Three Rivers, Mich., 35-8, d. 1863.

He was an intimate friend of President Van Buren, who appointed him to the delicate task of removing some Indian tribes beyond the Mississippi. This he did satisfactorily, and received from the President an autograph letter, thanking him for his services. He then removed to St. Louis, where he became a farmer, and afterward hospital chaplain.

Kettletas, Ab., b. in N.Y. 1733; Y.C. 1752; (Elizabethtown, N.J., Presb. 1757-60;) supplied Jamaica, 1760-2; French Ch. N.Y.C. 1769; died Sept. 30, 1798.

He preached in English, Dutch, or French. The people at Jamaica desired him for their pastor, but the Classis of Amsterdam were not satisfied with his views on the divinity of Christ, and refused their assent.—See "Sprague's Annals" R.D.C. p. 20. "Amst. Cor."

Kiekentveld, Mannes, b. in Netherlands, 1840; c. to America, 50; R.C. 63, N.B.S. 66, l. Cl. Holland, Grandville, 67-70, Fremont Centre, 70-3, Polkton, 73-6, Detroit, 76-7, w. c. Died, 1889, May 30. Mints. Gen. Syn. 1890, 1891. Biog. sketches of Grads. R.C. 1889, 24.

Killough, Walter W. D.C. 1873, N.B.S. 1876, lic. by Presbyt. Arkansas, 1876; laboring in Boone Co., Ark., 1876-80.

Kimball, Jos., b. at Newburgh, N.Y., Aug. 17, 1820; U.C. 1839, Newburgh Sem. 1843, lic., Assoc. Ref. 1843; (Hamptonburgh, 1844-52; Hebron; Brockport;) Fishkill-on-the-Hudson, 1683-5, Brooklyn, 1865-74, d. Dec. 6. D.D. by R.C. 1866. See Manual, 1879.

Kimura, Kumage, (Japanese), N.B.S. 1882; sailed for Japan, July 18, 1882. Laboring in Japan.

KING, ALBERT A., Ponds, 1880-3, Boonton, 83-7, Riverside, 87-92, Ramapo, 92-1900, emeritus.

King, Albert Barnes, b. Morristown, N.J., 1828; C.N.J. 55, US. 55-6, P.S. 57-8; S.S. Gilboa, N.Y., 1862-3. See Gen. Cats. U.S. and P.S.

King, Fred. L. R., b. Morristown, N.J., 1823; C.N.J. 44, P.S. 46-8; ord. as evangelist by Cl. Bergen, Oct. 16, 55; Hudson City, 55-7. See P. Gen. Cat. for further particulars.

King, Jas. Foster, b. Bloomfield, N.J., 1857, C.C.N.Y. 79, U.S. 83, ord. Cl. Ulster; Roxbury, 83-1886, died May 30. See U.S. Gen. Cat.; and Mints. Gen. Syn. 1887, 430.

Kingsbury, Lucius, Sioux Falls, S.D., 1896-8.

Kinney, Chs. Walter, b. S. Berlin, Rensselaer Co., N.Y., June 5, 1858; lic. Cl. Saratoga, 1888; Westerlo, N.Y., 89-91, Shokan and Shandaken, 91-3, St. Johnsville, 93-9, (Hobart, N.Y., Presbyt. 1899——)

Kip, Francis M., b. 1808 in N.Y.C. C.C. 26, N.B.S.30, l. Cl. N.Y.; Bloomingdale, 30-1, Ninth st., N.Y.C., 31-6, Fishkill, 36-70, Huguenots, S.I., 72-6, Huguenots and Richmond, 76. Chaplain of Seamen's Retreat, S.I., 72-1888, died May 28. Elected a trustee of R.C. 1860. S.T.D. by C.C. 1857.

He at first began the study of law, but he soon turned his thoughts to the ministry. He was unassuming in manner, kind of heart, and devoted to his calling. He was an excellent theologian and historian, was well versed in the ancient languages and a great antiquarian. What was written by his pen was carefully written, his language was choice, his sentences rounded, and they fell pleasantly upon the ear. Mints. Gen. Syn. 1888, 684. See also "Gen. and Biog. Rec." 1889, p. 12.

PUBLICATIONS: "An Old Disciple and his Descendants," with an introductory chapt. by Dr. Thomas De Witt, 1848.—Disc. at the 150th Anniv. of R.D.C. Fishkill, 1866.—Address at Fun. of Dr. C. C. Van Cleef.

KIP, FRANCIS M., (s. of F. M. Kip;) U.N.Y. 1864, N.B.S. 67, l. Cl. Poughkeepsie; Linlithgo, 67-9; Fultonville, 69-82, also S.S. Auriesville, 79-83, Harlingen, 1883——

Kip, Isaac L., (s. of F. M. Kip;) R.C. 1855, N.B.S. 61, l. Cl. Poughkeepsie; East Williamsburgh, 61-2, Chaplain 159th Reg. N.Y.V. 62-3, Stuyvesant Falls, 64-7, Schodack Landing, 67-75, Peekskill, 75-9 (Presb. Patterson, Dutchess Co., N.Y., 79-88, Lisha's Kill, 88-91, Sup. of New Brunswick City Miss. 91-3, Highbridge, N.J., 93-8, Philadelphia, South, 98-1900. Died Aug. 26, 1901.

He resigned his charge in Philadelphia to devote his time altogether to literary work. He was well known as a writer of ability for the press.

He was a frequent correspondent to the "Christian Weekly," "American Agriculturist," N. Y. "Tribune," "Christian at Work," N. Y. "Observer," "American Messenger," and "Christian Intelligencer." At the time of his decease he was engaged in writing a book for publication. In addition to his mental acquirements, he was a spiritually-minded man, and walked with God. His excellencies of character and kind heart won him many friends. He was of a broad and catholic spirit, refined and cultured taste, and thorough consecration to the work of winning souls. His personal characteristics were the fruit of an honored heredity. Allied with the Bayards and Livingstons, there flowed in his veins the best blood of the Knickerbocker stock. He bore the same name, Isaac L. Kip, as that of an honored elder of the Collegiate Church of the preceding generation, whose name appears so often in the Minutes of General Synod. He was a worthy descendant of the stock, and possessed powers of thought and expression which made his utterances worthy of attention. Says another concerning him: He was a Christian gentleman always and everywhere. Of gentle, sensitive spirit, of refined, cultivated tastes and manners, of high literary ability and attainment, and having withal a keen sense and appreciation of humor, he was a charming conversationalist and correspondent, and a delightful, sometimes brilliant writer. His sermons were of much more than ordinary merit as regards originality and clearness of thought, and elegance as well as force of expression. As a pastor he was eminently faithful and conscientious, as well as kindly and tender. His articles to the papers were often printed as editorial leaders without signature. He always had something of interest to say, and he said it well in a clear, terse, strong way, in English of classic purity. Full of fun, as he was at times, it was always reverent and pure, and never unkind.

PUBLICATIONS: Letters from Army, 1863, in "Fishkill Journal" and "Ch. Int."—In Memoriam H. F. See. "Ch. Int.," 1874.—Exegesis Matt. 26:29; Hudson Minist. Assoc., 1866.—Essay on Relation of the Ministry to the Church: Hudson River Assoc. 1868.—The Prayer Test; Conditions and Results. H.R. Assoc., 1873.—Very many contributions to the press.

Kip, Leonard W., b. N.Y.C. Nov. 10, 1837; Col. Coll. 57, N.B.S. 60, I. Cl. N.Y.; voyage to China, June-Sept. 61, China, 61-8; voyage to America, April-June, 68; visiting the churches, Oct. 68-9, Dec.; voyage to China, Dec. 69-70, March; in China, 1870-9, voyage home, Feb. — Sept. 79, by way of Europe; in America, Sept. 79—Oct. 80, sailed for China from San Francisco, Nov. 18, 1880; in China, 1880-9, in America 1889-90, in China 1890-8, in America 98-1901, died Feb. 7. D.D. by R.C. 1880.

He was the son of Leonard W. Kip, Esq., of New York City. Though his was every inducement to remain at home in perhaps a less costly service, and in the enjoyment of comforts and luxury that could be his at command, he heeded the call of the Board for China. Having entered upon his work, he seemed to be utterly forgetful of self in his deep absorption in his ministry for others. He had especial fondness for the direct preaching of the Gospel; and he, therefore, devoted his energies chiefly to the evangelistic work of the Mission. He knew the truth and power of

the Gospel in his own soul and life, and it was his constant desire and effort to bring that power to bear upon the hearts and lives of those by whom he was surrounded. Hardly any other missionary in all that region was so constantly touring with his helpers, and preaching the Gospel in the towns and villages about. No horrors of native inns, no tedious journeys on river boats or mountain climbs were sufficient to deter him. His knowledge of the country was extensive and exact, so that he became the geographer of the Mission, and the map which he prepared of the region about Amoy is perhaps the best extant of that section. Among the hundreds of towns and villages found on it, there were few which he himself had not visited. He was a great favorite among his classmates, the very soul of sunshine, quick at catching a joke, sweet in spirit, and a rapid learner. While sound in his views, he was also more than that; he was spiritual and devotional.

During the thirty-eight years of his active connection with the Amoy Mission, 1861-99, he beheld its marvelous development. When he went thither, there were but three churches at Amoy, with 262 communicants. There was one Station, with four Outstations. Not a native pastor had been ordained, and there were but three schools of any kind. When he left there were eleven churches, each with its native pastor, supported by the church, with more than 1,400 communicants. Three Stations were occupied by missionaries, with forty-three Outstations and preaching places. There were eighteen schools of various grades, from the Parochial School to the Theological Seminary, with three hospitals. Dr. Kip not only witnessed this, but he helped largely in bringing it into existence. "Mints. Gen. Syn.," 1901, 1236.

PUBLICATIONS: Letters from China in the "Christian Intelligencer" and "Sower."—Map of Amoy Mission in "Manual of Missions."—Map of Palestine and Journeys of Paul, for Chinese converts.—Church Psalter, 1892; new map of Amoy District, 1892.—Translation of the Holy Scriptures, in part.

Kipp, Peter E., b. in Passaic, N.J., 1847; N.Y.U. 67, N.B.S. 70, lic. by Cl. Paramus; Fishkill, N.Y., 70-4, Brooklyn, Bedford, 77-81, Schenectady, 2d, 81-7 (Presbyt., Cleveland, O., 87-95, San Diego, Cal., 95-1900, d. May 9).

His style of preaching was ornate, though not excessively so. He had a fresh and vigorous way of preaching the truth, and with an enthusiasm of spirit, which drew many to hear him, who would have had but slight interest in a scholastic style of preaching. He held firmly to the Word of God, believing the Bible to be a consistent revelation from beginning to end, an infallible rule of faith and life, and authoritative in everything. In his preaching the final appeal was not to human reason, but to divine revelation. Few ministers were ever received with a heartier unanimity than was Mr. Kipp by the church of San Diego. At his first communion there, fifty united with the church, and prosperity and large accessions continued till his death. His influence was strongly felt in all the social, political and moral interests of the community. He was a favorite speaker

at Young Men's Christian Associations, Sabbath-school, and Christian Endeavor meetings. His zeal and activity were untiring. It was this intensity of living and feeling, with domestic afflictions, which broke down his sensitively organized system. His last sermon was on an Easter Sabbath from the text, "The Lord is risen, indeed, and hath appeared unto Simon."

Kirby, Thos., (alias Kirkham, "M.G.S." i. 338;) an independent minister from England, relicensed by Cl. N.Y. 1797; Staten Island, 1797-1801, suspended, restored; Elizabethtown, Canada, 1801—..—"M. G. Syn." i. 309, 456.

Kirkland, Robt., w. c. 1833-6, Miss. to Sand Beach, 1836-7.

Kirkwood, Robt. From Presbyterian Ch. of Scotland; Miss. to Manayunk, 28-9, Cortlandtown, 33-6, d. 1866.

PUBLICATIONS: Lectures on the millennium.—A plea for the Bible.

Kissam, Samuel, b. in N.Y.C. in 1796; U.C. 1813, studied under Mason, and at N.B.S. 17, l. Cl. N.B.; Bethlehem and Coeymans, 18-28, Bethlehem and Jerusalem, 28-41, Cocymans, 43-5, d. 1868.

PUBLICATIONS: Memorials. 12mo, pp. 448. N.Y., 1859.

Kittle, Andrew N., b. at Kinderhook, 1785; U.C. 1804; studied under Froeligh and Livingston, l. Cl. Paramus, 1806; Red Hook Landing and St. John's, 1807-15, Red Hook Landing, St. John's, and Linlithgo, 1815-27, Upper Red Hook, 1827-33, Stuyvesant, 1835-46, w. c. 1864, d.

He was a grandson of Do. Fryenmoet, and was early dedicated to the Lord. His first field of labor was extensive and important. Educated people were among his parishioners, as well as those who had been destitute of every advantage. He was indefatigable. Young, vigorous, and ardent, he entered upon his work with high resolve to be a good minister of Christ.

He was a man of strong sense, of very considerable scholarship, well read in theology, and, so long as he was able, preached with clearness and power the doctrines of grace. Exceedingly happy in his family, and fond of his books, he had little or no taste for courting a vagrant notoriety abroad. For this reason he never took any active part in our ecclesiastical councils, never played the partisan in disputes in Church matters—his life flowing quietly and serenely on.

And yet no man in the Church was more liberally endowed with precisely those gifts and attainments which fit their possessor for honorable service in public bodies. His fine presence and ready powers of debate occasionally displayed, quick and keen perceptions, united with independence of judgment and great depths of emotion, might have secured him, had his wishes been in that direction, no little prominence and influence in the conduct of Church affairs. But he sought no honors, titles, or praises. He was content to be a simple preacher and pastor. Always courteous and high-toned in his manner, he was indeed a beautiful exemplification of the best style of the Christian gentleman.—See "McClintock's Cyc." and "Ch. Int.," June 23, 1864.

KITTREDGE, ABBOTT ELIOT, b. Roxbury, Mass., July 20, 1834; Wms. Coll. 54, And. Sem. 59, lic. by Congregationalists; (Charlestown, Mass., (Winthrop Cong. Ch.) 59-64, New York, 11th Presbyt., 65-70, Chicago, 3d, Presb. 70-86,) Madison Ave., N.Y.C., 1886——

KLEIN, CARL T. A., Hoboken, (Ger.) 1881-2, S.S. Bayonne (Ger.) 82-5, Prof. Pleasant Prairie College, 1886-7, w. c.

KLOOSTER, FOPPE, b. Donkerbroek, Netherlands, May 7, 1860; H.C. 88, W.S. 91, l. Cl. Holland; Galesburg, Ia., 1892——

Klyn, H. G., b. Nov. 19, 1793; Graafschap, 1851-2, Milwaukee and Franklin, 52-3, Milwaukee, 53-4, Grand Rapids, 2d, 54-7, Kalamazoo, 57-62, Chicago, 1st, 63-8, emeritus. Died Dec. 1, 1883, aged 90 years.

He was one of the leaders of the Secession in the West in 1857.

Knevels, ..., St. John's, W.I., 18..—.. See "Mag. R.D.C." iii. 27.—Knox's "St. Thomas, etc., W.I."

Knieskern, Jos., b. Berne, N.Y., Ap. 10, 1810; R.C. 38, N.B.S. 41, l. Cl. Schoharie; Berne, 2d, and Knox, 41-5, St. Johnsville, 45-72, also supplying Manheim and Indian Castle; w. c. S.S. Presbyt. Ch. in Virgil, N.Y. Died Sept. 7, 1895.

After twenty-seven years of service at St. Johnsville, a cold, caught at a funeral, resulted in permanent injury to his voice, which prevented him from holding a permanent charge. He was not happy until he had paid back all the aid received from the Board of Education. He was faithful and earnest in the discharge of all his duties. "Mints. Gen. Syn.," 1896, 488.—"Biog. Notices of Grads. R.C." 1896, 11.

Knight, Richard Waller, b. in England 1794; c. to America 1820, l. by Congregationalists: Clove, 35-8, Roxbury, 38-41, Sand Beach, 41-4, Cato and Lysander, 45-8, Cato and Wolcott, 48-52, emeritus, d. Feb. 9, 1873.

Knight, Wm. S.S. Moresville, 1841-2, Spottswood, 1846-7.

Knowlton, Alb. W. N.B.S. 1859, l. Cl. Kingston; N. and S. Hampton, 1860-4. (Presbyt.).

Knouse, Chas. Ger. Ref., N.Y.C., 1823-7, Manhattan Ch., N.Y.C., 29-33, d. 1862.

Knox, Chs. Eugene, b. Knoxboro, N.Y., 1833; Ham. Coll. 56, U.S. 59; tut. Hamilton Coll. 59-60, pastor elect, Utica, N.Y., 60-2, Oswego, N.Y., 62-3, Morristown, 63-4, Bloomfield, N.J., 64-73. Pres. Ger. Theolog. School, Bloomfield, N.J., 1873—— D.D. by C.N.J. 1874.

PUBLICATIONS: "A Year with St. Paul," 1863.—A Series of Graded S.S. Text-books, 64-70.—"Love to the End," 1866.—"David the King," 1874.

Knox, Jas. Hall Mason, (son of Rev. John Knox,) b. N.Y.C. June 10, 1824; C.C. 41, N.B.S. 45, l. Cl. N.Y.; ord. by Presb. Newton, 46 (German Valley, N.J., 46-51), Easton, Pa., 51-3, Germantown, Philadelphia, 53-69, Bristol, Pa., 73-83, Pres. Lafayette Coll. 83-90, emeritus. Living at Baltimore.

Knox, John, b. near Gettysburgh, 1790; Dick. Col. 1811, studied under Mason, lic. by Assoc. Ref. Pres. Philadelphia, 1815; New York, 1816-58, d. Elected a trustee of R.C. 1825. D.D.

He was descended from a chain of pious ancestry—Scotch Presbyterians in their relations. From childhood, he evinced great conscientiousness, tenderness, and affection, and a strict regard to every duty assigned him. In college he was regarded by all with respect and affection, and the associations then formed, whether with professors or students, were only terminated by death. In the Associate Reformed Seminary, among his fellow students, there arose an attachment which bound them as with clasps of steel, and which became stronger with time. In 1816, he and his classmate, Paschal N. Strong, were called and settled, at the same time, over the church of New York, and both continued in that single charge till death. For twenty-five years Dr. Knox was the senior pastor in the Collegiate Church. His character presented a beautiful harmony and symmetry. There was no peculiar prominence in any trait, so as to obscure and depress others. He was the model of a Christian gentleman. No hurried impulses or warping prejudices, no sharp dogmatism, no selfish indifference, prevented him from exhibiting, at all times and on all occasions, the calm, equable, humble, and dignified temper of a man who respects himself enough to respect others. Kind without an air of condescension, truthful without an ostentation of frankness, warm-hearted without credulity, scrupulously honorable, and punctiliously exact in the use of words and in the performance of his promises, he won the friendship of those who knew him, and kept that friendship until the last.

As a preacher he lacked what is commonly styled eloquence in delivery, but his manner had the best element of eloquence—persuasiveness. Never boisterous, never resorting to tricks of art, or follies of pantomime, he presented the truth in a clear, bold, convincing, and winning form, so that his success in the high purpose of a Christian minister was far greater than that of more showy and fussy men. The matter of his sermons was always evangelical, and this was the chief secret of his long continuance in one charge, and of his undiminished influence throughout his pastorate. He was a man of disciplined, earnest, and uniform piety, not swayed by fitful impulses, and fluctuating in its nature, but it was a vital element in which he lived and moved. It breathed in his spirit, it spoke in his words, and acted in his life. Conscientiousness, simplicity, and integrity marked his character. He noted times and circumstances, in order to regulate his judgment and course of conduct, but guile was never found in his heart or on his lips. His judgment was sound, carefully trained, and of great practical wisdom. He was not a theorizer. He was much resorted to as a wise counselor in matters of difficulty and in cases of conscience. In his principles of faith and duty, he was fixed and unwavering. Of a prayerful spirit, no temptation could swerve him from the faith, or from the path of uprightness. His courtesy, kindness, and urbanity were also great. He was social in his spirit and in his habits. He could mix in the highest ranks of society without embarrassment, while no one knew better how to condescend to men of low estate. Tenderness of feeling appeared to those intimate with him as a striking feature. He was a true son of consolation. In all his multiplied and various duties he was systematic and industrious, and a catholic spirit crowned his character. For more than forty years he

dwelt by the side of his ministerial brethren of other denominations in uninterrupted mutual respect and friendship. In his preaching, he was sound in sentiment, lucid in discussion, bearing the subject practically home to the consciences and hearts of his hearers. His preparation for the pulpit was careful. His manner was serious and bore the conviction of his cordial sincerity. Every reflecting mind and upright heart could not fail to be profited by his ministrations. As a pastor he was eminently attentive and useful. Few have surpassed him in this respect. His visits to the chamber of sickness and in seasons of affliction were ever most grateful and highly prized. He occupied many prominent places of trust in the religious and educational institutions of the day, spending much time and performing much labor in their behalf. There was a tendency to pulmonary disease, yet voyages and care preserved his health, and during his last years he was unusually robust and vigorous. Having been engaged in pastoral visitation on a certain day, he returned home and passing on the back piazza, by some misstep he lost his balance, and fell on the pavement below, fracturing his skull. After lingering a few days in an unconscious state, he died. His was the greatness of goodness.

"I would express him, simple, grave, sincere,
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flocks he feeds
May feel it too; affectionate in look,
And tender in address, as well became
A messenger of grace to guilty man."

See "Memorial with Sermons by Drs. Chambers, Rogers, Vermilye and De Witt, and addresses by Drs. Hutton and Van Vranken" "McClintock's Cyc." also "Collegiate Ch. Year Book," 1894, 121.

PUBLICATIONS: "The Duty and Necessity of Searching the Scriptures," delivered at the inaug. of Dr. John De Witt as Prof. Bib. Criticism at N.B. 1823. Reprinted in "Mag. R.D.C." i. 41.—"Friendly Hints to the Young" In "Mag. R.D.C." Aug., 1827. Afterward issued as Tract 201, by Am. Tract Society.—"The Inspired Book": A lecture in the Greenwich Church (Amos st., N.Y.C.); in "Ch. Intell.," Feb., 1832; afterward issued as Tract No. 323, Am. Tract Soc.—"The Death of the Aged Pious a Blessing, delivered at the fun. of Dr. G. A. Kuypers, 1833.—"Parental Responsibility," 1824.—Letter from St. Thomas, W.I., 1828, "Mag. R.D.C." iii. 26. —"Parental Responsibility and Solicitude," two sermons, 1834.—"Comfort in Sorrow," a sermon at the fun. of the wife of the Rev. Dr. McElroy, 1836.—"Preparation for Death," a ser. at fun. of Col. A. R. Thompson, U.S. Army, who was killed in battle with the Indians in Florida, 1837.—Address at laying of corner-stone of the Leake and Watts Orphan Asylum, 1838.—"The Church Glorious"; delivered at the dedication of the Lafayette Place Church, 1839; with an appendix containing an address at the laying

of the corner-stone, 1836.—"The Good and Faithful Servant"; delivered at the fun. of Rev. Wm. Cahoone, 1849.—Address at the laying of corner-stone of Twenty-ninth st. Ch. 1851.—"The Character and End of the Perfect and Upright," delivered at the fun. of John Nelson, M.D., 1857.—Art. in "Sprague's Annals" on Rev. Dr. G. A. Kuypers.—Also many sermons and addresses in the papers. He was also the author of several largely circulated tracts of Am. Tract Soc.

KNOX, JOHN CALVIN, b. Philadelphia, Pa., Nov. 7, 1856; U.C. 90, Aub. Sem. and U.S. 90-1, ord. by Cl. Schenectady; Rotterdam, 2d, 1891——

Knox, John P., b. July 28, 1811, R.C. 30, N.B.S. 37, l. Cl. N.B.; Nassau 38-41, Utica, 41-4, St. Thomas, W.I., 47-54, (Presbyt. Newtown, L.I.) Died June 2, 1882.

PUBLICATIONS: Hist. of R.D.C. Nassau, 1841.—Hist. of Is. of St. Thomas, with notices of St. Croix and St. John's, 1851.

KNOX, TABER, (grandson of Rev. John Knox), b. N.Y.C. Oct. 29, 1863; C.C. 83, U.S. 86, l. Cl. N.Y.; Tarrytown, 2d, 87-9, Philadelphia, 4th, 89-94, Warwick, 1894——

Knox, Wm. White, (son of John P. Knox), b. Utica, N.Y.; P.U. 62, P.S. 66; lic. Presb. Nassau; (Woodhaven, N.Y., 67-9, also S.S. Springfield, 68-9, Huntington, N.Y., 69-81,) Bayonne, N.J., 1st, 81-93, (New Brunswick, 1st, Presb. 1893——)

Kocherthal, Joshua, a Lutheran minister, b. 1669; c. to America, 1708; supplied East and West Camp, N.Y., 1708-9, 1710-19, died.

The Reformed and Lutherans worshipped much together at this time. The Quassaic (Newburg) colony came over with Kocherthal, and he also preached at Newburg frequently. He also brought over a bell for his church, the gift of Queen Anne. This bell was loaned to the Lutheran Church of New York, about 1713, where it remained for twenty years, being taken back to Newburg in 1733. He and many of his co-religionists had fled from the Lower Palatine to England because of the ravages of the French army. They were denizened in England by royal order, Aug. 25, 1708, and were sent to New York, at the expense of the government, with Lord Lovelace. In 1719, the land was apportioned to them in nine parcels, of which Kocherthal's wife and children received Lot No. 5, containing about 250 acres. In the year 1709 he visited England about the affairs of the colony, and returned in 1710. Other Palatines came over at the same time, and settled at East and West Camp, Livingston Manor. Another company arrived in 1722. Many new documents pertaining to these settlements will be published by the State, in connection with the "Amsterdam Correspondence," vols. i and ii of which will soon appear.

Kocherthal's wife died Dec. 6, 1713. Their daughter, Louisa Abigail, was "nata de 26ten Febr. Renata, de 28ten ditto, 1710." His last record of baptisms is May 14, 1719.

The epitaph on his gravestone at West Camp, in bad German, is curious: "Know, traveler, beneath this stone rests beside his Sybilla Charlotte, a real ('rechter') traveler, the Joshua of the High Dutch in North America, and a pure Lutheran preacher of the same on the East and West sides of

the Hudson River. His first arrival was with Lord Lovelace, Jan. 1, 1707-8; his second with Col. Hunter, June 14, 1710. His soul's heavenward journey, on St. John's day, 1719, interrupted ('unterbrach') his journey to England. Desirest thou to know more? Then inquire in Melanchthon's land, who was Kocherthal, who Harschiaz, who Winschenback. Berkenmayer, S. Heurtin, L. Brevoort, MDCCXLII." Transl. by Dr. J. B. Thompson. See "Col. Hist." v. 44, 52, 53, 62, 63, 214, 215. Many of the Germans of that section afterward fell into Dutch Reformed churches.

Koechli, Fred., 1885-7, w. c., Plainfield, (Ger.) 87-93, Somerville, 4th, (Ger.), 1893——

Koerlin, Ernest F., b. Monch Kappe, Pomerania, Germany; Ger. Theolog. School, Bloomfield, N.J., 93, Th. Sem. of same, 96, lic. Presb. of Elizabeth; Davis and Delaware, Ia., 1897——

Kolyn, Matthew, b. Franklin, Wis., June 23, 1856; H.C. 77, N.B.S. 80, l. Cl. Holland; S.S. of Presbyt. Ch. Sault Ste. Marie, Mich., 80-1, ord. by Cl. Geneva, 81; Marion, N.Y., 81-6, Spring Lake, Mich., 86-8, Kalamazoo, 1st, Mich., 88-93, Orange City, Ia., 93-8, Principal, Northwestern Classical Academy, Orange City, Ia., 98-1901, Grand Rapids, 2d, Mich., 1901——

Kommers, Tunis John, b. Middleburg, Zeeland, in the Netherlands; H.C. 1881, N.B.S. 1884, l. Cl. Grand River; Pompton, 1884-6, Knox Memorial, N.Y.C., 1886-8, (Owray, Colorado, 1889-9, Presb.) Linden, N.J., 1889-91, Lafayette, Jersey City, 1891——

Kooika, Garret. W.S. 1900, Britton, Mich., 1900——

Koopman, H. R., Low Prairie, 1865-8, High Prairie, 1870-7, Paterson, 6th, 1879-84, d. June 24.

Koster, Sipko J., b. Netherlands, Ap. 25, 1867; (The School of Chr. Refd. Ch. 89, Th. Sem. Chr. Refd. Ch. 92, ord. by Chr. Refd. Ch. 92; Kellogsville, Mich., 92-3, Kalamazoo, 93-6, both in Ch. Refd. Ch.) S.S. Middleburg, Ia., 97-8, pastor, 98-1900, Hull, Ia., 1900——

Kots, John Wm., b. Aalten, Guelderland, Netherlands, Nov. 24, 1863; H.C. 96, W.S. 99, l. Cl. Iowa; Friesland, Minn., 1899——

Krausher, F. J., Woodhaven, Grace Ch., 1892-3.

Kremer, John, ..., South Holland, Ill., 1879-83, Zeeland, 1883-92, Detroit, 1892——

Kriekaard, Adrian, b. at Niewdorp, Netherlands, Oct. 18, 1839; R.C. 63, N.B.S. 66, l. Cl. Holland; Rochester, 66-8, Kalamazoo, 68-76, Grand Rapids, 3d, 1876——

Kriekaard, Cornelius, b. Nieuwdorp, Prov. Zeeland, Netherlands; H.C. 1874, N.B.S. 77, l. Cl. N.B.; Albany, (Holl.) 77-9, Roseland, Ill., 79-84, Danforth, Ill., 84-8, Lafayette, Ind., 88-92, Hull, Ia., 93-6, Clara City, Minn., 96-8, Three Oaks, Mich., 1900——

Krom, Asbury, E., b. Oxford, O., Oct. 31, 1869; Miami Univ. 92; U.T.S. 97, (S.S. Westminster, Houston, Texas, Presbyt. 1897,) S.S. Bergen Point, 1898—— D.D. by U.T.S. 1897.

Krueger, Chs. H. T., b. at Stettin, Pomerania, Germany, 1850; R.C. 1874;

N.B.S. 1877, lic. S. Cl. L.I.; Newark, East, 1877-80, d. Dec. 16. See "Ch. Int.," Dec. 23, 1880.

Krueger, Harm. T., b. Ap. 16, 1867, at Shannon, Ill.; Ger. Theolog. Seminary at Dubuque, Ia., 1893; l. by Presbytery of Dubuque; Washington, Ia., 1893-8, d. See "Mints. Gen. Syn." 1899, 561.

Krum, Josephus D. R.C. 1858, N.B.S. 61; Florida, 61-5, (Seneca Falls, Presbyt. 65-79).

Kuiper, Albert, b. Kalamazoo, Mich., June 10, 1870; H.C. 93, N.B.S. 96, l. Cl. Grand River; Unionville, Westchester Co., N.Y., 1896——

Kuss, ..., Sandusky City, 1855-6.

Kuiper, A. C. Ebenezer, (Holland, Mich.) 1867-77, w. c.

Kuyper, Cor. H.C. 1898, W.S. 1901.

Kuypers, Gerardus Arense, b. 1766, in Curaçoa, (son of War. Kuypers;) studied under D. Romeyn and H. Meyer, lic. by Synod of D.R. Chs. 1787; Paramus and Saddle River, 1788-9, New York, 1789-1833, d. June 28. Prof. of Hebrew, 1799-1804, A.M. by C.N.J. 1810. D.D. by Q.C. 1810.

His father removed to this country when Gerardus was but two years old. He was licensed to preach at the early age of nineteen. He was called from Paramus, to preach in Dutch, at the Garden Street Church, and he continued to officiate in that language till 1803. He was a modest, retiring man, never seeking popularity. His great desire, in his several duties, was to please his Master. He was a man of the greatest uprightness and sincerity. In his character there was a beautiful symmetry and harmony. Meekness and humility were his prominent traits. The jealousy of superior talent and reputation was a sentiment to which he was a stranger. He was peculiarly useful and happy in the chamber of sickness, being a "son of consolation," rather than a "son of thunder."

His pastoral gifts and qualifications were excellent—social, affable, courteous, kind, bringing comfort into every family which he entered. He was a man of sound judgment, and of taste; of mildness, yet of firmness, when principle was involved. He possessed a delicate and almost unerring, instinctive sense of propriety—a man of peace and prudence, to a proverb. He was generally silent as a member of the Church courts, but his opinion when given was always judicious. For many years he had been regarded by his coadjutors as a living chronicle of past events, and his decision on usages and precedents was final. He was not superior in learning, but an excellent divine and systematic theologian of the Old School. He was also no friend to innovations, in doctrine or usages, and hence by many was considered too cautious and formal. He believed that all true religion must be based on knowledge, and hence he was the enemy of all wild enthusiasm, but he prized highly Christian experience. He considered true piety to consist of communion of the soul with God. In early life, he had been a close student, and read extensively and with profit. But the Bible was his great book of study, and no one was more familiar with its contents. His was the ornament of a meek and quiet spirit, as he held on the even tenor of a blameless and consistent life.—See Addresses at his Fun. by Drs. Brod-

head and Knox. "Sprague's Annals." "Gunn's Livingston," ed. 1856, 385. "McClintock's Cyc.," "Ch. Int.," July, 1833. "Collegiate Ch. Year Book," 1889, 79.

Kuypers, Warmoldus, b. in Holland, 1732, studied at University of Groningen, (in company with Westerlo, Rysdyck, and H. Meyer,) Curaçoa, (17..—68,) Rhinebeck Flats, and S.S. at Upper Red Hook and the Landing, 1769-71, Hackensack, (2d), and Schraalenburgh, (2d), 1771-97, d.

Mr. Kuypers was settled over that part of the church at Hackensack which had belonged to the Conferentie party. They remained unrepresented in Classis, after the articles of union between the parties, for fifteen years. He was a contemporary for three years with Goetschius, for nine years with D. Romeyn, and for nine with Solomon Froeligh. The controversies of the day greatly marred the usefulness and comfort of those servants of God. Their trials were neither few nor small. They also stood aloof from the other section of the community in Hackensack, because of a certain charter which that party had obtained, covering, it is supposed, the church property, in an offensive way. (Froeligh, Goetschius, Curtenius.) Yet Mr. Kuypers himself seems to have been a peaceful and quietly-disposed man. He was in his old age, while Mr. Froeligh was in his prime, which was greatly to the disadvantage of his people. He had been separated from his people for five days, with an ample provision on their part to pay him an annuity for life, when he died. Says one concerning him, "As long as I have known him, has he given conspicuous example for imitation, without being interrupted by a single transaction over which it is necessary to cast a veil. In short, this is the portrait of the man I love and esteem. Grace without austerity—friendly without dissimulation, and religious without hypocrisy. This can not be deemed flattery, for my soul abhors it. Frequently has he regretted the state of the church, and trusted that Providence would still the waves of contention, and say, 'Hitherto shalt thou come and no further.' I have more than once desired him to meet with the Consistory during the dispute, and his general answer was, 'Trouble I hate. I have great cause to be thankful to Providence for the number of years of my life already past; but my glass is nearly run, and the bright prospect of a blessed hereafter fast opening to my view. The concerns of the temporalities of the church I wish to leave to others!'"—John Van Buren, M.D.

Kuypers, William Provost, (s. of Warmoldus Kuypers,) b. at Hackensack, 1773; studied under Livingston, lic. by Synod of D.R. Chs. 1792; Miss. on Delaware, 1792-3, Paramus and Saddle River, 1793-6, susp. 1797, deposed, 1797, restored, 1798. Boonton, 1801-5, (Hempstead, Presbyt. 1805-13), Miss. in Southwest, especially in Texas, and Red River district, 1813-21, w. c., d. 1851.

Laboring under a misconception, he accused Rev. Solomon Froeligh of defrauding a man on Long Island of a watch, which was explained by his hasty flight when the British entered the Island allowing no opportunity for him to pay for it. This circumstance led to language in a Classical meeting in 1796 which resulted in discipline. Mr. K., with the spirit of a

Christian, subsequently acknowledged his error, and was fully restored. Declining health compelled him to abate his labors on Long Island, when he undertook a useful mission to the Southwest. His ministry was varied, peaceful, and happy, and the close of his life tranquil and blessed. Devoid of ambition, he lived to do good in his generation. Though an octogenarian, his mental vigor, sight, and hearing remained unimpaired to the last. His sickness was short, serene, and peaceful, cheered by a steadfast faith, and illuminated by a glorious hope. By them who knew him best was he esteemed the most.

Kuypers, Zechariah H., (s. of Warmoldus Kuypers,) b. at Rhinebeck, 1771; studied under Livingston, l. Cl. of Hackensack, 1793; Jamaica, Newtown, Success, Oyster Bay, 1794-1802, Jamaica, Success, Oyster Bay, 1802-18, Success, Oyster Bay, and Lakeville, 1818-24, Ponds, Wyckoff, and Preakness, 1825-42, w. c. 1842-8, emeritus, d. 1850, Oct.—See "Prime's L.I.," 295.

In his extended field on Long Island, living at Jamaica, he set out from home with his sulky on Friday or Saturday, returning on Monday or Tuesday. He availed himself of the hospitality of his people, and made pastoral visits. He was fond of his pipe, and told long stories, which were eagerly listened to by the children. He was of a mild temper, unsuspicious, and lacked worldly wisdom. In the pulpit he gave very good sermons from memory, but his mind, absorbed in recalling the words, was not enough at leisure to give emphasis to them also, so that his delivery became monotonous and mechanical. In politics he was a Federalist.—H. Onderdonk.

Kyle, Henry Zophar, b. Coytesville, N.J., June 15, 1870; U.S. 96; entered Cl. N.Y., 1898. Candidate.

Kyle, Joshua R., b. at Cedarville, Greene Co., Ohio, Aug. 2, 1834; Miami Univer. 59, United Presb. Sem. Xenia, O., 63, lic. by United Presb. Church, Xenia, 1863; (United Presb. Ch. Fall River, Mass., 1867-75, U.P. Pittsburgh, Pa., 76-79;) Port Jackson, 81-8, Cranesville, 88-9, Amsterdam, 1st, 1889——

Kyle, Thomas, Salt River, Kentucky, 1804-16, became a Methodist.

Labagh, Ab. I., b. Aug. 4, 1805; N.B.S. 26, l. Cl. N.Y.; Evangelist at Rhinebeck, 26-7, St. Thomas, W.I., 27-42, Gravesend, 42-59, w. c. 1865, d.

Labagh, Isaac, b. 1764; studied theol. under Livingston, lic. by the Synod of D.R. Chs. 1788; Kinderhook, 1789-1801, Canajoharie, Stone Arabia, and Sharon, 1801-3, New Rhinebeck, and Sharon, 1803-11, Greenbush and Wynant's Kill, 1811-15, Ger. Ch., N.Y.C., 1815-22, New Rhinebeck, 1823-7, Miss. to Utica, 1827-37, d. July 24.

Labagh, Isaac P., b. Aug. 14, 1804; (s. of Peter Labagh;) N.B.S. 26, l. Cl. Philadelphia; Waterford, 27-30, supplied Orchard st., N.Y., 31-2, Gravesend, 32-42, w. c. 42-5, suspended for heresies concerning Second Advent and the Christian Sabbath. Episcopalian. Died Dec. 29, 1869.

Publications: Review of Dr. McClelland on Bib. Interp. 1842.—A Ser. on Personal Reign of Christ. 1846.—Twelve Lects. on "Great Events of Unfulfilled Prophecy." 1859.—"Theoklesia, or the Organization, Perpetuity, Conflicts and Triumphs of the One Holy Cath. Apost. Ch." 1868.

Labagh, Peter, b. in New York, 1773; studied under Froeligh and Livingston, l. Cl. Hackensack, 1796; Miss. to Salt River, Kentucky, 1796-7, Catskill and Oakhill, 1798-1809, Harlingen and Ne-Shanic, 1809-21, Harlingen, 21-44, w. c. 1844-58, d. Elected a trustee of Q.C. 1811. D.D. by Q.C. 1811.

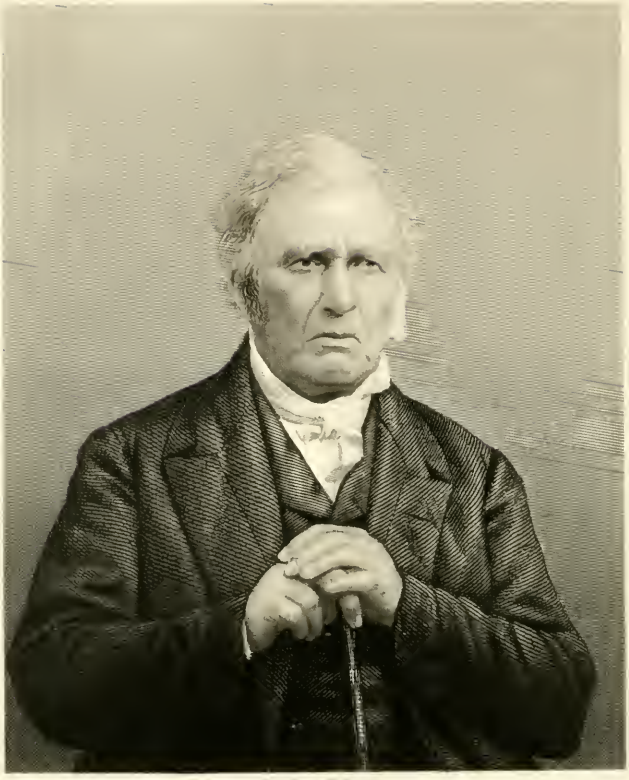
His ancestors mingled the pious blood of France and Holland. Early in life he removed to Hackensack, and united with the church of Dr. Froeligh. He undertook the tedious journey of nine hundred miles on horseback, to respond to the call for gospel service in Kentucky. He there organized the church of Salt River, in Mercer County. At Harlingen, in 1831, he was blessed with a powerful revival.

He was a man of much more than ordinary powers of mind. He was remarkably rapid in apprehension, sound in his judgment, and correct and delicate in his taste; his faculties were well balanced, and he had a large measure of what is ordinarily called common sense. Without anything in appearance, manner, or voice to recommend him, he was nevertheless a very profitable preacher, especially when he prepared his discourses with some care. He was an earnest speaker, and had much of the practical and experimental in his discourses, while, at the same time, his doctrinal statements were sound and scriptural. He was very much at home in deliberative ecclesiastical assemblies, large and small, and exercised great influence in them. He was very much attached to his own denomination, while he felt a deep interest in the welfare of every part of the Church of Jesus Christ. He was eminently social and genial in his disposition and habits, far beyond what his expression and manner would seem to indicate. He had a power of sarcasm and satire about him that was rather formidable, and a talent for retort and repartee which it was not easy to cope with. He was widely known in our Church, and was greatly instrumental in promoting her interests. He had a large share in the confidence of his brethren in the ministry. He might have made much more of himself than he did, considering his natural powers and advantages, yet he was a very valuable and useful man, and his memory will always be cherished.—Rev. Dr. G. Ludlow.

Dr Bethune writes concerning him:

"Of Father Labagh's early or even riper years, I know little, and that little only by hearsay—the grateful unanimous testimony of all who had the privilege of association with him, to his devotional spirit, fidelity, sagacity, and consistent virtues as a man, a Christian, and a minister.

"I call him Father Labagh, for by that affectionate name all the members of our Classis, much younger than he, were accustomed to greet and address him. He was our father, to whom we gladly yielded the place of superior authority, whose counsel was at once sought, and very seldom, if ever, overborne, in every question of disputed doctrine, method of business, or ecclesiastical policy. His prayers, occasional exhortations, and informal talks had for us the unction and pleasant authority of the aged disciple among his little children. He resembled, in our minds, the apostle of love, not only in the kindness of his speech, but also in the searching casuistry which he had acquired from a long experience of a Christian and ministerial life. Never arrogant or severe, but ever direct and faithful; never assuming, but



yours affectionately

Peter Labaye

ever thankful for our ready deference, he could not avoid being conscious of the rank we assigned in our fellowship, yet he ever treated the youngest and meekest of us with the respect and sympathy of true Christian friendship.

"It was this character that drew me to him, with a love and veneration which increased with every opportunity I had of enjoying his society. Perhaps this very manifest regard for him inclined him to think kindly of me; for he always treated me so as to make the hours I passed in his company very pleasant and profitable then, and the recollection of them will be cherished while my memory lasts.

"He had a keen sense of the ludicrous, and often showed it in pointed, epigrammatic sayings, and even in sarcasm, the sharpness of which was relieved by his good humor. He never shrank from the duty of rebuke, which none who received it had a right to be otherwise than thankful for. He read characters with instinctive skill, and was shrewd enough to avail himself of every advantage in an honorable strife; nor was he disingenuous enough to conceal his pleasure in a plain victory.

"The special grace of his disposition was its unfading youthfulness. Wherever he grew old, it was not in his heart. The generosity which moved him to forget himself or his personal power in the advancement of the Church was not lessened but increased by age. He was always on the side of true progress, never fearful of enterprise or enlargement; but on the contrary ready, even eager, to give his aid and advocacy to whatever promised increase of usefulness. He grew neither dull, morose, nor pragmatical, but was cheerful as morning, loving the sunshine rather than the shade, and sympathetic with the happiness of others, fully appreciating the wisdom of the inspired maxim, that 'a merry heart doeth good like a medicine.' Frugal, temperate, and self-regulated, he was as free from asceticism as he was from world-worship. Young people never felt his presence an unwelcome restraint, and conversation was enlivened by his sprightly reminiscences and witty pleasantries."—See "Todd's Memoir" of him. Fun. Ser. by Rev. Dr. G. Ludlow. Letters on death of, by Drs. Van Vechten, Williamson, Bethune, in Memoir. "McClintock's Cyc."

PUBLICATIONS: Extracts from his Inaugural at Harlingen, 1809, Charge to Heermance, 1832, and Ser. on Death of Rev. W. R. Smith, are given in Memoir.

LABAW, GEORGE WARNE, b. Feb. 29, 1848, near Clinton, N.J.; R.C. 69, N.B.S. 73, l. Cl. Philadelphia; Northumberland and Fort Miller, 73-4, Blue Mountain, 74-82, Colt's Neck, 82-9, Preakness, 1889——

PUBLICATIONS: Historical Discourse at Centennial of Preakness, N.J., 1901; 1902.

Laborei, Jacques, b. Cardaillac, in the Department du Lot, France, 16..; studied theology at Geneva, Switzerland, graduating March 12, 1688; ord. at Zurich, Oct. 30, 1688; went to England. Licensed by the Bishop of London to teach Grammar, and to catechize in the parish of Stepney; preaching in the French Chs. of London, 1688-98; c. to America; New Oxford, Mass., 1699-1704, also teaching the Indians, whose language

he learned. French Ch. of New York, Oct. 15, 1704-6, Aug. 25. (His call dated Sept. 10, 1704). Became Episcopalian, 1706. Practised medicine and surgery. In 1716, settled in Fairfield Co., Connecticut, as a physician, occasionally assisting in Episcopal services. Died about 1734.—"Doc. Hist., N.Y.," iii. 250, 427-433, 478. "Col. Hist. N.Y." iv. 684, 755; v. 63. "Baird's Huguenots," ii. 145-6.—Collections of Huguenot Soc. xxv.-xvii.

Laes, Henry, a minister at Fort Altona, on the Delaware, was disgraced and fined for mal-conduct, Ap. 10, 1660.—"Mag. R.D.C." iii. 54.

Laidlaw, Walter, b. Norval, Ontario, Mar. 7, 1861; Univer. Toronto, 81, P.S. 84, ord. Presbyt. Albany, (West Troy (Germain Mem.) 86-92; Pres. Fairhaven, Wash., 92-3,) assistant pastor, Collegiate Ch. N.Y.C., 1893——

Laidlie, Archibald, b. at Kelso, Scotland, Dec. 4, 1727; University of Edinburgh; (Flushing,* Holland, 1759-63,) New York, 1763-79, d. S.T.D. by C.N.J., 1770.

He kept a diary of his life, giving us his spiritual experiences. He cared not for outward appearances, for the display of much knowledge, for polemics, or for the polish of style and diction, but he was anxious to have his heart thoroughly imbued with the saving influences of the gospel. He looked upon doctrines chiefly in reference to their heavenly and purifying efficacy. Theory was nothing without practice. Hence he sought to make

*As early as 1586 the Scotch established a church at Flushing, and now for nearly three hundred years have they maintained their own form of worship in the English language. Scotch churches, using the English language, were also established at Middleburgh, 1611, at Dort, 1622, and at Rotterdam, 1643. The English Presbyterians established a church at Amsterdam, 1607, and at Rotterdam, 1623. The Scotch churches of Flushing and Middleburgh, being only four miles apart, were united in 1815 by royal decree, and are now served by one minister. The English Presbyterian church at Rotterdam was for a while so large as to need two ministers. The English Episcopalians also established English-speaking churches at Amsterdam, 1698, and at Rotterdam, 1700. These, besides having funded property, receive help from the British government. In 1816, with the New Regulations then adopted, the English and Scotch churches, as well as the Walloon, were included in the Dutch Classes. Previously to this, when a pastor was to be installed, the Classis would depute two or three of their members to attend, but the newcomer was always inducted into his charge by a countryman of his own. He was only required to bring the proper testimonials. If he came as a licentiate, he was sometimes finally examined and ordained by a Dutch Classis, and sometimes he returned to Britain for ordination. Until 1816, for more than two centuries, the validity of the English or Scotch Presbyterian ordination was never questioned in Holland. But with the decline of piety and the changes of 1816, foreign ordination began to be questioned. No correspondence was permitted with foreign churches except by permission of the King. Ordained ministers from Great Britain were strictly examined again, before admission to a Dutch Classis. These examinations were to be conducted in Latin or French, but differences of pronunciation compelled them to permit the examinations to be made in English, and by the English ministers. The Dutch said, "If the ceremony of ordination performed in another country be not respected in England and Scotland, it is but equitable that among us also no one be admitted, until after previous examination, to the ministry, who has received ordination in a foreign land, but has not been a stated pastor in any congregation." After a few years, this rule fell into desuetude, and the certificates of all Presbyterian institutions in Great Britain were honored.—Stevens' Dutch Ecc. Establishment, 1839.

every doctrine tell on the heart of his audience, by coming from his own heart warmed with the consciousness of the loveliness and worth of the truth. He believed that, to be an able steward of the gospel, one must have sat long at the feet of Jesus, and have drank deep of his spirit and grace. Hence he was one of the most spiritual, practical, and heart-searching preachers of his day. His tastes led him to no profound discussions. His amiability kept him separate from polemics. He presented the pure doctrine of Christ with evidences, brief yet clear, noticing extremes and errors, and then cautioning, reproving, advising, and comforting. He possessed a minute and extensive knowledge of human nature, and of the Christian's trials and joys, and he brought forth from his treasury things new and old. He was unusually successful in winning souls. A great revival attended his efforts. His manner was plain, easy and affectionate. He was a faithful pastor. He was humble and grave, bold, persevering, patient of injuries and reproaches, indefatigable, full of charity and courteous feeling. On the back of a characteristic sermon, on Ps. 62: 8, displaying great force and richness of Christian experience, a warmth of pious feeling, and a pathos and divine unction unusually instructive and touching, he has written, in his own hand, "Preached in the North Church, Feb. 25, 1770. N.B.—The Lord was pleased to bless this to many of God's people. Thanks to His divine goodness! He leaves us not without a witness." He was the first regular English preacher in America among the Reformed from Holland.

He came amid much opposition, on account of the prejudice of many against the English language. Dr. Livingston frequently adverted to the salutary influence which the ministry of Laidlie exerted not only in his own denomination, but in the cause of religion in the city. His diary, or parts of it, will be found in "Mag. R.D.C." iii. Domines Ritzema and De Ronde, with several laymen, were appointed a committee to procure from Holland a minister to preach in English. Their letter and Dr. Laidlie's reply may be seen in "Ch. Int." Feb. 19 and 26, 1857. De Ronde afterward, however, sided with the opponents of English preaching, in the lawsuit which grew out of it. Dr. Laidlie died of consumption, at Red Hook, while in exile from the city on account of the Revolution.—See "Mag. R.D.C." ii. 33-38, 161, 314, iii. 5, 24, 70, 107, 299, 360. "Gunn's Livingston," 1st ed. 105, 106. "Doc. Hist." iii. 309, 311. "Sprague's Annals." "McClintock's Cyc." "Mints. Ch. N.Y." "Amst. Cor." "Collegiate Ch. Year Book," 1886, p. 75.

Publications: A part of his Introduct. Ser., 1764, in "Sprague's Annals," p. 41, "Mag. R.D.C." ii. 161. He translated the Heidelberg Catechism from Latin into English, for use in R.D.C., about 1770. De Ronde had in 1763 made an English version also, probably from the Dutch. See "Centennial Discs.," 87, 88.

Laing, J., Argyle, 1832-3.

Lamar, John. H.C. 1888, W.S. 91, Grand Rapids, 7th, 91-3, Grand Rapids, 10th, 93-8, Rochester, 2d, 1898——

Lammers, Barend William, b. Cedar Grove, Wis., June 24, 1860; H.C. 86, N.B.S. 89, l. Cl. N.B.; Hull, Ia., 89-92, Jamestown, 1st, (Forest Grove, Mich.,) 1892——

Lane, Gilbert, b. at Readington, N.J., Nov. 29, 1828; R.C. 51, N.B.S. 54, l. Cl. Philadelphia; ord. by Cl. North Carolina, (G.R.C.,) May, 56; (North Carolina, as Miss. of Ger. Ref. Ch. 55-57,) Gallupville and Knox, 57-60, (Schooley Mountain and Mansfield, 2d; Presbyt. 60-66); also Chaplain in army, 1864-65; Florida, 66-73, S.S. Three Bridges, N.J., 1877-80, Grahamville, 81-8, Cuddebackville, 88-92, Minisink, 93-1896, died Ap. 27. See "Mints. Gen. Syn." 1896, 498.—"Biog. Notices of Grads. R.C." 1896, 19.

Lang, John Ebenezer, b. 1839, at Schaffhausen, Switzerland; grad. at Schaffhausen, 1859; at Basle, Zurich, and Tübingen, 65; lic. by Cl. ...., 66; ord. Presb. 66; (Wilkesbarre, Pa., 66-75, Presbyt.) N.Y.C. Melrose, 1875-91, d. Aug. 15. "Mints. Gen. Syn." 1892.

Lansing, Ab. G., (brother of Rev. J. A. Lansing), b. 1829; U.C. 53; Miss. of Am. Board, among the Choctaws, Indian Territory, 54-8; New Salem and Clarksville, 58-62, Saratoga, 62-7, Saratoga and Fort Miller, 67-8, Miss. at Pella, 68-70, Otley, Iowa, 70-2, Norris, Ill., 73-4, Irving Park, 74-7, New Salem, 78-1885, Blue Mountain, 85-7, d. Sept. 8. See "Mints. Gen. Syn." 1888, 678.

Lansing, Jacob A., b. at Watervliet, 1797, N.B.S. 1842, l. Cl. Schenectady; Wynantskill, 42-8, w. c. 1856, d. See "Manual of 1879."

Lansing, John A., b. at Lisha's Kill, 1824; U.C. 42, N.B.S. 45, l. Cl. Schenectady; S.S. Day, 45-8, Bethlehem, 2d, 48-60, Catskill, 60-6, Sec. Bd. Publication, 66-75, S.S. Coxsackie, 2d, 77, Chaplain Am. Union Ch., Rome, Italy, 78, S.S. Spring Valley, 79 Died July 22, 1884. D.D. by U.C. 1861.

Publication: "Ministerial Support." 1854.

Lansing, John Gulian, (son of Rev. Gulian Lansing,) b. Damascus, Syria, Nov. 27, 1851; U.C. 75, N.B.S 77, l. Cl. Montgomery; Mohawk, 77-9, West Troy, 79-84, Prof. Old Testament Langs. and Exegesis, N.B.S. 84-98, engaged in Editorial Work, Denver, Col., 1898—— See Grand Rapids "Daily Democrat," July 11, 1884, for sketch.

Publications: Am. Revised Version of the Psalms, 1885.—Manual of Arabic Grammar, 1888.—Sermon on President Garfield, 1881.—Pre-Islamic Literature.—Outlines of Special Introduction to the Books of the Old Testament, 1897——

(His father, Rev. Dr. Julian Lansing, was a missionary at Damascus, but was transferred to Egypt in 1857. See "Miss Rev. V.," 894. He published "Egypt's Princes, a Narrative of Missionary Labor"; N.Y. 1865.)

Lansing, John V. S., Ham. C. 1820, P.S. 1824, lic. by seceders; Wyants' and Pooster's Kill, 1824-6, Tappan and Clarkstown, 1826, w. c. 1826-9, Associate Ref., Bloomingdale and White Lake, 1829-32, d.

Publications: Address to Friends of Sound Doctrine, etc., in T. R. D. C. Pub. anonymously.

Lansing, Nicholas, b. at Albany, 1748; studied under Westerlo, lic. by General Meeting of Ministers and Elders, 1780; Ancram, Stissick, and Livingston Manor, (the latter representing Greenbush, Linlithgo, and Taghkanic,) 1781-4, Tappan and Clarkstown, 1784-1830, Tappan, 1830-5, d. See sketch in Manual of 1879. See also Dr. David Cole's Hist. of Church of Tappan, N.Y., 1894.

Lansing, Raymond Augustus, b. Lisha's Kill, N.Y., June 26, 1873; U.C. 94, N.B.S. 97, l. Cl. Schenectady; Glen, N.Y., 1897——

Larimore, Jas. Wilson, b. ....., N.Y.U. 1856, P.S. 58, U.S. 69 (?) S.S. Cold Spring, 60, Albany, 3d, 60-1; see P.S. Gen. Cat.

Larzelere, Jacob, b. 1775; studied theol. under Livingston, l. Cl. N.Y., 1796; N. and S. Hampton, 1797-1828, d. 1834. A.M. by C.C., 1804.

Publications: A Sermon on the Death of Gerard Wynkoop. 1812.

Lasher, Calvin E., b. Clermont, N.Y.; R.C. 1870, N.B.S. 73, lic. Cl. Hudson; Guilford, 1873——

La Tourette, Jas. A. M., b. N.Y.C. Mar. 23, 1825; N.Y.U. 48, P.S. 51, l. Presbyt., N.Y.; Westfield, (now Huguenots), S.I., 51-5; Episcopalian. See P.S. Gen. Cat.

Laubach, W. Wortendyke, 1899.

Laubenheimer, John, ..., R.C. 1883, N.B.S. 86, l. Cl. ..... West Hempstead, 86-8, Greenbush, 1888——

Laufer, C. W., S.S. Steinway, 1901——

Lawrence, Charles L. Miss. in Newark, North Ch. 1898-9, High Bridge, N.J., 1899-1902, Irvington, 1902——

Lawrence, Egbert Charles, b. at Borodino, Onondaga Co., N.Y., 1845; U.C. 69, tutor, U.C. 70-2, P.S. 75, lic. Presbyt. N.B.; (Brooklyn, Grace Ch., Presbyt., 75-6, assisted in publication of Jas. B. Thomson's new Algebra, and made the key to it, 76-7;) Post-grad. Aub. Sem. 77-8, S.S. Owasco Outlet, 77-8, Schenectady, 2d, 78-80, Prof. U.C. 78-82, Thousand Isles, 82-8, Mt. Vernon, 88-90, Westhampton, 90-1. Ph.D. by Syracuse Univ.

Publications: "Historical Recreations."

Lawrence, Wm. H., R.C. 1874, N.B.S. 1877.

Lawsing, Sidney Oscar, N.B.S. 1879, lic. Cl. Schenectady; Rocky Hill, 79-83, Glen, 83-88, Addisville, 1888——

Lazar, Isaac, (Hindoo), pastor, Kandiputter and Sedaku, 1890——

Lazarus, Nathaniel D. (Hindoo), Arcot Sem. 1899, l. Cl. Arcot; evangelist in India, 1899——

Lee, Robert P., b. 1803, at Yorktown, N.Y.; Dick. Col. 1824, N.B.S. 1828, l. S. Cl. N.Y. 1828; Miss. in N.Y.C., 1828-9, Montgomery, 1829-58, d. Elected trustee R.C., 1851. D.D. by R.C., 1854. See Manual of 1879.

Lee, Timothy I. Y.C., Y. Theolog. Sem. (Winsted, Ct.; New Milford, Ct.; Easton, Pa., 1889-93), Newark, 1st, 1893——

Le Fevre, George, R.C. 1878. N.B.S. 81, Livingston Manor, 82-6 (Presbyt.)

Le Fevre, Jas., b. at New Paltz, N.Y., 1828; R.C. 54, N.B.S. 57, l. Cl. Kingston; Raritan, 3d, 57—Dec. 74, Middlebush, Jan. 75—1902, w. c. Trustee R.C. 88. D.D. by R.C. 93.

Publications: Sketch of Rev. Dr. B. R. Hall, in "Christian Intelligencer," Jan. 29, 1863, and in Manual.—Thanksgiving Sermon, "Somerset Unionist," November 29, 1863.—Assistant Editor of "Our Home," a magazine published at Somerville, 1873.—Discourse on Death of Rev. Wm. Cornell, D.D., in "Somerset Gazette." October 22, 1876.—Annual Reports, 64-1900, as Corresponding Secretary of Somerset Co., N. J. (S.S) Association, to the State Association. Hist. Disc. at Semi-Centennial at Middlebush, 1884.—Huguenot Patentees of New Paltz—Read before Huguenot Soc. of America, 1896.—Address at 175th Anniversary, Six Mile Run Ch., in Memorial.

Leggett, Lester, Albany, 3d, 1900——

Leggett, Wm. Jas., b. at Ghent, N.Y., 1848; R.C. 72, N.B.S. 75, l. Cl. Hudson; Schodack Landing, 75-82, Claverack, 82-9, Belleville, 89-93, Nyack, 93-1902, Chatham, 1902——

Lehlbach, Fred. A. From Grand Duchy of Baden. 1850; Newark, 3d, 1850-61, suspended.

Lehman, Fletcher V. W., b. Fultonville, N.Y., Sept. 24, 1870; H.C. and Ham. Col.; N.B.S. 99, l. Cl. Montgomery; Columbia, 1899——

Leland, Hervey De Loss, b. Elkhorn, Wis., Mar. 8, 1862; Y.C. 85; U.T.S. 88; ord. by Cl. Cayuga, Oct. 2, 88; Owasco Outlet, 88-9; (S.S. Presbyt. America, N.Y., 90-6; S.S. Niagara Falls, 1897——).

Lente, James Rapalye, b. at Newtown, L.I., Ap. 18, 1822; R.C. 42, N.B.S. 50, l. N. Cl. L.I.; Wawarsing, 50-3, Rosendale and Bloomingdale, 54-64, 1868, emeritus.

Lepeltak, Peter, b. Netherlands, June 16, 1842; R.C. 62, N.B.S. 65, l. Cl. Holland; High Prairie, 65-9, Greenleafton, Minn., 69-77, Overyssel, 77-91, Alton, Ia., 1891——

Letson, Wm. Warren, b. New Brunswick, N.J., Jan. 18, 1830; R.C. 51, N.B.S. 54, l. Cl. N.B.; Ghent, 1st, 56-64, Gilboa, 64-8, Amity, 68-80, Ramapo, 82-92, also Ramsey's, 82-86; died Sept. 22, 1893. "Mints. Gen. Syn.," 1894, 211. "Biog. Notices Grads. R.C.." 1894, 21.

Leydekker, see Lydekker.

Leydt, Johannes, b. in Holland, 1718; studied under Frelinghuysen and Goetschius. lic. by Cœtus, 1748; New Brunswick and Six Mile Run, 1748-83, d.

He was a Hollander by birth, and, with an elder brother, emigrated to this country, settling at first in Dutchess County, near Fishkill, N. Y. The Classis of Amsterdam very reluctantly permitted his ordination in this country. His whole ministerial life was spent in one field of labor; and, while he does not seem to have left any distinct impressions of his pulpit talents, he is represented to have been a very laborious minister. In connection with the organization of new churches, the calling and installation of pastors, and the healing of difficulties in congregations, we shall find the name of Mr. Leydt. He took a warm interest in the great conflict which

agitated the Church, and, as a member of the liberal and progressive party, he commanded a wide influence. Several pamphlets are still preserved which he wrote during this period, evincing a thorough knowledge of the points in controversy, and showing him to be a man of broad and Christian views. These were replied to by Ritzema. At the meeting of General Synod, at New Paltz, in 1778, he was elected President. During the war of the Revolution, he was a firm patriot, preaching upon the topics of the day so as to arouse the enthusiasm of the people, and counselling the young men to join the army of freedom. In the cause of education his efforts were early and devotedly enlisted. He was one of the prominent movers in the organization of Queen's, now Rutgers College. Appointed one of the trustees by the charter, he warmly advocated its claims, and gave to this cause his best energies.

Mr. Leydt is described as a short, stout man, of dark features, very quick in his movements, and in his disposition kind and affable. As a pastor he is said to have been highly esteemed, and to have had a peculiar faculty of drawing around him the young people of his charge. His dress was the classical costume of the times, and in his manners he was a gentleman of the old school. During the early part of his ministry his preaching was in the Dutch language; in his later years one-half of the services were in English. His sermons were instructive, and always delivered with a full voice and an earnestness of manner that held the attention of his hearers. He was a good man, and much respected beyond his own denomination. His sudden death, at the age of sixty-five, was regarded as a public loss.—Rev. R. H. Steele, "Amst. Cor." "Cœtus Mints." "McClintock's Cyc."

Publications: "A Soliloquy on Faith Genuine, or a Dialogue Between Self and the Soul, upon the Nature and Necessity of True Faith, in order to a Right Warfare Here, and Victorious Triumph Hereafter"; collected from some Private Meditations and improved; by Johannes Light (Leydt), Dutch Minister of the Gospel at New Brunswick, N.J.; 1 Pet. 1:19, "Receiving the End of Your Faith Even the Salvation of Your Souls"; 2 Cor. 13:5, "Examine Yourselves"; Daniel 5:27; Tekel. New York; printed and sold by Hugh Gaine, at the printing office in Queens street, between the fly and meal market, 1755. (The Misses Roe, of New Brunswick, have a copy.)

Publications in Dutch: "Ware Vryheyt tot Vrede," etc., etc., or "True Liberty the Way to Peace": An account of the manner in which the negotiations for union and peace were conducted, and what prevented the happy issue. Besides, "A Defense of the Examinations and Promotions effected by the Cœtus," showing what the grounds are on which these things were done. Philadelphia, 1760. (See "Ritzema's Reply," 1761.)—A Defense of the Volume, "True Liberty the Way to Peace," against the so-called concise refutation, by the pretended lovers of Truth and Peace; showing that they did not happily succeed in their effort to unite Truth and Peace, and that they have not disproved the existence of the Assembly of the Cœtus, nor its authority to examine and ordain. Philadelphia, 1762. (See "Ritzema's Reply," 1763.)

These pamphlets of Leydt, with replies to each of them by Ritzema, with the letter of the Synod of North Holland, 1765, concerning the Cœtus, were recently found collected and bound together in one volume, which was secured by the writer, and is now in the Sage Library at New Brunswick.

Leydt, Matthew, (s. of J. Leydt,) b. 1754; Q.C. 1775, studied under Hardenbergh (?) lic. by Gen. Meeting of Mins. and Elders, 1778; Belleville and Gansegat, 1779-80, N. and S. Hampton, 1780-3, d. Nov. 24. Elected a trustee of Queen's College, 1783.

Leydt, Peter, b. 1763, (s. of John Leydt;) Q.C. (acc. to Catalogue, 1775, probably 1785,) studied theol. under Livingston, lic. by Synod of D.R. Chs. 1788; Ponds, Kakeat, and Ramapo, 1789-93, d. 1796.

Liddell, John A., b. in Scotland, 1806; Glasgow College and St. Andrew's College, 1826 (?) Greenbush, 30-4, Totowa, 2d, 34-8, Lodi, N.Y., 38-48, supplied Cicero, 48-9, Stone House Plains, 49-50, d. Also supplied Franklin. See Manual of 1879——A MS. Commemorative sermon is in Sage Library.

Liebenau, Michael Fred. b. N.Y.C. Mar. 1, 1813; N.Y.U. 39 U.S. 41, l. 3d Presbyt. N.Y.; (New Paltz Landing, (now Highland), 41-6, Paterson, 46-9, New Paltz Landing, 50-67,) Dashville Falls, 67-8, Rosendale, 68-76, also S.S. Bloomingdale, 76-83, pastor, emeritus, Rosendale, 83-4; died Jan. 13, 1891.

Lillie, James, (Salem Assoc. Ref. 1836-44,) Clove, 1844-5.

Lillie, John, b. 1812, at Kelso, Scotland; Edinburgh University, 1831, studied privately, and at N.B.S. 1835, l. Cl. N. Y. 1835; Kingston, 1836-41. President of Grammar School of University of N.Y., 1841-2, Broadway, afterward Stanton st., N.Y.C. 1843-8, also editor of "Jewish Chronicle," 1844-8, engaged in Am. Bible Union, 1851-7. (Kingston, Presbyt.) 1858-67, d. D.D. 1855 by Univ. Edinburgh.

He early developed a strong inclination for books and study, making such progress that he entered the University of Edinburgh in his sixteenth year. His name stood first on a roll of two thousand students, in what was then the most flourishing institution of learning in Europe, and he went forth to his life-work with the testimony that he was the most accomplished scholar that had graduated from that institution in half a century. He carried off eleven prizes. He deliberated between the bar and the pulpit, choosing the latter. He entered a divinity school in his native land, where, having remained a couple of years, he traveled in England, and, in the summer of 1834, came to America, and spent a year in the New Brunswick Seminary. He succeeded the venerable Dr. Gosman, at Kingston, unsurpassed in his day for eloquence, influence, and popularity. Yet he maintained his position, and established himself in the esteem and admiration of the community. But his principal labors were in the American Bible Union. His marked qualifications for scholarly work led to an invitation to him to occupy this important position. Here he made his crowning acquisitions in Biblical scholarship. His revisions and translations of the Thessalonian Epistles, the Second Epistle of Peter, those of John and Jude, and the Revelation,

won him the highest encomiums from the most competent critics, for the elegant and masterly scholarship displayed. In 1858 he again settled, now over the Presbyterian Church of Kingston, and while there, delivered those lectures on the Epistles to the Thessalonians, (published here in 1860, and afterward in Scotland,) which stand as a monument to his ability and industry as a critic and a scholar, and which, with his other scholarly works, secured to him the doctorate from the University of Edinburgh. His last contribution to scriptural exposition was the translation, enlarged and enriched by his own learned and valuable additions, of the commentary on the Epistles to the Thessalonians, as part of the share assigned him in the American edition of Lange's great German Commentary, and with which he also closed his life. He was suddenly prostrated, in the very prime of his powers and usefulness, and, after four brief days of unconscious illness, he died.

He was of a truly catholic spirit. His preaching was clear, direct, instructive, using great plainness of speech, yet in a style marked by an exquisite and even fastidious taste, adorned and illustrated by the treasures of profane and sacred learning, and delivered with the solemn emphasis and energy of a conscious ambassador of Christ. He was of a strong native modesty, almost approaching diffidence, which held him back from position and eminence in the public eye, which a more confident and self-asserting nature would have claimed and held as a right. But in the freedom of private relations, the native beauty of his character stood revealed. There was a noble frankness and manly truthfulness about him. Open and sincere, without deceit or subterfuge, he was a true and trusty man. He was a firm and outspoken opponent of Southern slavery a generation before its overthrow, and when it was universally and disastrously unpopular, and hardly safe to be an abolitionist. He was a millenarian in his views. This struck the key note of his preaching, colored his conversation, and tinged his fervent and heavenly prayers.—Memorial Sermon by Rev. W. Irvin. Sketch in preface to "Lange's Com. on Thessalonians." "McClintock's Cyc."—"Wilson's Presb. Almanac." 1868, p. 117. "Kingston Argus and Journal," Feb., 1867. "British and For. Evang. Rev." lxix. 619.

PUBLICATIONS: Perpetuity of the Earth. 1842.—Preface and Notes to "A Sober Inquiry on Christ's Reign." 1843.—Ed. of "Jewish Chronicle," 1844-8.—New Versions of, and Philolog. Commentaries on the two Epistles to the Thessalonians, 2 Peter, the three Epistles of John, Jude, and the Revelation. 1851-7. "Am. Bible Union."—Lectures on the Epistles to the Thessalonians, 1860. "Bib. Sac." xvii. 672.—Address at the Fun. of Dr. Gosman. 1865.—"The Hope of the Church": a Miss. address before Partic. Syn. N.Y. 1865.—Translations, with additions, of Auberlen and Riggenbach's Com. on the Epistles to the Thess. (In "Lange's Com.") 1868.—Com. on the two Epistles of Peter, with an Introd. by Schaff. 1869. (See "Bib. Sac." xxvi. 389.)

Lindley, Daniel, (Lindsey, D., Lindly, D.)

Missionary in South Africa, 1835-42, became independent.—The Board of Foreign Missions informed the General Synod (1840, p. 415) "that

there had recently been opened a very inviting field of labor among the Dutch Boers or farmers in South Africa, and that they have given assurances that any plan of moderate expenditure for their benefit which may be devised, shall receive attention. A missionary, the Rev. Mr. Lindly, has already commenced his labors among them." In the Minutes of Gen. Syn. 1842, p. 132, we read: "Rev. D. Lindsey, of South Africa, has relinquished his missionary relation to us, having become a settled pastor and being fully supported by the people among whom he has been laboring. He represents the field for missionary efforts in his neighborhood as extensive and important, and very promising, and earnestly desires that our church would send a few missionaries thither."

In 1860 Mr. Lindley visited America, and in a few months returned to South Africa. He then stated that he had been twenty-five years a missionary there, and that he could not have had a happier life in any other part of the world. He and a large family had enjoyed uninterrupted health. He had been for several years an evangelist at large, among the Dutch, hundreds of thousands of whom, after the Cape of Good Hope was taken by the English, retired into the interior, and scattered themselves over an immense district of country. Mr. Lindley gives a more favorable account of these people than we generally get from English sources. He says, notwithstanding their roving life, there is a regard for religion, and a steadfast attachment to their old sound standards, which does credit to their noble Synod of Dort ancestry. On one occasion when he visited a distant portion of his field, having previously sent a notice of his coming, a vast congregation assembled and remained in camp, holding religious services for several days. All parents having children to be baptized had been notified to bring them to that meeting, and one of the most interesting scenes of the occasion was the presentation of one hundred and eighty-five children, to all of whom the ordinance of baptism was administered. See Letters of the period to and from South Africa.

Linn, John Blair, (s. of Wm. Linn,) b. in Pa. 1777; C.C. 1795, studied with Romeyn; lic. Cl. Albany, 1798; (Philadelphia Presb. 1799-1804, d.) S. T.D. by U. Pa. 1801.

A most remarkable man, but spending all his active ministry in the Presbyt. Church, an extended notice can not be given here. He was a prolific author. See "Blake's Biog. Dict." 750; "Duyckinck's Cyc." i. 652; "Sprague's Annals," vol. iv.; Mem. of Dr. J. J. Janeway; "McClintock's Cyc."; "Allibone's Dict. of Authors"; "C. B. Brown's Sketch of his Life," 1805; "Collegiate Ch. Year Book," 1888, 94.

Linn, Wm., b. in Pennsylvania, Feb. 22, 1752; C.N.J. 1772, studied theology under Dr. Robt. Cooper, l. by Donegal (Carlisle) Presb., Ap. 1775; chaplain in Am. army, 1776; (Big Spring (now Newville), Presbyt. Ch. in Pa. 1777-84, prin. of Washington Academy, Somerset Co., Md., 1784-6, Elizabethtown, 1786-7), New York, 1787-1805, chaplain to the House of Representatives of First Congress, 1789, (supplied Albany, occasionally, 1805-6,) d. 1808, Jan. 8. Elected a trustee of Q.C. 1787.

Pres. Q.C. p. t. 1791-4. Regent of University of State of N.Y. 1787-1808. S.T.D. by C.C. 1789.

His eloquence was of a most ardent and impassioned kind. In his missionary and charity appeals he was eminently successful. His glowing imagination conceived his object vividly, and his language, of which he had an astonishing command, painted it to the minds and imaginations of his audience in such a manner that he often produced effects similar to what are said to have taken place under the preaching of Massillon and Bourdaloue. On special occasions his performances were masterpieces. His eloquence would send a thrill of joy or a shivering of horror through his audience, at times, so that they would suddenly start up and look around them. In his "gleaming sermon," as it was called, in behalf of the parochial school of the Collegiate Church, he "extracted" about eleven hundred dollars. This at the opening of the present century was wonderful. Yet it was more his manner than what he said.

His natural talent was excellent; his acquired knowledge respectable; his disposition amiable. To a stranger he seemed reserved and austere. The subjects of his discourses were generally very practical. He loved to exalt the Saviour, and the burden of his discourses was to direct even the chief of sinners to the cross of Christ. He was always deeply impressed with the importance of his work, and dealt faithfully with the souls of his people. His exhortations were earnest, pathetic, persuasive, and alarming. He was a true and fast friend to his country. He took a warm interest in the politics of the day, which gave offence to those who would eliminate religion from politics. His complaints of disease were thought to be imaginary by his friends, but the sad event proved their reality. His great-grandson, Hon. John Blair Linn, was Secretary of State of Pennsylvania, and much given to Historical Research.—Fun. Sermon by Dr. Bradford, in part in "Sprague's Annals." Dr. De Witt's Hist. Disc., 1854. See also "Blake's Biog. Dict." "Mag. R.D.C." iv. 1. "Sprague's Annals." "Duyckinck's Cyc." i. 201, 326. "McClintock's Cyc." "Collegiate Ch. Year Book," 1888, p. 87.

Publications: A ser. at Carlisle, Pa., before a reg. of soldiers. 1776. (Reprinted in "Christian Intell." Dec. 7, 1876.)—"The Blessings of America." July 4, 1791, at the request of the Tammany Society.—A vol. of sermons, historical and characteristic. 1791.—Ser. on the "Spiritual Death and Life of the Believer." 1791.—(In "American Preacher," vol. i.)—A ser. on the "Christian Warfare." 1793. (In "Am. Preacher," vol. iii.)—"The "Character of Simon the Sorcerer": a ser. designed to prove that Baptism is not Regeneration. 1793.—Remarks on Dr. Moore's Address to Members of Prot. Epis. Ch. in N.Y.C. 1793.—A vol. of discourses on "Signs of the Times." 1794.—Thanksgiving Discourse after an Epidemic. 1795.—A disc. at Hackensack, at a meeting of the Synod's Commission to compose certain differences, etc. 1796.—Disc. on National Sins. 1798.—Eulogy on Washington, delivered before N.Y. Soc. of Cincinnati. 1800.—A ser. before N.Y. Miss. Soc. 1800.—A collection of essays on Episcopacy, originally pub. in the "Albany Centinel," were ascribed to Dr. Linn, Rev.

Mr. Beasley, and Thos. D. How, Esq. 8vo, pp. 210. 1806. Dr. Linn wrote Miscellany IX. in "Albany Centinel." For a rev. of the essays, see "Christians' Mag." i. 85, 187, 308, 437; ii. 66, 186, 325; iii. 389, 525.

Linton, J. C., Wakonda (Olive Leaf), S.D., 1895-6.

Lipes, Henry H., Central Bridge, N.Y., 1895.

Lippincott, Benj. C., b. at Hoboken, N.J., Nov. 22, 1824; R.C. 47, N.B.S. 50, l. Cl. NY.; Hurley 50-66, also S.S. at Marbletown, 51-66, Clarkstown, 66-72, Walkill Valley, 72-77, N. and S. Hampton, 77-81, Port Ewen, 81-98. Died 1899, Jan. 29.

See "Mints. Gen. Syn." 1899, 565.—"Biog. Notices of Grads. R.C." 1899, 13.

Little, Elbridge Gerry, b. Hampstead, N.H., 1817, C.N.J. 45, P.S. 48, ord. Cl. Philadelphia; Manayunk, Pa., 48-50. Died Dec. 29, 1869. See P.S. Gen. Cat.

Little, Jas. A., b. 1837, N.Y.C.; C.C.N.Y. 54, U.S. 57; Canastota, 1861-3. See "U. S. Gen. Cat."

Livingston, Edward P., R.C. 1852, N.B.S. 55, l. Cl. Monmouth; Griggstown, 55-8, Bushnell, 58-70, S.S. Pekin, 1st, 73-8, pastor, 78-85, d. Sept. 8.

A sense of duty compelled him to go West, after three years in the East. For more than a quarter of a century he was a prominent factor in the development of the Western field. He was earnest, loving, laborious, and self-sacrificing. He spent several months in 1871 in visiting the churches to help raise the Million Dollar Centennial Fund.

Livingston, Gilbert Robert, b. at Stamford, Ct., 1786; U.C. 1805, studied under Perkins, of Ct., and Livingston, lic. by North Hartford Assoc. 1808; then studied two more years under Dr. J. H. Livingston; joined Cl. N.Y. May 29, 1810; Coxsackie, 11-26, Philadelphia, 26-34, d. D.D. by Wms. C. 1829.

He was of the celebrated family of Scotch Livingstons, of which Prof. J. H. Livingston also came. His field at Coxsackie was very laborious and extensive, and required a most vigorous constitution to bear the labor incident to it. But his labors abounded. He enjoyed while there three revivals, the last especially extensive, bringing three hundred and seventy-three into fellowship with the church, (1821). About six hundred were added to this church under his ministry; in Philadelphia, about three hundred. His life was strictly devoted to the glory of God. He pursued this object with diligence and zeal, and it was manifest that his heart was in it, so that he produced an unusual impression on the public. Yet his piety was never obtrusive, but modest, humble, and retiring.

He was never a rigid student, nor what might be called a ripe scholar. He was always actively engaged in distributing at once what he could gather, as food to hungry souls. The character of his preaching was rather pungent and forcible than eloquent and persuasive. The object at which he most habitually aimed was to make Christians active, and to make sinners bow to the Lord's scepter, under the conviction that they had rebelled against him. Perhaps he was not sufficiently aware of the importance of enlarged Christian knowledge to right and efficient action, and that some who can not be driven to submission by the force of conviction may yet

be drawn by the power of affectionate persuasion; still he was among the most efficient and successful preachers of the gospel.

His religion was benevolent and expansive. His heart was engaged in everything which had for its object the dissemination of divine truth, the glory of God, and the salvation of men. Hence he was the active friend of every great enterprise of Christian benevolence and practical Christianity. After he lost the power of speech, from cancer in the mouth, he wrote to the teachers of his Sabbath-school, entreating them to be faithful in their trust of the little ones, impressing anew their responsibility on their minds. In a similar manner he wrote to those who sustained the prayer-meetings, and the monthly concert, and to invididuals.—Funeral Discourse by Rev. C. C. Cuyler. "Sprague's Annals."

PUBLICATIONS: A ser. in "Greene Co. Preacher" and a tract.

Livingston, Henry Gilbert, (s. of G. R. Livingston,) b. Feb. 3, 1821, at Coxsackie; W.C. 40, prin. Clinton Academy, L.I., 40-2, U.S. 44, lic. Presb. L.I. (Carmel, N.Y., Presb. 44-9;) Philadelphia, 3d, 49-54, prin. Raymond Academy, Carmel, June, 1854-55, Jan. 27, d.

In his childhood and youth he evinced an uncommonly gentle and affectionate temper, which continued to be one of the attractions of his character till the close of his life. He was remarkable for the harmonious adjustment and beautiful symmetry of his character. No one could look upon him without an impression of his superiority. He was modest, yet not lacking in courage; frank, but unobtrusive; firm, and still never obstinate. His manners were bland and his deportment always dignified. His mind was well balanced, and, for his age, well developed and well furnished. He devoted a considerable part of each day to systematic reading. His piety was fervid, and exerted a controlling power over all the movements of his life. His preparations for the pulpit were made with much care, and he was generally very happy in his addresses and sermons. These abounded in brilliant thoughts and expressions, and often rose into the sphere of a lofty eloquence. His manner was animated, his voice strong, full, and excellently modulated. His gestures and features added much to what he uttered. In all the relations in which he stood, in mind, heart, and life, he discovered a singular freedom from most of the weaknesses and faults of others. He won the respect and affection of all who knew him.—"Sprague's Annals." Commem. Disc. by Rev. Dr. W. J. R. Taylor. "McClintock's Cyc."

PUBLICATION: "Christ's Care for the Young." 1852.

Livingston, John H., b. at Poughkeepsie, 1746; Y.C. 1762, University of Utrecht, 1769, l. Cl. Amsterdam, 1769; New York, 1770-1810: (during Revolution, at Kingston, 1776, Albany, Nov. 1776-9, Livingston Manor, 1779-81, Poughkeepsie and Red Hook, 1781-3;) also Prof. Theology, 1784-1810, in New York and at Flatbush; Prof. Theology and Pres. Queen's Coll. in New Brunswick, 1810-25, d. Elected a trustee of Queen's Coll. 1784; again 1809. S.T.D. by Univ. Utrecht, 1769. Appointed Trustee of C.C. by N.Y. Legislature, 1787.

He was ambitious to enter the legal profession, and pursued the study of the law for two years, but his health failing, he relinquished it. This gave him opportunity for reflection, and he was brought to Christ. After a time he resolved to devote himself to the ministry, and he chose to prepare for the Dutch Church in preference to the Presbyterian or Episcopal, chiefly because of the sad dissensions then existing among the Dutch, which he felt it his duty to try to heal. He even felt in his heart that Providence would make him the instrument to accomplish these results. (HISTORICAL INTRODUCTION.)

He spent the winter of 1765-6 in New York, and greatly enjoyed the society of Domine Laidlie. He sailed May 12, 1766, for Holland, to prepare for the ministry. He was the last of the American youth who went to Holland for this purpose. In Holland he made many warm friends, and was himself greatly respected. While there he was called to become the second English preacher in the Church of New York. He now presented himself before the faculty of the University of Utrecht for the degree of Doctor of Divinity. He passed through the severe ordeal, conducted in the Latin language, and subsequently wrote and published a dissertation on the Sinaitic Covenant in the Latin language, and defended it.

When he arrived in this country he was pre-eminently the peacemaker between the parties. He at once took a high stand as a minister, and was honored of all. He had few superiors. In the Revolution he was a warm patriot, praying fervently for his country's cause. Upon his return to the city, after the triumph of freedom, he found himself the only pastor of that large church organization. Elected also at the same time as Professor of Theology, he had more than double duties to perform. The church in which he officiated generally had three or four ministers as colleagues. For three years he remained the sole pastor. Yet during this period he received more than four hundred on profession of their faith. But his extensive labors almost broke down his health. In 1786 he received a colleague in Dr. Linn, and three years later another, in Rev. G. A. Kuypers. He spent his summers, after 1786, for several years on Long Island, whither his students followed him, returning to the city in the winter. He, in connection with Drs. D. Romeyn and Westerlo, were the molding minds of the denomination. They prepared the Constitution from the articles of Dort and the articles of Union. Dr. L. also prepared the first hymn-book for the churches. In 1794 Synod recommended him to remove his Divinity School to Flatbush, on account of too high board for the students in the city. This he did in 1796, but it lasted for only one year, when the Synod, to the wounding of the Doctor's feelings, ceased all efforts in behalf of the Professorship.* (THEOLOGICAL SEMINARY.) He still, however, continued to teach. He had been elected by the Provisional Synod in 1784; but in 1804, he was elected as permanent Professor, by the General Synod. This hastened the development of the Seminary. In 1810, after forty years' service in the ministry and twenty-six in the Professorship, (the latter without compensation,) he broke all the ties he had

* The cause of this is not apparent. It may have been owing to the French Revolution and pecuniary difficulties therefrom resulting.

formed in New York and removed to New Brunswick, because the Synod requested it, to open his seminary in connection with Queen's College, the Presidency of which he also took. This move was only made from a stern sense of duty, and was, as he himself declared, almost like martyrdom. Here for fifteen years he continued his labors. Nearly two hundred students were trained under his instructions during the fifty-four years of his ministry. He was making sacrifices all his life for the prosperity of the Church. He lived to see her firmly established and her Professorships nearly endowed. Without any human appointment, he was the acknowledged and cheerfully accorded Bishop of the denomination. (See Gunn's "Life of Livingston.") The following is an original characterization:

From the beginning of his course he was a distinguished man and an honor to the denomination to which he more particularly belonged. His presence was always and in all places impressive, commanding, and dignified, and his dignity had nothing affected about it. It was not anything extraneous, but an essential part of the man, of his mental and bodily structure. He must have been dignified as a child, as a boy, as a young man, as well as in his maturer years. He was tall and erect—erect to the last day of his life. His step was deliberate yet elastic. He wore the antiquated costume, of which an ample wig, of almost snowy whiteness, was a very conspicuous part. He carried a staff, but it did not seem necessary to his support, for his step was firm, steady, but was carried simply because such an appendage was suitable and becoming to one of his years and position. His expression of countenance was serene, benevolent, with a slight dash of the aristocratic about it—a dash not assumed, but natural and not disagreeable, for every one that knew him seemed to admit that he at least had a right to it. As a preacher, he stood very high, and it was regarded as a great privilege to have an opportunity to hear him. His preaching was in every respect peculiar to himself, and such as became him and no one else. He loved to descant on a very comprehensive passage of Scripture, and sometimes an unsually extended one. He dealt much, in exposition, in what is called the textuary mode of handling a Scripture passage and subject. But the abundance of material did not seem at all to embarrass or encumber him. He had great skill in selecting what was best suited to his purpose, and then in arranging it, and there was a surprising unity in his discourses, however many parts they might embrace. That which would in discourses formed by some men be a number of dissertations but slightly connected, was by him so skilfully managed as to form one whole, making one impression on the mind—a distinct, full, and ineffaceable one. His style was a model of clearness, plainness, liveliness, directness. He practiced the colloquial—the dignified colloquial, not the affected and puerile—and advised his students to cultivate it. His manner in the pulpit was his own especially. He had great variety in posture, tone, expression of countenance, and gesture. He seemed to loathe anything like monotony. His gesticulation would have been deemed extravagant in any one but himself. It partook very much of the pantomimic; but no one objected to it in him, because in him it seemed to be becoming. In the professorial chair he had great excellence.

The measure of theological lore which he secured and brought away from the halls of old Utrecht in her palmy days was very large. His excellence as a theological teacher did not lie in the vigorous treatment which he gave to a few prominent, important, favorite topics of theology, but in the comprehensive, clear, systematic view he gave of the whole and of every part of that science. The whole of it was mapped out in its various compartments, and the relation of every part was shown to every other part distinctly. Thus every part threw light upon every other part—a light which could not have been thrown upon any part if viewed and treated separately from any other. And if to this you add that a full, clear, precise definition was given to every doctrine and fact embraced in the system, and that the student was required to make himself at home upon all this, any thinking, unprejudiced man can appreciate the advantages attending such a course of instruction and the high ability of the man that carried it out into effect. The pupils of Dr. Livingston were not required merely to furnish their memories with theological truth, but to exercise their judgments and reasoning powers upon what they had gathered from their wise, good and faithful instructor. His pupils, when they issued from the seminary, were not finished, acute, profound theologians; it was not expected by their instructor or any reasonable man that they should be such. He, however, laid a foundation large and firm, and it was left to them in their after life to build upon it a proportional superstructure. If they did not, it was owing to their indolence and negligence, not to any defects in their previous course of instruction. All honor to one who did so much for the Church and her ministry. Let him be held in grateful, affectionate, everlasting remembrance.—Rev. Dr. Gabriel Ludlow. Funeral Sermons by Dr. John De Witt, Dr. Gunn, Dr. Marselus, and Dr. C. C. Cuyler. Memoir, by Dr. Alex. Gunn, 1830, 8vo, pp. 540. The same condensed by Dr. Chambers, 1856. Sketches in "Sprague's Annals" by Drs. T. De Witt and James Romeyn and Bishop Kip. See also "McClintock's Cyc." For a sketch of Robt. Livingston, original proprietor of Livingston Manor, see "Doc. Hist." iii. 434. Also "Mag. R.D.C." i. 100, 128, 157, 158, 223. Hist. of Livingston Family. "Mag. R.D.C." iii. 193, 225—"Berg's Evang. Quarterly," ii. 111.—For Life of Rev. John Livingston of Ancram, Scotland, see "Gunn's Mem.," 1830, p. 17; ed. 1856, p. 351.—"Ch. Int.," Feb. 9, 1872.—Sketch of Philip Livingston. "Col. Hist. N.Y." vi. 60, note.—Also "Smiths," N.Y., 91, note.—Quoted in Centennial of N.B. Seminary, 416. "Collegiate Ch. Year-Book," 1887, p. 83.

A card by Rev. Dr. J. H. Suydam, in the "Christian Intelligencer," July 24, 1895, inquiring for the Gilbert Stuart portrait of Dr. Livingston, brought the reply that it was in possession of his granddaughter, Mrs. Ralston Crosby, of New York City.

Publications: De Fœdere Sinaitico, Utrecht, 1770.—Plan of Union between Cœtus and Conferentie, 1771. (This was largely written or molded by his influence while in Holland.)—An Inaugural Oration in Latin, as Prof. of Theology R.D.C. 1785. (Oratio Inauguralis de veritate Religionis Christianæ quam, coram Veneranda Ecclesiarum Belgicarum Synodo Neo

Eboraci Convocata publice in æde sacra habuit Johannes H. Livingston, S. Theol. Doctor, atque v. d. ibidem Minister, quum Theologiæ Professionem in earundem præcipue usum auspicaretur ad diem XIX. Maji, MDCCLXXXV. This was reprinted in Latin, in first edition of "Centennial Discourses, R.C.A.," 1876, pp. 553-601.)—Three sermons in "Am. Preacher," two on Growth in Grace, (vol. i.,) one on Sanctuary Blessings, (vol. ii.,) 1791.—A Ser. before N.Y. Miss. Soc., "The Glory of the Redeemer," 1799.—A Ser. before N.Y. Miss. Soc., "The Triumph of the Gospel," 1804. (To the last is added the Annual Report of the Directors, and other papers relating to Am. Foreign Missions.—See Hist. of Missions in this work.)—An Address at the Commencement of Queen's College, 1810.—Funeral Service; or, Meditations adapted to Fun. Addresses, being selections from Scripture, 1812.—A Dissertation on the Marriage of a Man with his Sister-in-law. 1816.—An Address to the Ref. Ger. Churches in the U.S., 1819.—A System of Theology, in MS. (This large bound vol. of MS. is in Sage Library.) An abstract of this was published by one of his pupils, Rev. Ava Neal, 1832, and passed through two editions.—An elaborate letter to the (one) Particular Synod of the R.D.C. about the condition of the Professorship, 1796, is published in "Mints. Gen. Syn." i. 464.—Another to the Gen. Syn., 1812, i. 415.—Letter to a Young Convert, "Mag. R.D.C." i. 157.—Essay on "Best Plan for Meliorating the Condition of the Jews," "Mag. R.D.C." i. 100, 128, 158, 223.—Letters, a few in "Dr. Janeway's Life," 136, 140, 187, 188; a number in "Gunn's Memoir" of him to his colleagues and others. His own story of his personal religious experience is also quoted in his Memoir. In 1787 he made a selection of hymns for the Church, and was the principal author of the Explanatory Articles of the Constitution of the Church, 1792.—A sketch of Dr. Livingston, in Dutch, may also be found in "De Gereformeerde Amerikaan," by Rev. H. Beets, Aug., 1900, pp. 289-304.—His letter to Rev. Elias Van Bunschoten, which secured the Bequest for helping students.—in "Centennial of N.B. Sem.," 357.

Lloyd Aaron, b. at Walnut Creek, Erie Co., Pa., July 27, 1817; R.C. 42, N.B.S. 45, l. Cl. Bergen; Gorham, 46-7, (Phelps, Presbyt., 48-50.) Livingston Ch., N.Y.C., 51-3, Miss. at Hudson, N.J., 53-5, White House, 55-6, Pekin, 57-60, w. c.——

Publications: "Scripture Office of the Deacon," 1850.—Ser before City Miss. Soc., 1853.

Lloyd, John Elroy, b. St. Asaph, Wales, 1848; C.N.J. 74, P.S. 77, lic. Presbyt. Boston; (South Ryegate, Ct., 77-9, Boonville, N.Y., 79-81, Nyack, N.Y., 81-8, all Presbyt.), Brooklyn, 12th st., 88-1900, w. c.

Lloyd, William, candidate *in transitu*. "Mints. Gen. Syn.," 1880, 518.

Lloyd, Wm. S. S.S., N.Y.C., Madison av., 1877-8. (Cong.).

Lochead, Wm., b. in Glasgow, Scotland, Oct. 10, 1800; studied in Glasgow; ord. 1830; (Albany, 3d, Presbyt. 1830-..); Cohoes and Waterford, 38-9, New Rhinebeck and Cobleskill, 39-43, Cobleskill, 43-4, went to Canada, 1845. Died at Elmwood, Huntly, Sept. 25, 1881.

He came to Canada in 1830, and soon removed to Albany, N.Y. In 1845 he went back to Canada. He was a faithful minister of the gospel. He made it one of the rules of his life to give to the Lord one-tenth of his income. And this he did to the very end, leaving eight hundred dollars to the Presbyterian College, Montreal, three hundred and fifty dollars to the schemes of the church, and fifty dollars to the Bible Society.

Lockwood, Henry, b. Albany, N.Y., Jan. 4, 1869; R.C. 91, N.B.S. 94, l. Cl. N.B.; Knox and Berne, 2d, 1894-1901, East Millstone, 1901——

Lockwood, John Hoyt, b. Troy, N.Y., 1848; W.C. 68, P.S. 71, ord. Cl. Cayuga; Canastota, 71-3. See P.S. "Gen. Cat."

Lockwood, Louis John, b. at Newburgh; R.C. 1875; N.B.S. 78, lic. Cl. N.B.; Hurley, Jan. 1879-80. (Highlands, N.Y., Presb. 80-6), Fairfield, N.J., 86-1889, w. c.

Lockwood, L. R., Princetown, 1833-4.

Lockwood, Samuel, b. at Mansfield, Eng., Jan. 20, 1819; c. to America in childhood; N.Y.U. 47, N.B.S. 50, l. Cl. N.Y.; Cortlandtown, 50-2, Gilboa, 52-4, Keyport, 54-68. Superintendent of public instruction, Monmouth Co., N.J., 67-8, w. c. Died at Freehold, Jan. 9, 1894.

The passion of this brother from early life had been for literature and science. He was born to be a naturalist, and his appropriate calling found him out and claimed him. From 1868, to the time of his death, he gave himself absorbingly to his favorite pursuit, and attained wide reputation and high eminence in it. He contributed largely to scientific literature. For many years he was President of the N. J. Microscopical Society. He received a large number of testimonials from scientific societies, both in Europe and America. As to temperament, he was a most agreeable companion, and very interesting among children. The crowning beauty of Professor Lockwood's character was his simple and hearty faith in God. The mysteries and the beauties he saw in nature never dimmed his spiritual perception. These were to him glorious manifestations of Divine wisdom and power; but always beyond and above nature was that Infinite Personality, who spoke to his mind and heart, and without discordance in His word and in His works alike, and whom, through God manifest in flesh, he devoutly worshiped.

Publications: "Consolation on the Death of Infants," 1851.—"Manly Old Age"; on death of De Lafayette Schenck, 1862.—"Temperance, Fortitude, Justice," 1855.

Lodewick, Edward, b. in Rensselaer Co., N.Y., 1846; R.C. 69, N.B.S. 72, l. Cl. Rensselaer; St. Johnsville, 72-5, Pascack, 1875——

Loeber, Frederic. N.B.S. 1860.

Long, Edward Curtis, b. in Kentucky, 1852; Cumb. Univ. 79, Cumb. Sem. 81, U.S. 82; High Bridge, N.J., 85-9. See "U.S. Cat" for other details.

Lonsdale, J. T., S.S. Bethany Memorial, N.Y.C., 1900——

Lord, Daniel, b. N.Y.C. Ap. 1, 1822; U. Pa., 44, N.B.S. 47, l. Cl. Passaic; Piermont, 47-50, Jersey City, 1st, 50-51, Henderson, 51-56, Nyack, 56-60, Henderson, 60-64, (South Cong. Bridgeport, Ct., 65-69, Chicago, Cal-

vary Presb., 69-73; Physician-in-chief of South Side Dispensary, Chicago, 73-78;) Henderson and Jordanville, 1878-99, d. Sept. 10.

He was a great-great-grandson of Rev. Benj. Lord, D.D., who for 67 years was pastor of First Ch. of Norwich, Ct. In order to increase his usefulness in the parishes where he labored, he thoroughly qualified himself by study, and by taking a full course of medical lectures, for the practice of medicine. His ability in this line is seen by the position he held in Chicago. He was a man of high scholarly attainments, graduating from the University with honor, and continuing to be an enthusiastic student through his whole life. Yet his sermons were not scholastic, but simple, familiar, lucid. He was a master of pathos, and by his power of persuasion often proved himself master of men. He was greatly beloved in every one of his churches.

See also "Mints. Gen. Syn.," 1900, 896.—"Biog. Notices of Grads. R.C.," 1900, 15.

Lord, Edward, b. at Danby, Tompkins Co., N.Y., Mar. 29, 1821: W.C. 43, Aub. Sem. 46; lic. by Presb. Ithaca, 45; (Romulus, N.Y., (S.S.) 46-7, pastor, 47-51, Fulton, N.Y., 52-65; also Chaplain, 110th N.Y. Regiment, one year of this period, being present at the capture of Port Hudson, La.; Adams, N.Y., 65-70); Metuchen, 70-81, w. c. Engaged partly in journalism.

Publications: Ch. Manual, Romulus, N.Y., 1851.—Address on Horticulture, 1854.—"Blessedness of the Pious Dead"; at Fun. of Deacon Samuel Bond, 1870.

Lord, Jer. Skidmore, b. at Jamaica, N.Y., May 10, 1812; N.Y.U. 36, U.S. 39, lic. 1st Pres. N.Y., 1839; Resident Lic. 39-40; Montville, 40-3, Griggstown, 43-7, N.Y.C., Harlem, 48-69, d. Ap. 2. D.D. by U.N.Y., 1859. See Manual of 1879.

Commemorative Ser. by Rev. Dr. E. H. Gillett.

Publications: "The Voice of God in Calamity." "Pulpit Repository," 1850.

Losch, H., Hackensack, (Ger.,) 1870-2.

Lo Tau, (a native Chinese,) studied under the missionaries; ord. by Taihoe (Classis) of Amoy, March 29, 1863; Amoy, 1863-9; d. 1870.

Lott, Henry Ray. N.B.S. 1859, l. Cl. N.B.; never ordained. Died Nov. 12, 1878.

Lott, John S., b. at Flatbush, L.I., 1833; R.C. 55, N.B.S. 58, l. Cl. N.B.; Franklin, N.J., 59-65, Middleburgh, 65-70, served as the Secretary of the Executive Committee of the Brooklyn Association for Improving the Condition of the Poor, for many years.

Publications: Many articles in the religious and daily press.

Lott, Leonard Walter, b. Rahway, N.J., Aug. 12, 1853; C.N.J. 76; U.T.S. 79; ord. Cl. Po'keepsie, Oct. 7, 79; Rhinebeck, 1879-84, ord. Episcopal deacon, Dec. 20, 1885; priest, Feb. 14, 1886; rector, Lonsdale, R. I., 1885-92; St. Peters, Jamaica Plain, Boston, Mass., 1892——

Publication: In Memoriam; Jas. A. Garfield, 1881.

Loucks, Joel, b. McKinley, N.J., Jan. 7, 1853; R.C. 81, N.B.S. 84, l. Cl. Montgomery; South Branch, N.J., 84-92, w. c.

Lowe, John C., b. about 1830, near Somerville, N.J.; R.C. 55, N.B.S. 58, l. Cl. N.B.; Oyster Bay, 59-63, Rotterdam, 1st, 63-1890, St. Thomas, W.I., June 16-July 29, 1890, died.

A man of gentle manners and genial conversation. He did faithful work at Rotterdam for 27 years. He was warmly received at St. Thomas, and high hopes were anticipated of his usefulness, but in a few weeks he died.—"Mints. Gen. Syn.," 1891, 414.—"Biog. Notices of Grads, R.C.," 1891, 28.

Lowe, Peter, b. at Kingston, 1764; studied under Livingston, l. by the Christian Synod of R.D. Chs. 1787 (?) Brooklyn, Flatlands, Flatbush, Bushwick, and New Utrecht, 1787-1808, Flatbush and Flatlands, 1808-18, d. June 10. A.M. by R.C. 1810. See Manual of 1879.

Van Pelt's Sermon. "Ch. Int.," vol. ii. 125. Rev. Dr. Jas. Brownlee's Discourses at Port Richmond, 1865 and 1875.

Publication: A sermon at organization of Cl. L.I., 1813.

Lowe, Thomas Owen, b. Clermont Co., Ohio, Feb. 11, 1838; at Farmers' College, College Hill, Cincinnati, O.; lic. by Dayton, O., Presbyt. 84; ord. by Zanesville Presbyt. O., 84; (Mt. Vernon, O., 84-7, Avondale, Ch., Cincinnati, O., 87-93, both Presbyt.) Brighton Heights, S.I., 93-98, w. c.

Publications: Volume of decisions as Judge of Supreme Court, Dayton, O.—Sundry Small Tracts and Booklets.

Luback, Wietse, from Ch. Refd. Ch. of the Netherlands. Recd. into Cl. of Holland, Mich., 1882; a domestic missionary, supported by the Ch. of Saugutuck. Lansing, Ill., 1883-92, Palmyra, N.Y., 92-98.

Lubbers, Fred., b. Zeeland, Mich., March 22, 1872; H.C. 96, W.S. 99, l. Cl. Iowa; Lafayette, Ind., 1899——

Luckenbill, George Albert, b. in Pa., July 14, 1862; Ursinus Coll., Pa.: N.B.S. 92; l. by Cl. New Brunswick; Montville, N.J., 92-4, supplied churches, 94-1900; died Oct., 1900.

A call to him, as their first pastor, had just been made out for him by the church of Glen Rock, Bergen Co., N. J. In a few moments after leaving the church he was struck by a train on the Erie R.R. and killed.—See "Mints. Gen. Syn.," 1901, 1239.

Ludlow, Gabriel, b. at Aquackanonck, N.J., April 23, 1797; U.C. 1817, N.B.S. 1820, l. Cl. N.B.; S.S. Albany, six months, 1820-1, Ne-Shanic, 1821-78, d. Feb. 19. D.D. by R.C. 1850.

He was remarkable in remaining so long in one parish, and in personal qualities. He could easily have obtained a more prominent position had he desired it. If he had been called to a city charge in early life he would have performed its duties as satisfactorily and successfully as he discharged those of a rural parish. He would have gathered around him an intelligent, thoughtful congregation, and have maintained his influence over their children and children's children, as he did at Neshanic. To within the last three or four years he was essentially a young man. In mind and heart

he did not grow old, but retained freshness and vivacity of thought and expression, and feeling, to an extent seldom seen.

He was a genial, sympathetic, tender-hearted, generous friend and pastor. He was strong in thought; strong, distinct, and decided in expression; strong in conviction. He was independent in thought as far as one could be who received the Bible with the simple faith of a little child. His mind was active, alert, and eager to know and understand the times. He was a sound scholar, not speculative, but acquisitive of facts and principles. He preached extemporaneously much of the time, and his sermons were analytical, clear, Scriptural, instructive and vigorous. Whether he was called to deliver a funeral discourse, or an address, or lecture, his hearers always received a succession of striking points, clearly expressed, full of individuality and at the same time admirably adapted to the occasion, and their circumstances, and full of the Scriptures, and Christian experience, and sterling common sense. The sentences did not flow on rapidly, but came steadily in strong, plain words, and were as clear and forcible and happily expressed as though they had been elaborated with the utmost care. His preaching was extremely interesting, and held one's attention to the end.

PUBLICATIONS: Ser. at Fun. of Rev. Dr. Peter Labagh. In "Todd's Memoir" of Labagh.—"Fifty Years of Bible Work." A disc. at semi-centenary of Bible Soc., Somerset Co., N.J., 1867.—"Fifty Years of Pastoral Work." A ser. at 50th anniv. of his ordination, 1871.—Prayer at dedication Ref. Ch., Readington, 1865.

Ludlow, Jas. Meeker, b. Elizabeth, N.J., Mar. 15, 1841; C.N.J. 61, P.S. 64, l. Presbyt. Elizabeth; (Albany, 1st, Presbyt. 65-9,) New York, Collegiate, 48th st., 69-77, (Brooklyn, Westminster, 77-85, East Orange, N.J., 1st, 1886——) D.D. by Wms. Coll. 1872; by Bucknell Univ., Pa., 1887.

PUBLICATIONS: Address at Centen. Anniv. North D. Ch. 1869.—Address at Laying of Corner-stone of 48th St. Ch. 1869.—"Our Creeds," a Sermon. 1869.—Address before 15th Convention S.S. Teachers. 1870.—Sermon in Commemoration of Dr. Thos. De Witt. 1874.—"My Saint John."—Concentric chart of History. 1885.—"Captain of the Janizaries." 1886.—"A King of Tyre." "History of the Crusades."—"That Angelic Woman.—Deborah."—Contributor to periodicals, Secular and Religious.

Ludlow, John, (brother of Gabriel Ludlow,) b. at Aquackanonck, 1793; U.C. 1814, tutor in U.C. 1815-6, studied theology with Rev. Andrew Yates and at N.B.S. 1817, l. Cl. N.B. 1817; New Brunswick, 1817-19, Prof. of Bib. Lit. in N.B.S., 1817-23, Albany, 1st, 1823-34, Provost of the University of Pa., 1834-52, Prof. of Ecc. Hist. and Ch. Gov. in N.B.S. 1852-7, also Prof. of Metaphysics and Philos. of Human Mind in Rutgers Col., 1852-7, d. Elected a trustee of Queen's Coll. 1819. D.D. by U.C.; LL.D. by R.C. 1851.

His most striking characteristic was "strength." His person was strong. His frame, large, firmly knit, and commanding, rose before you like a column on which no ordinary weight of public burden might be safely laid. His countenance was strong. The lines of thought and decision were

deeply traced, his eye clear and almost stern, and the whole expression so settled and firm, even in his fresh years, that many were surprised when his age was announced at his death, because they could not remember him ever but as a dignified, ripe man.

His voice was strong. With difficulty he restrained it from what in another would have been vociferousness; but when his earnest soul burst through such caution, its tones thundered through the largest edifice, commanding the most distant hearer, and often overpowering those who sat nearer to the pulpit. No one who looked upon him and heard his Boanergic eloquence doubted his strength.

His intellect was strong. Culture and convictions of taste smoothed some of his ruggedness, and his living heart pleaded through his massive sentences, yet neither fancy nor grace was largely found in his qualities. But his grasp was vigorous, his logic direct and determined, crushing the superficial semblancy of sophistry or art; and his analysis was more like a sledge-hammer wielded by an arm such as his own, dashing the material apart, than the keen dissection of a subtle wit. He was impatient of all between him and the truth, but the truth, when he reached it, as he did quickly, he held fast to with a muscle no human hand could take it from.

His will was strong. The prompt energy of his convictions and the humility with which he obeyed well-ascertained principles made him determined, because he was sure. He rarely undertook a measure in which he consented to fail; and if he did fail, it was not until he had exhausted all his forces.

His affections were strong. If those who looked on his muscular frame and hard features, or heard his stentorian voice, or were beaten down by his unadorned argument, or strove in vain against his inflexible purpose, thought him to be in temper harsh and in spirit unkindly, they knew him not. To his friends, to all who approached him in social life or sought his counsel and sympathy, he was gentle, and kind, and considerate. The people to whom he ministered in his several charges, or in occasional services, found a well of sympathy in his heart for all their troubles and anxieties. The young students never left him after a personal interview for advice, or even rebuke, without a sentiment of filial gratitude and esteem; while in his family, as a host, as a father, a husband, his memory is one of unmixed love and tenderness, and most watchful delicacy.

When such a man came under genuine religious influences, it is not surprising that he should be strong in faith. He owned no authority in doctrine or morals, but the word of God, and to that he bowed with unhesitating reverence and a child-like simplicity. No man could shrink more than he did from mingling his own prejudices or speculations with the pure wisdom from on high; but that which he received on the Divine testimony, he frankly professed, earnestly taught, and fearlessly adhered to. His doctrinal views on the atonement were very clear and decided; his practical apprehension as firm and cheerful. He spoke rarely of his inner experience, and then with unfeigned humility and thankfulness for the grace which was given him. His theology was very grave, resembling nearly that of the most evangelical Reformers and the fathers of our Reformed Churches.

John Quincy Adams

So also was he strong in the virtue which is the fruit of faith. He loved his Master, his Master's cross, his Master's example, and his Master's will. Therefore for his Master's sake did he love all men, especially the household of faith. His truthfulness was remarkable. He was honest as the day, and as generous as he was honest. He chose ever the most liberal policy, and inclined to the most charitable judgment. Hence fidelity in his duties and friendship was a distinguishing trait of his life in all his relations. Practically wise, and of unusual foresight in calculating contingencies, he was one of the best of counselors, though sometimes failing through his unwillingness to think evil of men. His life was pure, grave, calm, consistent, industrious, and kind. He was vigorous when controversy was demanded, and resolute in urging sound policy, despite of opposing minds; and he could not therefore avoid some rude shocks and sharp assaults.—See commemorative sermons by Drs. W. J. R. Taylor, I. N. Wyckoff, and Bethune. "Evan. Quarterly," ii. 117. Also ser. at his install., 1823, by Dr. A. Yates. Copied in "Centennial of N. B. Sem.," 447.

PUBLICATIONS: Address at his Inauguration as Provost of University Pa. 1834.—Address before the Albany Female Academy. 1834.

LUMKES, JOHN M., b. Kielwindeweer, Netherlands, Dec. 1, 1862; Kampen, Netherlands, 84, W.S. 90, l. Cl. Holland; Oakdale Park, 90-3, Newkirk, 93-1900, Alto, 1900——

Lupardus, Wilhelmus, Flatbush, New Utrecht, Brooklyn, Flatlands, (occasionally supplying Bushwick and Gravesend,) 1695-1702, d.—"Doc. Hist." iii. 89, 94. Amst. Cor.

Lupton, Brandt Schuyler. C.C. 1788, studied theol. under Livingston, lic. by Synod of R.D. Churches, 1788; Lansingburgh and Waterford, 1788-9, d.

Lusk, Matthias, b. Sept. 9, 1807; R.C. 30, N.B.S. 33; Jersey City, 33-48, w. c.—— Died Ap. 13, 1883.

LUXEN, JOHN, b. Berdun, Groningen, Netherlands, Dec. 23, 1862; H.C. 92, W.S. 95, l. Cl. Holland; Lansing, Ill., 95-6, Kalamazoo, 4th, 96-1900, Muskegon, 1900——

Luyck, Aegidius, teacher of Grammar Sch., New Amsterdam, 1662-72. Supplied church N.Y.C. 1671.

Afterward became a burgomaster. His classical school obtained such reputation, that pupils came from Albany, Delaware, and Virginia.—See "Paulding's New Amst.," "Brodhead's, N.Y.," "Dunshee's Hist. of School R.D.C.," 53. There are many allusions to him in the "Amst Cor. and Documents." One of same name was lic. by Cl. Amst. Ap. 7, 1727.

LYAKKAM, C. (Hindoo), Arcot Sem. 1901, l. Cl. Arcot. Evangelist in India, 1901——

LYALL, JOHN EDWARD (son of Wm. Lyall.) b. Columbia Co., N.Y.; R.C. 76, N.B.S. 1879, l. Cl. Hudson; Bound Brook, 80-1, Millbrook, 1881——

PUBLICATIONS: "The Value of Prayer."—"Seeking and Finding the Lord."

Lyall, Wm., b. in Scotland, 1798; c. to America about 1835; (Miss. in Canada, 1835-.., in Newark, ..., in Riverhead, 18..-43,) Kiskatom, 1843-7, (Presbyt. 1847-51.) Taghkanic, 1851-65, Miss. to the freedmen in Charleston, S.C., 1865-6, d. 1868.

He had been an attendant on the lectures of the late Dr. Chalmers, while in his native land, of whom he was an enthusiastic admirer. He was learned in theology, critical as a Biblical expositor, familiar with the original languages, conversant with books, and possessed of a retentive and ready memory. His Christian experience was deep, rich, and joyous.

Lydecker, Geo. De Witt, b. at Clarkstown, N.Y., Oct. 26, 1850; R.C. 74, N.B.S. 77, lic. Cl. Paramus; Bloomingburgh, 1877-82, Wawarsing, 82-6, Upper Red Hook, 86-98, Nassau, 98-1902.

Lydekker, Garret, b. in America, 1729; C.N.J. 1755, studied under Ritzema, Kalls, and Gœtschius, lic. by Conferentie, 1765; supplied North Branch occasionally, 1767, English Neighborhood, 1770-6; a Tory; fled to New York, and officiated in the city, for the Dutch, during the Revolution. Trinity Church, remembering the courtesy of the Dutch in allowing them the use of their churches in former times, now granted the Dutch the use of St. George's Chapel. See Correspondence in "Berrian's Hist. Trinity Church," 171-2, Brodhead, i. 119, etc. At the close of the war, Lydekker went to England. Died 1794.

Although the Conferentie denounced the ordinations of the Cœtus, they at last sought permission to do the same thing. They call Lydekker a well-educated young gentleman, but not of rugged health. The Classis at Amsterdam permitted this ordination as a special "example of their generosity." The "Gentleman's Magazine" for May, 1794, thus mentions his death: "Died at his son's house at Pentonville, the Rev. Gerhardus Lydekker, B.A., aged 65 years, late pastor of the Dutch Church in New York. He was a native of America, but from his loyalty was obliged to leave a state of affluence and take refuge in Britain."—See Amst. Cor. Feb. 4, 1765. "Doc. Hist.," N.Y., iii. (4to) 309, 312. "Collegiate Church Year-Book," 1881, 74.

Publications: A Discourse, in connection with a Theological Thesis, containing the Heads of Christian Doctrine. Published by Samuel Brown, 1767.

Lydius, Johannes, (son of Rev. Henricus Lydius, of Maesdam, S. Holland).

There was a Henricus Lydius who matriculated at Leyden, on Jan. 12, 1651, with no particulars given, except "Coll. al.," which probably means a "College Alumnus." Johannes had also a brother, Rev. Nicholas Lydius. There was one of this name who matriculated at Leyden, Oct. 1, 1686, aged 20, for the study of theology. The dates would be entirely suitable, if these are the father and brother of Johannes, above mentioned: but the name Johannes does not occur in the catalogues of Leyden, Utrecht, or Groningen. Antwerpen, (under the Cross,) in Belgium, 1692-1700; c. to America; Albany alone, 1700-9, also Schenectady, 1705-9, Miss. to the Mohawks, 1702-9, d. Mar. 1, 1709.

He and Dellius exchanged places, the latter going to Antwerp, and Lydius to Albany. (For the sinister attempt to anticipate his pastorate at Albany by another, see FREEMAN and NUCELLA.) Robt. Livingston, the Indian Agent, promised the Mohawks, in 1700, that he would engage Lydius to learn their language, and preach the gospel to them. He hoped soon to have the Bible translated into their language, and then some of their children should learn to read it, and it would be mightily interesting and consolatory to them. In 1702 the praying Indians represented to the agent that Lydius had exhorted them to live as Christians, not in envy and malice, which are the works of Satan, but in concord and peace; that then God would bless them. These teachings, they say, had so wrought on their spirits, that they were now all united and friends. They returned hearty thanks for the pains taken with them, which they acknowledged with a belt of wampum. When Lydius died the Indians presented four beaverskins to the agent as an expression of condolence at his death.*—See "Doc. Hist." iii. 77, 538-541, 893, 897; iv. 734. "Col. Hist." iv. 734, 988; v. 225. Amst. Cor., many letters. "Munsel's Annals of Albany," i. 113; "Dr. Rogers' Hist. Disc." 1857.

The will of Lydius, vol. xiii., p. 401, Surrogate's Office, N.Y.C. Abstract of his will in "Biog. and Gen. Record," about 1870-5.

PUBLICATIONS: "Christelijcke Religie voorgestelt by forme van vragen en antwoorden ten gebruycke van sulke die sich bereyden om tot de gemeenschap van de Gereformeerde kerke en 't gebruik van 's Heeren Heilig Avondmaal toegelaten te worden." Or the Christian Religon presented in the form of question and answer, for the use of such who wish to make themselves ready for the fellowship of the Reformed Church, and for admission to the Lord's Holy Supper. Dated Albany, 28 Oct., 1700. Published by Bradford, N. Y.

The author noticed the following in an Amsterdam paper in 1898: "The Publ. Weekly deelt mede, dat een exemplaar van het oudste Neder-

*In Council Min. ix., 48, June 13, 1702, Lydius is styled, "Minister of D.R.C. at Schenectady." His son, John Henry Lydius, who was a prominent Indian trader in the Colony of N. Y., died in Kensington, near London, in 1791, aged 98, having retired to England in 1776. For a pleasing obituary of him see "Gentleman's Magazine," vol. 61, p. 383. This magazine says the son was born in Albany in 1794, but this is plainly an error. It adds the Lydius family were possessed of considerable landed property under the original grant from James I., among others, to their ancestor, who went there in the capacity of a missionary to convert the Indians. The grateful natives also added to these domains a large tract of country in those parts. These Indian deeds were taken to Kensington, England, by the son in 1776, covering vast tracts of Central New York. The latter was familiar with several Indian dialects, (Cherokee, Choctaw, Catabaw,) and was a counselor of Sir Wm. Johnson, and was for some years governor at Fort Edward. He is said to have visited England in 1776, to solicit arrears for services done for the government, and moneys expended, but also especially to visit Holland, the home of his ancestors. He settled 2,700 families with habitations, and directed his children when he left America, to continue to show the same humanity. He spoke Dutch, French and English fluently. One of his daughters married Col. Keyler, and another married Captain Napier Christie, of England.—See also Doc. Hist. N. Y., iii....where the account in "Gentleman's Magazine" is said to be exaggerated. Col. Hist. N. Y. vi. 372, 385, 561, 569, 577, 603, 650, 662, 664, 982, 984, 986, 987, 994, 995; vii. 29, 174, 456; viii. 624; ix. 1019-1021, 1102; x. 42, 144, 146, 210, 215.

landsche boek, in Amerika gedrukt, nu in 't bezit gevonden is van een rechterlijk ambtenaar to Philadelphia. Het is een catechismus door Johannes Lydius samengesteld voor nieuwe lidmaten der Nederd. gereformeerde kerk. De titel luidt:

Het boekje is gedrukt te New York bij William Bredford, eersten boekdrukker zoo in geheel N. Amerika als in den staat New York. De voorrede dateert uit Albany, 28 October, 1700.

Tot dusver werd voor het vroegst in Amerika gedrukte Nederlandsche boek gehouden een Luthersche catechismus van Justus Falckner, uit het jaar 1708. ("Nbl. v. d. B.").

This rare volume is now in the library of Judge Pennypacker of Philadelphia, Pa.

Lyell, see Lyall.

Lyell, James. N.B.S. 1863, d.

Lyman-Wheaton, Henry Philip, b. Bedford, England, 1862; studied in England and on the Continent; (Assist. Sec. of London City Mission, 85-6, Chatham, Eng.; Presbyt., 86-8, also Principal of Oxford Academy, 86-8,) Ulster Park, (Esopus,) N.Y., 92-5, Whitehouse, N.J., 95-1900. M.D. Ph.D.

Publications: "Life and Times of the Prophet Daniel."—"Short Sermons for Busy Men."—"Sunday Afternoons."—"Sunday Afternoons With the Children."—"The Resurrection Body of the Saints"; and other sermons.—Articles and Poems in papers and magazines.

Maar, Charles, b. Po'keepsie, N.Y., Sept. 6, 1864; R.C. 89, Aub. Sem. 92, lic. by Cl. Po'keepsie; Owasco Outlet, 92-3, Cobleskill and Lawyersville, 94-5, Syracuse, 2d, 95-9, Upper Red Hook, 1900——

Mabon, Arthur Frederic, (son of Wm. A. V. V. Mabon,) b. at New Durham, N.J., June 3, 1869; R.C. 1890, N.B.S. 94, lic. Cl. N.B.; Tarrytown, 2d, 1894——

Publications: Address at Bicentennial of the Old Dutch Ch. of Sleepy Hollow, 1897.

Mabon, John S., b. 1784, in Scotland; U.C. 1806, taught in Erasmus Hall, 1806-7, in Brooklyn, 1810-11, N.B.S. 1812, l. Cl. N.B. 1812; tutor in Union Col. 1814-15, Rector of Grammar School, in New Brunswick, 1817-25, teacher in Morristown, 1826-8, of a select school, in Brooklyn, 1828-30, ord. by Cl. N.B. Nov. 1828; temporary Prof. of Hebrew, 1818-19, d. 1849.

His parents belonged to the Secession Church in Scotland, and he was reared amid associations and influences favorable to an early acquaintance with divine truth. At the age of nine, he became the subject of deep and abiding religious impressions, which, diligently cherished, gave a prominent and consistent religious complexion to his character, and a steadiness and uniformity, in his Christian course, which afterward ripened into the maturity of grace. While a boy, his parents emigrated to America, and settled at Florida, N.Y.

He was a most diligent student, especially in the languages, searching the original Scriptures. His habits were evidently and eminently devoted, and the truths he investigated and embraced were brought by him in the application of their experimental virtue. Ardently as his soul had desired the ministry of the gospel, and gratified as he would have been in the prosecution of it, he was induced to devote himself to the instruction of youth, from the consideration that, with a slender constitution and feeble voice, his usefulness might be impeded or shortened, and also hoping that his training fitted him for instructing. As a teacher, he was industrious and devoted, active and thorough. His constitution was naturally frail, and he was, more or less, a sufferer during a great part of his life. For his last fifteen years, he was the victim of a bronchial consumption. But he was a man of faith and of patience. He possessed great simplicity and integrity of character, was most conscientious, firmly adhering to his convictions of duty. He was an Israelite in whom there was no guile. His yea was yea, and his nay was nay. He was a devout man, meditating on the word of God with constant study, and continuing instant in prayer. His many trials contributed to the culture of his spiritual life. See "Sprague's Annals."—Also "N.B. Sem. Centennial," 93, 101, 459.

Mabon, Wm. Augustus Van Vranken, (son of J. S. Mabon,) b. at New Brunswick, N.J., Jan. 24, 1822; U.C. 40, N.B.S. 44, l. and ord. Cl. Bergen; Miss. to Buffalo, 44-46, New Durham, 46-81, Prof. of Did. and Polemic Theology, New Brunswick, 81-1892, d. Nov. 3. D.D. by R.C 1861. Editor of "The Sower," 1878-9. Superintendent of Public Schools, Hudson Co., N.J., 1848-55, Examiner of all the teachers of Public schools, 1848-65.

Just one-half of Dr. Mabon's life was spent in pastoral work at New Durham, and his ministry there was an eminently successful one. It was pursued under many and great discouragements, arising from the peculiar nature of the field; but he proved the power of faithful, systematic, and persistent work when blessed by God's grace. The church grew in numbers and efficiency, and became a great power in a locality which was rapidly filling up with heterogeneous and unpromising materials. His work was not confined to his own church. His heart and hands were in mission work. He was quick to discern where a Sunday-school or mission ought to be established, and was prompt in action. He was alive to the education of the young, the observance of the Sabbath, and everything bearing on public morals and social order. He believed in the right teaching and training of the rising generation. He filled for a number of years the office of County Superintendent of Public Schools, and rendered therein valuable services. He was ever on the alert for promising boys and young men, preparing many for college in his own house. These became men of prominence and usefulness, and some of them able and successful ministers of the gospel.

His preaching was thoroughly evangelical and never lacked the practical element, even when he discussed high doctrinal themes; for he believed that sound practice cannot be severed from sound doctrine. He

never lost sight of the conscience and will. He usually spoke without notes, and was earnest and impressive in his delivery, and simple and perspicuous in his style. As a pastor he was wise, sympathetic and indefatigable. As Professor of Theology he did his work well. He thoroughly understood his subjects, and was able to make others understand them. He was emphatically a teacher, and students were stimulated by him to further study. He loved and taught the doctrines of the Reformation. He took a deep, personal interest in all his students, and did not easily lose sight of them. His life was so filled with practical work that he found little time to indulge in literary work. He was of a cheerful disposition; fond of meeting his friends; a good conversationalist; fond of nature and of travel; fond of outdoor life. He took great delight in the cultivation of fruits and flowers. He enjoyed life.

In estimating his life-work, hardly can too much emphasis be given to his rare business tact. He had sanctified common sense which in any calling would have given him success. This made him so efficient in planting and building up churches, and in leading young men to devote themselves to the Lord. In these directions but few ministers have accomplished more. His little mission church at New Durham became a very mother of churches. No less than seventeen sanctuaries, in connection with thirteen regularly organized churches, are the fruits of his wise counsels. To him is likewise due in large measure the successful founding of the Suydam St. Church, New Brunswick, and the Highland Park Church. Some of those whom he inspired with evangelical zeal and sent forth into the ministry are James H. Ballagh, of Japan, and Rev. H. G. Underwood, of Corea. See also "Mints. Gen. Syn.," 1893, 890; and "Biog. Notices of Grads. R.C.," 1893, 11.

Publications: "Our Duties to the Young in the Home and the Church." 1870.—Thanksgiving Sermon on the "Bible in the Common Schools."—A Sermon before the Partic. Syn. of New Brunswick. 1870.—A Sermon at New Durham. 1875.—"Resemblance of Ecc. Polity of Ref. Ch. to that of Our Country." In "Centennial Dis.," 1876.—Memorial of Mr. Jas. Brown.—"Obstacles to Union and Methods of Overcoming Them"; at Conf. between Dutch and German Chs., Philadelphia, 1888.—Inaugural Address as Prof. Theology. 1881.—"Recollections of Dr. W. H. Campbell," in memorial, 75.—Sketches of Dr. S. A. Van Vranken and Rev. I. S. Mabon; in "Centen. N.B.S.," 444, 459.

McAdam, H. P. Lodi, N.Y., 1871-84. He pub. a Hist. Sketch of Ch. Lodi, N.Y., in "Ovid Independent," Aug. 30, 1876.

Macardell, George Eddy, b. at Newburgh, 1836; U.C. Alton Sem. Ill. —; (in Presbyt. chs. 1870-88); New Salem, N.Y., 88-92, Boght, 92-94, Schagticoke, 94-97. Died Aug. 15, 1899. See "Mints. Gen. Syn.," 1900, 897.

McCartney, Geo. Rensselaer, 1849-57, Northumberland and Gansevoort, 1857-63, (Presbyt.).

Macauley, John Magoffin, b. Schenectady, N.Y., Aug. 31, 1813; U.Pa., 34, P.S. 37, ord. S. Cl. N.Y., Ap. 15, 38, South Dutch, N.Y.C., 38-61, w. c.

(in Ireland); Woodside, N.J., 72-80, S.S. Presb. Ch. Arlington, N.J., 80-2, w. c. Died July 4, 1891. D.D. by C.C. 1855.

McBride, Robert I., Albany, 3d, 1898-9.

McClelland, Alex., b. at Schenectady, 1794; U.C. 1809, studied under Mason, lic. by Assoc. Ref. Presbyt. 1815, N.Y.C. Rutgers St. Presbyt. 15-22, Prof. of Logic, Metaphysics and Bel. Let. in Dickinson Col. 22-9, Prof. of Langs. in Rutgers Col. 29-32, Prof. of Evidences of Christianity in Rutgers Col. 1840-51, Prof. Oriental Lit. in R.C. 33-64. Prof. of Oriental Langs. and Lit. in New Brunswick Sem. 32-51, d. 1864, Dec. 19.

He was remarkable for the keenness, breadth, and force of his mind. He had the faculty of concentrating all his powers on a given subject. Whatever he undertook, he was "totus in illis." His robust intellect abhorred vagueness, guesswork, and skimming over the surface of a subject. He spared no pains, and was rewarded with corresponding success.

Few men in the pulpit were so widely popular, among all classes, as he was. He preached the old gospel, but it was with ever new freshness and force, and with an individuality of statement and application peculiar to himself. Much was due to the brilliancy of his flashing eye, the manifold resources of his sonorous and musical voice, the naturalness and energy of his whole action in the pulpit, all of which were greatly enhanced by his habit in the early years of speaking "memoriter." The whole discourse was so thoroughly mastered that he obtained the "ars celare artem," and uttered his words with as much freedom as if they were born of the moment. Voice and manner were wholly unconstrained, yet they were perfectly adapted to the occasion. But these alone would never have produced the effect always wrought by his efforts. He was clear, connected, and thorough in his treatment of a subject. He was powerful in statement, having the instructive gift of putting the right word in the right place. Often his utterances were as pregnant as those of Bacon in the Essays. For example, to set forth the impossibility of our Maker's ever being under inducement to depart from the truth, he said, "Power never lies."

His extensive reading furnished him with a range of illustration not often equaled in breadth and appropriateness, and his fine imagination gave him a singular power of reproducing the past or the distant, for the present impression of his hearers. His topics covered the whole range of homiletics; but whatever the theme, the arrangement was lucid, the argument logical, the style clear as crystal, the main point held steadily in view, and at times, when the occasion prompted, a burst of eloquence carried the whole audience captive.

His prayers were noted for simplicity, humility, reverence, and the apt and abundant use of Scripture phraseology. His reading of the word of God was an intellectual treat. What distinctness of utterance, what power of expression, what variety of tone, what profound reverence of manner! "Come, boys, let us go to prayers this evening and hear Dr. Mac. read Job," used to say a theological student to his comrades.

But his fame as a preacher was far outstripped by his success as a pro-

fessor. Every student felt and showed the influence of a teacher whose own enthusiasm enkindled that of the class, and made the abstrusest and dryest of themes attractive. He gave young men the mastery over their own minds, imparted the secrets of mental discipline, and instead of storing them with acquisitions, put them in the way of making acquisitions for themselves, while life should last. He was an unequaled teacher of Hebrew. Hardly a young man could graduate from the New Brunswick Seminary without being well grounded in that language. He also taught them how to read, study, and think. Even the dullest minds he roused as with the blast of a trumpet.

In exegesis he was masterly. The ordinary canons of interpretation he explained and enforced with power, but the varied capacities of his mind were best exhibited in commenting upon the great apostle, or on Isaiah. His logical acumen was grandly developed while dealing with the former, while in the case of the latter, the sympathy of his own soaring genius with the eloquent seer enabled him to enter into and display the full force of those lofty oracles. He had infirmities of temper, which were greatly aggravated by the inroads of disease. Dullness in his pupils was most annoying to him. He read the English Bible for devotion, lest this use of it should be absorbed in the current of his critical investigations. He talked instructively and suggestively on every topic, and at times with deepest feeling on matters of experimental religion.—See "Mag. R.D.C." i. 310: ii. 19, 23, 45. Sketch of Life prefixed to a vol. of his Sermons. Fourteen articles, "Reminiscences of Dr. McClelland," by Dr. Chambers, in "Christian Int.," beginning Jan. 11, 1872. "McClintock's Cyc." Fun. Ser. by Rev. Dr. Gordon.—Sketch of, by Dr. T. W. Chambers; in "Centennial of N.B. Sem.," 449.

Publications: "Vindication of the Religious Spirit of the Age." 1820. (Also printed in Ebaugh's "Heavenly Incense.")—"The Marriage Question." Doctrine of Incest. 1826. 2d ed. 1827. (This was also pub. in part under pseudonym "Domesticus," in "Mag. R.D.C." i. 310. Reviewed, "Mag. R.D.C." ii. 19, 23, 45.)—"Spiritual Renovation Connected with the Use of Means." In two parts. 1834.—"Plea for a Standing Ministry, Ps. 74:9. (Printed also in Ebaugh's "Heavenly Incense.")—Manual of Sacred Interpretation," 18mo, pp. 168. 1842. (Labagh, I. P.).—Second ed. called "Canon and Interpretation of Scripture. 18.. (See "Princeton Rev." xxii. 333.)—A Volume of Sermons. Posthumous. 1867. ("Princeton Rev." xxxix. 318.)

McClelland, Thomas Calvin, b. N.Y.C. June 10, 1869; N.Y.U. 89; U.T.S. 92; ord. by N. Cl. L.I., June 11, 1892; Bushwick, Brooklyn, N.Y., 92-3; Brooklyn, North, 93-6; (Lect. Brooklyn Miss. Inst. 1893-5; Congregationalist.)

McClure, Alex. Wilson, b. in Boston, 1808; Y.C. and A.C. 1827, A.S. 1830; (Malden, Mass., 1830-41, St. Augustine, Florida, 1841-4, Ed. of "Christian Observatory," 1844-7, Assist. Ed. "Puritan Recorder," 1844-7. Malden, 1848-52,) Jersey City, 1st, 1852-5, Cor. Sec. Am. and For. Ch. Union, 1855-8, Chaplain at Rome, Italy, 1856, d. 1865. D.D.

He was great-grandson, on his mother's side, of Rev. John Morehead, first Presbyterian minister at Boston. His fondness for reading was remarkable from his youth. During the last term of his senior year in college he was a very marked subject of a powerful revival, and he at once devoted himself to the ministry. His labors in his first charge were largely blessed and the church greatly strengthened. In Florida he also labored among the military then stationed there with great assiduity, and also in a general way in the cause of temperance, until the guard-house became nearly useless. A number of the soldiers who afterward fell in the Mexican War were the happy subjects of converting grace through his labors. He was chosen to succeed Dr. Baird in the American and Foreign Christian Union. At the great anniversaries in London and Paris he represented this Society. He secured, after great labor, the erection of the chapel in Paris for Protestant worship. (Mason, E.). In March, 1859, while at Rutland, Vt., he was suddenly attacked by asthma and disabled from active labors.

He was a man of great and varied learning, a true scholar. He knew something valuable in every department of knowledge, while in many things he went deep. Bacon's "Novum Organon" was familiar to him, and works of that class were comprehended by him with wonderful facility. No man ever had a greater range of illustrative incidents in history and in literature generally, and they fitted so aptly for his purpose that they seemed created for his use. He had a superabounding wit. His conversation sparkled with brilliant remarks, keen satire, playful imagery, quotations from almost every source, especially the sayings of great and good men among the ancients, and a vivid perception of the false and wrong, with an unsparing delineation of it, together with a brimming admiration of what was excellent; all this made him a most agreeable and profitable companion. His friendships and personal attachments were very ardent; he was a faithful, disinterested friend; he never shirked duty; and when his presence and influence were needed in adversity, he was as bold as a lion in defending those who were unjustly assailed, while he could in a masterly way and by a few words expose the pretentious and lay bare a sophism.

He was also a truly devotional man. Listening to his facetiousness, which would keep a company excited with mirth, one would be greatly struck, on hearing him pray, with the deep reverence and awe, and the earnest supplicatory tone of his prayer. He was a godly man, a sound divine, a trenchant controversialist, (as witness his unparalleled "Lectures on Universalism," a theological classic, unanswered and unanswerable, solemn, mirth-provoking, severe, good-natured, argumentative, and full of incident;) and withal he was truly a Christian gentleman. Marvelous were his sufferings during many years; but God has chosen him in the furnace, and there are few who have been better prepared to appreciate and enjoy the holiness and bliss of heaven.—Dr. N. Adams, in "Boston Recorder," Nov., 1865. See "Abbot's Corner-Stone," for his own account of his religious experience.

Publications: "The Life-Boat": an Allegory.—Four Lectures on Ultra-Universalism.—"Lives of the Chief Fathers of New England." Two

vols.—"The Translators Revived." 1853.—Editorials in "Christian Observatory."—A half-dozen articles in "New Brunswick Review," especially that on Rev. Elias Van Benschoten.—Art. on "Native Depravity" in "Lit. and Theol. Rev."—"The School Question": Correspondence between Rev. J. Kelly (Romanist,) of St. Peter's Ch., Jersey City, and Dr. McClure. 1852.

McClure, John. N.B.S. 1822, lic. Cl. N.B.; Spotswood, 1822-5, d.

McCorkle, Wm. R. S.S. Nyack, 1879-81.

McCready, Robert H., Montgomery, N.Y., 1890-4.

McCullom, Edward A., Schuylerville, 1886-91.

McCully, Edgar Ireland, (grandson of Rev. John C. Cruikshank), b. Paterson, N.J., June 28, 1869: R.C. 1894, N.B.S. 97, l. Cl. Passaic; Schodack, 1897-1900, Germantown, N.Y., 1900——

McDermond, C. H. Philadelphia, 4th, 1875, suspended, 1877.

McDowell, Robt., b. 1760-70; lic. Cl. Albany, 1790; Bay of Cante, Canada, 1798-1800, Adolphustown, Earnestown, and Fredericksburgh, Canada, 1800-19, (pastor of the same churches, Presbyt., 1819-35 ?). Died 1841, after fifty-one years of ministerial labor.

He entered Canada by way of Niagara, from Albany, in 1798, five years after the organization of the Presbytery of Montreal. His principal field of labor was at Fredericksburgh, but he itinerated constantly, and his labors were abundantly blessed. He sowed the seeds of true religion over a wide region, and kept alive many small congregations which might otherwise have become extinct. In his prime he was a powerful man, and well fitted, both physically and mentally, to be a pioneer. He loved the old orthodox faith. The Classis of Albany commissioned him to labor in Upper and Lower Canada. Besides caring for his regular churches, he labored in Richmond and Camden townships, and from time to time, until 1811, traveled down the St. Lawrence 98 miles to preach, until a missionary from England, Rev. Mr. Smart, relieved him. Also once a year, until 1819, he traveled 186 miles west to Toronto and Newmarket when a seceding minister from the United States settled in those parts. His field of labor was for a long time 282 miles in length. Before 1820, in that whole region, there were only three Episcopal ministers, two Lutheran, four Baptist and several Methodist ministers.

See his letter, 1839, describing his early labors, in "Presb. Year-Book" for the Dominion of Canada, 1875, pp. 19, 20, 82, 83. "Doc. Hist." iii. 683. See also "Centennial Discs." 510. Several of his sermons were printed. He was the father of Rev. John R. McDowell, (U.C. 1828, P. S. 1829, Miss. in N.Y.C., d. 1836,) whose "Memoir" and "Select Remains" were published in N. Y. 1838. The latter is styled on the title-page, "The Martyr of the Seventh Commandment."

McEckron, Geo. M. U.C. 1848; Poughkeepsie, 1858-67, (N.Y.C. Presbyt. 1868.)

McFarlane, Jas. Bloomingdale and Rosendale, 1843-5, Canajoharie, 1845-8, English Neighborhood, 1849-55, Esopus, 1855-61, (Presbt.,) d. 1871.

McGibbon, A. W. Shandaken and Shokan, 1883-6.

McGiffert, W. Henry, b. 1836, Aub. Sem. 58, lic. Presb. Utica; (Boonville, N.Y., 58-..), Blooming Grove, N.Y., 83. Died Dec. 26, 1888. See "Mints. Gen. Syn.," 1889, 915.

McGregor, Ed. R. N.Y.U. 1843, from 2d Presbyt. N.Y., 1854; Livingston Ch., N.Y.C., 1855; Presbyt.

McIntyre, Joseph, Cold Spring, 1899-1901.

Mackay, Donald Sage, (son of Rev. Wm. Murray Mackay, and grandson of Rev. Donald Sage, both of Scotland,) b. in Glasgow, Nov. 20, 1863; University of Glasgow, 89; New College, Edinburgh; (lic. by Presbyt. of Glasgow; ord. by Cong. Ch. in Vermont, U.S. 90; St. Albans, Vt., 90-94;) Newark, North Refd., 94-9. New York Collegiate, Fifth av. and Forty-eighth st., 1899—— D.D. by R.C. 1895.

McKee, Joseph, b. Ireland, 1805; Belf. Col. 1829; U.T.S. 1844-5; (ord. Presbyt. North River, May 25, 1848; teaching, N.Y.C. 1847-8; S.S. in N.Y.C. 1847-8, Peekskill, 1848-51,) West Ch., Sixth av., N.Y.C., 1852-8; teaching N.Y.C., 1859, in Newark, N.J., 1860-3, d. Aug. 10.

McKelvey, Alex., b. in Ireland, Nov. 28, 1827; R.C. 55, N.B.S. 58, l. Cl. N.B.; Irvington, 58-60, Totowa, 1st, 60-5, Coxsackie Landing, 65-6, Rector of Grammar School, New Brunswick, 66-7, Greenpoint, 67-72, in Europe, 72-3, (Westfield, Presbyt. 74-6, N.Y.C., Canal St., 77-82,) Athenia, N.J., 82-3, (2d Presbyt. Jersey City, 83-92,) Boonton, 1894—— Publications: Numerous Arts. in "Ch. Int.," including Correspondence from Europe, 1872-3; in "N. Y. Observer"; "N. Y. Evangelist"; and other papers.—Also several sermons and addresses.

McKelvey, John, b. in Covenary, Ireland, 1801; Belfast Col. 1821, N.B.S. 1827; Miss. to Argyle, Fort Miller, and Wilton, 1827, Niskayuna and Amity, 1827-30, deposed, 1831; at Port Hope, Canada, where he died a few years later. See Manual of 1879.

MacKensie, Thos. Hanna, b. Sewickley, Pa., Nov. 18, 1867; Wms. Col. Jun. year; Monmouth Col., Ind., 88, P.S. 91, lic. Presb. Argyle (U.P.) 90; ord. Presb. N.Y. (U.P.) Dec 90; (Pine Bush, N.Y., U.P., 90-6), Port Jervis, 1896——

McKinley, G. A. S.S. Owasco Outlet, 1877.

McLaren, Malcolm N. U.C. 1824; Brooklyn Central, 1847-9. Newburgh, 1850-9.

McLean, Chas. G., from Presbyt. Newcastle, 1844; Fort Plain, 1844-51.

McLean, Robt., from England, 1822; Miss. in the neighborhood of Broadway and Canal St., 1824, Broome St., N.Y.C., 1824-6, returned to Great Britain and preached in Liverpool, d. 1850.

McLeod, Thos., b. Castleblaney, Ireland, July 5, 1848; C.N.J. 70, P.S. 73, lic. Pres. N.B. 72; (Sandy Hill, N.Y., 73-4, Batavia, N.Y., 74-7, both Presbyt.,) Hudson, N.Y., 78-9, (Clinton Av., Brooklyn, Cong., 1880 ——) D.D. by C.N.J. 1890.

MacMillan, Homer, b. Cedarville, Ohio, Dec. 20, 1873; Cedarville Coll. 97, N.B.S. 1900, l. Cl. Orange; Bogart Memorial Ch., Bogota, N.J., 1900——

McMurray, Wm., b. in Salem, 1784; U.C. 1804, tutor in U.C. 1806-7, l. Assoc. Ref. 1808; (Lansingburgh, 1808-11,) Rhinebeck Flats, 12-20, N.Y.C., Market St., 20-35, d. S.T.D. by C.C. 1852; D.D. by U.C. 1853.

Few have evinced a greater purity, loveliness of character, consistency, and fidelity in every part of Christian and ministerial duty, and few have displayed a more instructive, peaceful death-bed. An affectionate confidence and respect from the whole community centered on him, and he died lamented and honored by all.

His parents were eminent for their piety, and wished him to preach the gospel, and much of his superior ripeness in piety was derived from that unction which pervaded the walk and conversation of his parents. Discretion, soundness of judgment, a sweet and soothing influence in his manners and conduct peculiarly his own, were prominent characteristics. His power was often felt, not only in calming the troubled mind, but in scenes of debate; where warmth of argument was rising too high, his voice would fall like oil to calm the rising tempest. He was kind toward all, affectionate to those he loved, and thus qualified peculiarly for usefulness among the young of his flock whose hearts were allured to religion by his friendly smile. Of his death, says Dr. Mathews: "I never saw a death-bed scene of such varied joys, such wonderfully enlarged views of divine truth and of the promises which reveal it, such an entire superiority to every earthly tie and feeling. His spirit often seemed to have soared away so far toward heaven as to have lost all view of earthly cares, and to be waiting with its eyes fixed upward, and upward only, for the signal that would call it to its heavenly home."—See "Sprague's Annals."

Publications: Ser. before Am. Col. Soc. 1825.—Remarks on the Letter of "Domesticus," (McClelland,) concerning Incest, etc., under pseudonym "Veritas." 1827.—Ser. on the "Death of Col. Rutgers." 1830.—Ser. on the "Death of Aaron Hand." 1831.—A Ser. before A.B.C.F.M. 1833.—"Responsibility, as applied to the Professions and Callings of Daily Life." 1856.

McNair, John Long, b. Churchill, Pa.; R.C. 1850, N.B.S. 53, l. S.C. L.I.; Oyster Bay, 53-5, Marbletown, 55-9, Acting Sec. Bd. Ed. 59-60, Marbletown, 60-8, Miss. pastor at Fulton St. Ch., N.Y.C., 68-71, (Watkins, Presbyt., 71-75.) Bedminster, 76-92, Rochester (Ulster Co.,) 92-1902.

McNair, William, b. Stone Ridge, N.Y., Sept. 23, 1859; R.C. 81, P.S. 86, l. Presb. Newark, 85; (Westminster Ch., York, Pa., 86-90; Prof. of Latin in Whitworth College; Atlantic Highlands, N.J., 90-2,) Pottersville, (S.S.) 1898——

McNeil, Archibald, united with Seceders, 1823, Owasco, 1823-4, Ovid, 183.—— (?)

McNeish, David, b. in Scotland, 1820; R.C. 41, N.B.S. 44, l. Cl. N.Y.; Centreville, Mich., 44-6, Centreville and Constantine, 46, Constantine, 46-9, South Bend, 49-52, Constantine, 52-4, d.

Educated by the beneficence of the Church, he determined to go and labor just where the Church might send him. He was sent to the Western field, where he spent his life, sometimes engaged in building up new

churches and sometimes infusing new life into old. His record is written in alternate trials and triumphs, discouragements and successes. He endured hardness as a good soldier of Jesus Christ. He was emphatically a sustainer of his brethren. When some were disposed to give up the Western field, his zeal burned the more intensely for it. His mental abilities were of a high order. He was a close and acute observer, quick in his perceptions, and clear and discriminating in his views. His mind was comprehensive and versatile, and his temperament ardent, impulsive, and decided. His qualities were of that positive order which always give prominence both to a man's virtues and failings. He was no cold speculator in morals or theology, but a practical, common sense, warm-hearted man. His views of the great system of gospel truth were broad and deep. His preaching was solid and practical, argumentative and persuasive. His early natural eloquence, developed into a genuine and soul-moving oratory, was wielded in the pulpit with great power. It was perfectly characteristic of the man, now moving on with stormy energy, and again subsiding into sweet-toned strains of touching eloquence. In the pulpit, there was a pervading, awful solemnity, which made the hearers feel that it was no light thing to appear before a holy God. He delighted in those truths of the system of grace which are the strong meat of the ripe believer. His preaching was full of Christ, uncompromising toward error, faithful to the cross, tender to the sinner, comforting to the believer, and the earnest utterance of his own warm heart.

MacQueen, Peter, b. Wigtonshire, Scotland, Jan. 11, 1863; C.N.J. 1887; U.T.S. 1890; ord. by Cl. Westchester, May 14, 1891; S.S. Bronxville, 91-93, (Somerville, Mass., Cong. (Day Ch.) 1893——)

McWilliam, Alex., b. at Stoney Kirk, Scotland, Aug. 8, 1826; U.C. 50, Assoc. Ref. Sem., now United Presbyt. at Newburgh, 55, l. by Presbyt. of Caledonia, 54; (Graham Ch. Assoc. Ref. 55-60,) S.S. Walpeck, Oct. 60-1, June, pastor, 61-70, East Millstone, 70-90, supplying churches.

Publications: Sermon on "Death of President Garfield."—Sermon at 25th Anniversary of Ch. of East Millstone, N.J.

Madoulet, J. B. Burlington, Ill., 1853-5.

Mair, Hugh, b. July 16, 1797, at New Milno, Scotland; Univ. Glasgow, 1820; lic. by Assoc. Syn. Secess. Ch. 23; Dom. Miss. Work in Scotland, 23-8; c. to America; Miss. to Argyle and Fort Miller, Jan. 29, Northumberland, 29-31, (Johnstown, 29-43, Brockport, 44-5, Warsaw, 46-7, Fergus, Canada West, 47-54, d. Nov. 1.).

Magee, Geo. A., b. in Londonderry, Ireland, May 11, 1830; c. to America, 40; studied theology with Dr. Krebs of N.Y.C.; l. Presbyt. N.Y. 18..; Williamsburgh, L.I., 18..-.., Providence, R.I., 18..-.., in Maryland,) Ramapo, 71-5, w. c., died Jan. 16, 1878.

Major, John W., b. 1825; U.C. 50, P.S. 53, (Caledonia, N.Y.,) Boght, 60-4; (Presbyt. again,) d. at Palmyra, May 10, 1869.

Makely, George N. Bethany Chapel, Brooklyn, 1896-1900, (Cedar Rapids, Ia., Presbyt. 1900——)

Mallery, Charles Gilbert, b. Milford, Del., Nov. 21, 1869; R.C. 96, N.B.S. 99, l. Cl. Po'keepsie; Syracuse, 2d, 1899——

Malven, Frank, b. Port Jervis, N.Y., Oct. 16, 1866; R.C. 93, N.B.S. 96, l. Cl. Orange; Assistant pastor, Harlem Colleg. Ch. 96-98, College Point, 1898——

Manchee, William, b. London, Eng., July 30, 1841; Hackney Coll. and Sem., London, Eng., 1866; ord. by Congregationalists in Whitefield Chapel, Drury Lane, London, Feb., 1866; (Whitefield Chapel, London, 66-7, Cowbridge Cong. Ch. Hertford, 67-72, Guelph, Canada, Cong., 73-9, Plainfield, N.J., 1st Cong. 79-84), Lodi, N.J., 84-7, Hoboken, N.J., 87-9, Bayside, L.I., 90-1, Clifton, N.J., 91-2, Cherry Hill, N.J., 91-3, Guttenberg, 1894—— Also Assoc. Editor of "N.Y. Observer," 1887-1902.

Mancius, George Wilhelmus, b. in Duchy of Nassau, Germany, 1706; studied probably at some German University in the vicinity; Herborn Theological Seminary, 1728-30; ordained by some German Classis or Consistory, 1730; sailed from Amsterdam, for America about July 12 (or after), 1730; in Kaatsban, Nov. 1730-June 1, 1731: (was called to Schraalenberg and Paramus, Dec. 23, 1730); installed at Schraalenberg, Sept. 19, 1731; at Schraalenberg and Paramus, Sept., 1731-1732; called to Kingston, as colleague of Vas, May, 1732; at Kingston, 1732-62, died Sept. 6. Also supplied Kaatsban, 1732-62, and Rhinebeck, 1734-42; also occasionally other churches, as Deerpark, Minisink, Walpack, Smithfield, etc.

It has been said by Dr. J. C. F. Hoes, that domine Mancius was a graduate of Leyden University, but his name does not occur in the printed General Catalogues of Leyden, Utrecht, or Groningen. He was not sent by the Classis of Amsterdam, but probably by some German Classis or Consistory or College Faculty, to look after the spiritual interests of the Palatines on the Hudson. He was yet in Amsterdam on July 12, 1730, but at Kaatsban in November of same year. Strenuous attempts had been made to Anglicize the Palatines, (see Haager, Weiss); and the irregular proceedings of John Van Driessen had also produced more or less confusion at both East and West Camp. The cause of the mission of Mancius to these Palatines is probably to be sought in German correspondence to the Herborn Seminary, or to German ecclesiastical bodies in that vicinity. At any rate, Mancius suddenly appeared upon the scene. The people of West Camp were largely German, but there were Dutch on every side. The Lutheran minister, Kocherthal, (see Kocherthal,) had died in 1719, and Berkenmeyer and Falckner had officiated more or less regularly at Kaatsban during the decade preceding the arrival of Mancius. Meantime many of the Reformed had been in the habit of going to Kingston for marriages and baptisms of children. But some of the West Camp colony now began to move back from the river a few miles to Kaatsban, and to settle there. Mancius, observing a disposition on the part of these to have a Reformed Church, brought it about, and begins a record-book on Nov. 8, 1730. "Kerkenboek voor de Gemeente op de Kats Baan begonnen in het jaar 1730

den 8 Novemb. door haren in dien tyd (ordinaire) Herder, G. W. Mancius." Containing the Register of the baptized children of the members received, of those chosen for the Consistory, and of the marriages. The entries are in the handwriting of Mancius from 1730-1762. There was a slight interruption to his ministry here, by his going to New Jersey, (see dates above). He was subsequently called to Kingston, but continued also his pastoral labors at Kaatsban. (See Hist. Ulster County, p. 224.) The first reference to him in the Amsterdam Correspondence, is in an Extract, in the Acts of the Deputies, from a letter of the ministers in New York, as follows:

"That in 1730 there had arrived there, with good ecclesiastical and academical and ordination (*promotie*) certificates, Domine Georgius Wilhelmus Mancius, on a call, without their knowledge (the knowledge of the writers), for service among the Germans out in the rural lands of the Province. He had also been received into their brotherhood, and had been helped by counsel and deed. But that this same individual had been called this spring, (1731) to Schraanlenberg and Paramus, by the Low Dutch. There, he is getting along reasonably well in the Low Dutch language, with a satisfactory attendance, and in perfect harmony with domine Curtenius. He thus gives excellent hopes of great benefit to the churches there, upon which they desire the Lord's blessing."

(Signed by) G. Du Bois,
V. Antonides,
H. Boel.

The original of this letter has not been recovered, but the above is one of half a dozen extracts, given in the "oratio obliqua" by the Deputies. For another reference to the settlement of Mancius in New Jersey, see Curtenius. At the solicitation of the ministers in New York, Mancius wrote to the Classis of Amsterdam on Ap. 14, 1733, offering to correspond with said Classis, and to submit to its decisions. The Classis answers him on Oct. 5, 1733, expressing their satisfaction at his desire.

He was a remarkable linguist and said to be able to speak nine different languages, although his pronunciation of the Dutch did not please his Kingston people, and in his call there, he was given two years in which to perfect his knowledge of Dutch, the congregation to be absolved from the payment of part of his salary if this were not done. Before the time elapsed he overcame the difficulty to the satisfaction of his critical auditors.

His venerable colleague was so abundantly able to serve the church, that Mancius found much time to itinerate through the valleys of the Hudson, the Rondout, and the Wallkill, founding churches and supplying them. He even journeyed on this mission into New Jersey and Pennsylvania, and his labors were very successful. No one in colonial days extended the Reformed Church more persistently than he. In this work his remarkable linguistic acquirements were of the greatest service, among Germans, Dutch, Huguenots, and English, as he was able to speak to each in the mother tongue. He was a natural leader, of commanding influence, profound learning and varied scholarship.

He was present at the preliminary meeting for a Coetus, Sept. 7, 1738, and

in conjunction with Muzelius, gave good reasons why a Cœtus should be formed, viz., that the pastors are responsible, individually and collectively, for the best welfare of the Church; that the Classical Acta say that the clergy in the provinces must exercise the ministerial office and ecclesiastical government in every respect; that all the congregations which have ministers, except two, are favorable to a Cœtus, believing that it does not conflict with Scripture, with church discipline, nor with subordination to the Classis of Amsterdam; that their present action is conditional, and to be approved by the Classis; that several members of the Classis had already signified their approbation of the plan in writing; and that the Classis itself had encouraged Haeghoort and Van Driessen to bring it about; and finally that certain Low Dutch ministers, when sent to the Camp, while yet in Holland, had an order "in mandatis" to hold a Classis in the Camp.—("Mints. of Consist.," N.Y., Lib. B., Eng. Trans. 135.)

His anxiety for ecclesiastical independence is also evident from his relations to Fryenmoet. (FRYENMOET). But several years later he became strongly opposed to these efforts for independence, and was unwilling to recognize the acts of Cœtus as binding. When the student Leydt, by authority of Cœtus, wished to exercise his gifts in the neighborhood of Kingston, he was denied permission by Mancius. Indeed, he never became reconciled to Cœtus, although he once sent in charges to that body against Domine J. H. Goetschius; but they were not entertained. He also took sides with Arondeus in the Long Island dispute, and when the Cœtus split, at the proposition to form a Classis, in 1753, he attached himself to the Conferentie party. He was the immediate predecessor of Domine Meyer, of Kingston, and it has generally been represented that Meyer's practical and evangelical preaching, in contrast with what they had been accustomed to, was one cause of Meyer's troubles in Kingston. But it is claimed by the friends of Mancius that his MS. sermons, left behind him, show this to be untrue; that these prove him to have been a faithful, learned, industrious, and zealous preacher of the gospel—one who did not fear to declare the whole counsel of God; that it was, on the other hand, his opposition to an illiterate ministry and to heresy, his independence in reproving vice, and his general zeal and fidelity, which induced certain of his enemies to misrepresent him. Between him and Meyer there was, of course, never any dispute, as Meyer did not arrive in America till the year after Mancius died, and a daughter of the latter united with the church under his successor. Domine Mancius left 420 members in full communion in his church, which argues great success. A portrait of Mancius, long in possession of Jas. Wynkoop, of Rhinebeck, a descendant, has recently been cleansed and restored, and was presented, 1901, to the Church of Kingston. It now hangs in the chapel of this church. Dr. Hoes found the journal of Mancius, and delivered an address in 1880, bringing out many new facts. The address was not printed in the papers at the time, as it was to be issued in permanent form; but the death of Dr. Hoes, soon after, delayed matters. It is understood that the "Journal" and address are now in the hands of his son, Rev. R. Randall Hoes, a chaplain in the navy. Possibly further information might be obtained about Mancius, from the Faculty at Leipzig. See "Amsterdam

Correspondence, many letters or allusions." "Mag. R.D.C.," ii. 296; iii. 55, 301, 338.

Mandeville, Garret, b. March 19, 1775; studied under Froeligh, l. Cl. N.Y. 1796; Rochester, Wawarsing, and Clove, 1798-1802, Caroline, 1802-4, (Ithaca, Presbyt. 1804-15.) Beach Woods, 24-6, Berkshire Valley, 26-8, Six Mile Creek, 28-31, w. c. 31-50, emeritus, d. 1853. See "Ch. Int.," Jan. 12, 1854.

Mandeville, Giles Henry, b. in N.Y.C., Dec. 12, 1825; R.C. 48, N.B.S. 51, l. Cl. N.Y.; Flushing, 51-9, Newburgh, 59-69, N.Y.C., Harlem, 69-82, President of Hope College, 79-81, Cor. Sec. Bd. Ed. 83-1900, Hon. Sec. and Treasurer, 1900——

Publications: Flushing, (L.I.,) "Past and Present." 1860.—Fun. Ser. of Col. Benj. R. Hoagland. 1858.—Address to Young Men's Ch. Assoc. 1859.—Address at Fun. of Dan. C. Belknap. 1861.—Sermon, "My Country." 1861.—"Golden Memories," or Hist. Ch. Harlem. 1875.—Sermons; Articles in Quarterlies; addresses; contributions to the press.

Mandeville, Henry, b. at Kinderhook, 1804; U.C. 26, N.B.S. 29, l. Cl. Albany; Shawangunk, 29-31, Geneva, 31-4, Utica, 34-41, also Prof. of Moral Phil. and Rhetoric in Hamilton Col. 41-9, Albany, Presbyt. 50-4, Mobile, Ala., 54-8, d. 1858. D.D. by U.C. 1847.

He was one of the most able and successful ministers of the Church. In his first charge, he at once gained a hold on the affections of the people by his zeal, eloquence, and piety, and a revival followed the labors of his first year. Indeed, he left no charge where his departure was not deeply regretted, and from which he did not go with the sincere love of those to whom he had ministered.

As a teacher of elocution, he won a brilliant reputation for himself, and for Hamilton College. The system he introduced formed the basis of a style of oratory so natural, graceful, and effective, that it became an attractive feature in the course of that institution.

As a preacher he had few superiors. He invested every theme he touched with new and striking charms. He delighted to linger about the cross; he loved to lean on his Saviour's bosom; Christ and the cross were ever held up to the contemplation of his hearers. As a pastor he was most attentive and faithful. He labored and prayed for his people, and his efforts were crowned with the divine blessing.

He was a man of unusual vigor of intellect, indomitable perseverance, and great tenacity of purpose. His work on elocution, embracing a complete and elaborate analysis of English sentences, and, indeed, of language in general, is a witness and monument of these qualities.—Rev. Chas. Scott.

Publications: "Perseverance as a Means of Success": Before Lit. Societies Hamilton Coll. 1840.—"Reflex Influences of Foreign Missions": Before Soc. of Inquiry, N.B.S. 1847.—("Princeton Rev." xix. 428.)—He published a Series of Reading Books, as follows: Primary Reading Book, 1 vol., 16mo. Second Reading Book, 1 vol., 16mo. Third Reading Book, 1 vol., 16mo. Fourth Reading Book, 1 vol., 12mo. Fifth Reading Book, or

Course of Reading, 1 vol., 12mo. Sixth, Elements of Reading and Oratory, 1 vol., 12mo., 1849. ("Princeton Rev." xxi. 462.)—"Goodness of God to a Nation 70 Years Old." 1853.—"Essays on a Part of Epistle to Romans."—Art. in "Sprague's Annals" on Rev. John De Witt, D.D.

Manley, John, b. 1810; R.C. 28, N.B.S 31, l. Cl. N.B.; Manheim, 31-3, Saddle River and Pascack, 34-53, Saddle River, 53-66, w. c. Died, 1871, May 22.

Manley, Wm., l. Cl. N.Y. 1798; Miss. to Susquehanna River Region, 1798-1800, supplied Cortlandtown and Peekskill. 1800-6, d.

Mann, Alexander McCalla, b. Philadelphia, Pa., Mar. 16, 1808; R.C. 27, N.B.S. 30; Ithaca, 31-37, West Troy (S.S.) 37, Po'keepsie, 38-57, Hoboken, 58-61. (Trumansburg, Presbyt.) 62-65, w. c. Died July 15, 1893. D.D. Univer. Rochester, 1856.

His made his profession of faith in Somerville, N.J., in 1822. He was always successful in winning souls, in edifying the flock, and promoting the prosperity of the churches where he ministered. His preaching was doctrinally intelligent, deeply experimental, and always full of warm emotion. A great lover of poetry, his mind was a treasury of sacred verse. His last years were spent in blindness, to which his accumulated stores of memorized poetry proved in a remarkable degree an offset of comfort, and even delight. He is said to have been the composer of the hymn beginning with the words. "Child of Sin and Sorrow," which was set to one of Dr. Hastings' tunes, and at one time much used in our churches. He had a remarkable turn for humor. It was so inseparable from his nature that it has even left its traces upon the church records kept by his hands. In his younger and middle life he was a charming companion, of unbounded resources for the enlivening of every circle, whether old or young, into which he happened to come. And there was no dulling of his cheerfulness even in his old age. He continued conscious to the last, and was bright as ever, even to the end. He was the Chairman, for many years, of the Committee for the Revision of the Liturgy—begun in 1855.—"Mints Gen. Syn.," 1894, 208. "Biog. Notices Grads, R.C.," 1894, 9.

Manning, John H. R.C. 1844, N.B.S. 47, l. Cl. N.B.; Spotswood, 47-54, South Brooklyn, 54-73, w. c. Died Oct. 25, 1878; elected trustee R.C. 1863. D.D. See Manual of 1879.

Marcelus, Aaron A., b. at Amsterdam, N.Y., 1799; U.C. 1826, N.B.S. 30, l. Cl. N.Y.; Lysander, 30-1, Schaghticoke, 31-4, N.Y.C. Manhattan, 34-6, Prin. of Lancaster Academy, Pa., 36-9, Freehold, 39-50, teaching in N.Y.C. and Williamsburgh, 51-6, Greenville, 56-9, teaching in Bergen, 59-60, d. See Manual of 1879.

Marinus, David, studied in Pennsylvania, lic. by Cœtus, 1752: Aquackanonck and Pompton Plains, 1752-6, Aquackanonck, Totowa and Pompton Plains, 1756-73, Kakiat, 1773-78, also supplied Fairfield, 1756-73.—"Amst. Cor.," Let. 759.

Publications: "Remarks on the Disputes and Contentions in this Province." 1755. (A copy in vol. v. "Miscel. Pamphlets." N.J. Hist Soc. Newark. Reprinted in "Centennial of N.B. Sem.," 340.)—A letter to the

"Independent Reflector," pub. separately in vol. v., as above. See also "Centen. of Rutgers Coll.," p. 73.

Markle, Josiah, b. New Salem, N.Y., Ap. 26, 1829; R.C. 53, N.B.S. 57, l. Cl. Albany; (Chester, Presbyt. 57-8,) Samsonville, 58-61, Dashville Falls, 62-4, Gansevoort and Northumberland, 64-5, Gansevoort, 65-8, w. c. .....; S.S. Mapleton, 1870, Schoharie Mt. and Lawyersville, 1872-5. Died Oct. 17, 1898.

Marselus, Nich. J., b. in Mohawk Valley, 1792; U.C. 1810, N.B.S. 15, l. Cl. N.B.; Greenbush and Blooming Grove, 15-22, New York City, (Greenwich,) 22-58, w. c. Died 1876, May 5. D.D. by R.C. 1844.

It is quite impossible to err in estimating the personal qualities and distinctive forces which combined in the character of Dr. Marselus. He was a man of faith and of intense convictions. Honesty pervaded his thoughts and gave direction to his life. He had great will power, not in any wise akin to stubbornness or obstinate prejudice, but power to abide in the service of truth and righteousness. This quality he never failed to exhibit all through his much labor and many trials. His solid and firm mind gave shape and purpose to his sermons. He preached to reach a mark. Sermons for him were tools to accomplish results. No idle elegancies of rhetoric, nor vapid sweets of sentimental philosophy allured him away from the straight path of evangelical teaching. He sought out acceptable words, but they were ever words deriving their impressive eloquence from their serious meaning and the warm heart which gave them impulse to strike the hearts of hearers. He believed in the power of God's Word, and preached it with simplicity and sincerity. Few ministers in this or any other city have been more successful in winning souls than was Dr. Marselus. Converts were constantly added to his church, many of whom survive to attest his zeal and fidelity in their belief. Over thirty of these converts entered the ministry of grace, and thus extended the influence of the good man of God who had brought them to Christ.

In reference to the suit brought by him for the distribution of the property of the Collegiate Church among all the Dutch churches of New York City, see "History of the Various Litigations relating to the lawful title of said church to the property held by them, etc.," with the arguments pro and con, and the final decision of the Court of Appeals, June, 1867. Published, 1871.

Publications: "Translation of Elijah": A ser. on death of Dr. J. H. Livingston. 1825. "The Good Old Way." 1830.—"Gospel Ministry and its Results." 1842.—"Ministerial Appeal and Complaint." 1850.—A Sermon. 1850.

Martin, Daniel Hoffman, b. Martindale, N.Y., Feb. 5, 1859; C.C. N.Y. 81; U.T.S. 84; ord. Cl. N.Y., Dec. 2, 1884; High Bridge, N.Y.C., 1884-90; Clinton av., Newark, N.J., 1890——

Martine, Ab. J., b. at Clarkstown, N.Y., Oct. 19, 1848; R.C. 73, N.B.S. 76, l. Cl. Paramus; Stanton, 1876-82, Manhasset, 82-91, (Dunnellen, (Presbyt.) 1891-99), Marlborough, 1899——

Martyn, Fermin Ferner, (son of Rev. W. C. Martyn,) b. St. Louis, Mo., June 25, 1870; C.C. 91, U.T.S. 92, Div. Sch. Chicago, 93; ord. by Cl. Bergen, Nov. 8, 1893; English Neighborhood, at Ridgefield, N.Y., 1893-5; engaged in Literature, N.Y.C., 1895.

Martyn, (William) Carlos, b. N.Y.C. Dec. 15, 1841; U.T.S. 69; ord. (Cong.) June 25, 69; (Pilgrim Ch., St. Louis, Mo., 69-71; Portsmouth, N.H., 71-6;) 34th st., N.Y.C., 76-83, Bloomingdale, N.Y.C., 83-90, Newark, 1st, 90-2; (6th Presb. Chicago, 92-4, Lecturer, 1894—— D.D. by .....

Marvin, Frederic Rowland, (s. of Uriah Marvin), b. Troy, N.Y., Sept. 23, 1847; Lafayette Coll. Easton, Pa., 1 year; U.C. 1 year; Coll. Physicians and Surgeons—Med. Dept. C.C. 1870; N.B.S. 76-77. l. Cl. N.Y.; ord. by Cong. Council, Middletown, N.Y., Ap. 18, 78; (Middletown, N.Y. (Cong.) 78-82, Portland, Oregon (Cong.) 82-85, Great Barrington, Mass., (Cong.) 87-95, w. c.

See "Allibone's Dict. Eng. Lit." Sup. vol. 2 (of 5 vols. ed.); "Men of Lafayette" (Coll.) by Prof. Coffin; "Harringshaw's Encyc. Am. Biog."; "Lamb's Biog. Dict."

Publications: "Dream Music": a Vol. of Poems, 1871.—"Death in the Light of Science." 1878.—"Consecrated Womanhood": A Sermon at Portland, Oregon, 1883.—"Editors and Newspapers," a Sermon, Portland, Oregon, 1883.—"Gospel Catechism for Young Children"; Portland, Oregon, 1883.—"The Real Devil: Who he is, and Where he Lives": A Sermon, Portland, 1884.—"Christ Among the Cattle," 1899.—"The Last Words of Distinguished Men and Women," 1901.

Marvin, Uriah, b. at Albany, N.Y., Jan. 8, 1816; W.C. and U.C. 35, P.S. 47, lic. by Presbytery of Troy, 1846; Union Village, 1848-55, Greenwich, N.Y.C. 1855-8, Nyack, 1860-70, w. c. Died Nov. 18, 1898.

He studied law, and was admitted as an attorney in the Superior Court, N.Y.C., in 1838. In 1839, he was admitted to the Court of Common Pleas at Albany. On Oct. 31, 1844, he was married to Margaret Jane Stevens, daughter of Dr. Samuel Stevens, of Troy, N.Y., and about the same time he resolved to study for the ministry, and was settled, as above indicated. After his retirement from pastoral labors, in 1870, he supplied pulpits as occasion offered. During his latter years, although not able from ill health to attend ecclesiastical meetings, yet he always took great interest in the extension of the Master's kingdom. He was a constant and generous contributor to the Children's Fresh Air Fund and to other works of charity. He was unostentatious in manner, and widely respected.—"Mints. Gen. Syn.," 1899, 560.

Masden, C. P. Philadelphia, 2d, 1873-79; became a Methodist.

Masillamani, A., (Hindoo), Vellore, 1883-1898.

Mason, Alfred De Witt, b. Brooklyn, N.Y., Mar. 21, 1855; A.C. 77; U.T.S. 77-8; N.B.S. 78-80; l. S. Cl. L.I.; ord. N. Cl. L.I., Oct. 7, 80; Locust Valley, 80-2; Brooklyn, South, 82-91; Boonton, N.J., 91-4; Ed. "Mis-

sion Field," 1894.—Also Managing Editor of "The Day Star," Nov. 1896.—Also Sec. for Young People's Mission Work, 1896——

PUBLICATIONS: Editorials, &c., as above indicated; in charge of the Weekly Christian Endeavor Department, in "Christian Intelligencer," 1885-95, and other articles in the same; many Magazine articles, Reports, newspaper articles, &c.—Reports of Christian Endeavor Missionary League. 1873——

Mason, Ebenezer, (s. of Rev. Dr. John M. Mason,) b. in N.Y.C. June 15. 1800; C.N.J. 20, P.S. 23; ord. 2d Presbyt. N.Y., Ap. 20, 26; Brooklyn. 26-7, (Sixth av., N.Y.C., 27-8, North Ch., N.Y.C., 29-33, Blooming Grove, 1848-9, d. Mar. 14.) S.T.D.

He early displayed a docile temper, and a quick and susceptible mind, whose powers were subjected to the careful training which so eminent a father as Dr. J. M. Mason would seek to secure for a son. He accompanied his father to Europe in 1816, while still a lad. When settled in Brooklyn, conscientious scruples concerning the subject of baptism, according to the usage of that church, led him to resign his charge. In his new enterprise, in Sixth avenue, N.Y.C., he exerted a powerful influence for good, though his pastorate was short. He made two journeys to Europe, and his last trip sought to establish an American chapel in Paris. (McCLURE.)

Mild and retiring, he interfered with the self-love or advancement of none. He was one of the most amiable of men, quick to sympathize, and prompt to aid; so that, while many warmly loved him, none could be his enemy. His mind was of a highly reflective cast. Fond of investigation and discussion, without reckless speculation, he often suggested thoughts and presented views, especially on theological subjects, which were rare, and worthy of careful examination. As a sermonizer, his style was somewhat on the beaten track, and without affectation or obscurity, certainly had the merit of considerable originality. Yet his fancy had hardly been cultivated with that degree of attention which its vast importance, as an aid in the elucidation and enforcement of truth, demands; and hence his preaching, though greatly interesting and instructive to the thoughtful Christian, failed in a measure to produce that glow and excitement in which mingled audiences delight. His natural modesty, moreover, unwillingness to seem obtrusive, diffidence of his own powers, and a slight indistinctness of articulation, interfered with his advancement to prominent positions which his temper, his endowments, and his acquisitions abundantly fitted him to adorn.

(Mason, John. S.S. Hurley, 1834-6.)

(Mason, John M. See Manual, 1869. Also "Van Vechten's Life of Dr. J. M. Mason.) Several students of the Dutch Church studied theology with him.

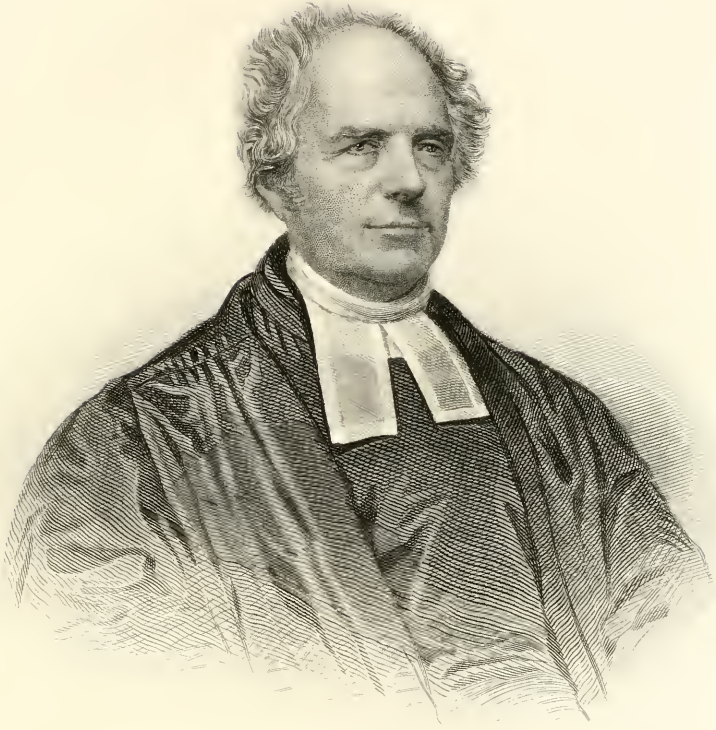
Mathews, John R. N.Y.U. 1859, N.B.S. 1862. Episcopalian. Rector at Peekskill, chaplain in the navy; died Dec. 27, 1898.

Mathews, James M., b. in Salem, N.Y., March 18, 1875; U.C. 1803, Assoc Ref. Sem., 1807, l. Assoc. Ref. Presbyt., N.Y., 1807; Assistant Prof. of Bib. Lit. in Dr. Mason's Sem. 1809-18, supplied South Dutch, Gar-

den st., N.Y.C., 1811-12, pastor of South Dutch, 1812-40, Chancellor of University, 1831-9, w. c., d. 1870. D.D.

The town of Salem, Washington County, N.Y., has been greatly favored in the number of young men who have entered the gospel ministry. The leading church of that village is of the Associate Reformed connection, and for a number of years was under the pastoral charge of the Rev. Drs. Proudfit, father and son, who were of unusual devotion and of broad, catholic spirit. Dr. Alexander Proudfit had a special gift in addressing the youth of his charge on the subject of personal religion, and of introducing them at an early age into the Church. And it was his habit, when he found a young man possessing special qualifications, and giving the promise of usefulness, to present to him the claims of the ministry, and urge him to enter this noble calling. Many of these young men were thrown providentially into the Reformed Church, and have proved themselves to be among her most useful and loyal ministers. Among this number is the subject of this sketch, James M. Mathews. His father came to this country some time previous to the War of the Revolution, and engaged in agricultural pursuits. During the struggle for independence he enlisted in the army as a common soldier, and served until the conclusion of peace. The son displayed very early a taste for study, and was fond of books, a fact which was noticed by his pastor and encouraged. In the Academy he was popular with his teachers, and made such rapid progress that he entered college two years in advance, graduating with the reputation of being a most excellent scholar. He did not unite with the church until he had completed his course, and was engaged in the work of the farm. Under the judicious instruction of Dr. Proudfit he chose without much hesitation the work of the ministry, and studied in the Seminary of Dr. Mason, being one of the first who passed through that recently organized institution of the Associate Reformed Church. Dr. Mason discovered in his student special qualifications for the work of instruction, and at his solicitation he was called to the Professorship of Biblical Literature, a position which he filled with marked ability, until he was called to take charge of the church in Garden Street, an organization then consisting of but nineteen families, and numbering at the first communion only seventeen members. In a very short time, though unfavorably located, the church became one of great strength and influence, passing through several seasons of wonderful revival. Dr. Mathews continued in the active duties of the ministry until 1840, when he was released from the pastoral office. He took a prominent part in the founding of the University of the City of New York, and was chosen as its first Chancellor, a position which he held for about nine years. His interest in its welfare, and the sacrifices he made to promote its prosperity are important points in its history, and were warmly appreciated by his co-laborers in this great enterprise.

Retiring from these official positions with a constitution very much broken by reason of excessive labors, after a short season of rest, during which he recovered his former strength, he turned his attention to another important field. He employed his pen in preparing courses of lectures on topics which had commanded his attention while connected with the uni-



versity. These were delivered before intelligent audiences in various cities of the country, and highly appreciated. They were subsequently published, and widely circulated. In addition to these he prepared a volume of great interest, embodying his recollections of eminent men and prominent events. Al of these works were valuable, and some of them are still sought for and read, as presenting most excellent views upon the subjects which they discussed. He spent the last few years of his life in works of general benevolence, interesting himself chiefly in the cause of education and promoting the welfare of young men, especially the medical students who came to the city to pursue their studies. He was in public life for sixty years, and in the various fields of usefulness which he occupied he met with an unusual measure of success.

He was highly favored in his personal appearance. He was above the ordinary height, of fine physical development, and possessed a countenance of marked benevolence and intelligence. He would naturally draw observation by his superb and erect form, and his attractive dignity of manner. In any circle he would leave the impression that he was a finely educated and highly polished gentleman. It was supposed by some that he was not easily accessible or friendly; but, with those who knew him, he was a model of kindness and amiability, as well as a cultivated and refined man. The bestowment of favors was a great gratification to him, and he would make sacrifices in order to oblige his friends. In his conversational powers he was very gifted, and in literary and social circles he was the center of attraction, and often fascinated the company by his fund of information and timely anecdotes relating to men and events.

As a preacher he ranked among the most acceptable and impressive of his day. Among the pulpit celebrities of New York in the early part of the century, he held a very honorable position, and maintained the reputation of being a solid, earnest, and powerful preacher. His congregation numbered some of the most wealthy families of the city, and it became the spiritual home of many in the various professions of life. His hearers always found his sermons rich in the exhibition of evangelical truth, full and accurate in their doctrinal statements, and written in a style that was chaste, vigorous, and animated. His voice was full and distinct, and his delivery was strong but unimpassioned. The cast of his mind was rather logical than imaginative, and he depended more on the force of argument and fact than on illustration and ornament. His whole manner in the pulpit was solemn and earnest, exhibiting itself in the favorite topics of his discourses, and in his very tones and gestures. He was active with his pen up to the very last, and intent on doing good wherever an opportunity offered. He was fond of cultivating the acquaintance of young men who were engaged in the work of preparation for the professions of life, inviting them in numbers to the hospitality of his home, and giving them most valuable counsel. He lived a long and useful life, and must be counted among those who were successful in an eminent degree. After a lingering sickness, during which he was sustained by an unfaltering trust, he fell asleep in Jesus at the advanced age of nearly eighty-five years.—Rev. Dr. R. H. Steele. See "Duyckinck's Cyc. of Am. Lit.," 1855, vol. ii., 733.

PUBLICATIONS: "The Religious Influence of Mothers." "The Adorable Saviour." "Critical Periods in the Sinner's Life." All three in "Nat. Preacher." 1836.—"What is Your Life"? A ser. on the loss of Lexington. 1840.—"The Bible and Men of Learning," pp. 392. 1855.—"The Bible and Civil Government," pp. 268. 1858.—"Fifty Years in N.Y." 1858.—Articles in "Sprague's Annals" on Revs. Ch. Bork, J. M. Bradford, Alex. Gunn, Wm. McMurray, P. N. Strong.

Matthews, Algernon, b. in Isle of Guernsey, 1841; Elizabeth Coll., Germany; N.B.S. 75, lic. N. Cl. L.I.; Jersey City Heights, 75, Manheim, 76-9. Dismissed to the Presbyt. of Kingston, Canada.

MATTICE, AB., b. in Schoharie, N.Y., 1833; R.C. 58, N.B.S. 62, lic. and ord. as an evangelist by Cl. Schoharie, 62; Miss. to Kewascum, Wis., 62-4, Eden, 64-6, Prof. of Ancient Langs. and Mathematics, in Riverside Seminary, Germantown, N.Y., 67-9, Principal of Hudson (N.Y.) Academy, 69-73, Principal of Fort Plain Female Collegiate Institute, N.Y., 73-9, Principal of Seymour Smith Academy, Pine Plains, Dutchess Co., N.Y., 79-96, Montville, 96-1901.

Mattice, Henry, b. in Schoharie Co., N.Y., Aug. 16, 1822; lic. (N.S.) Presb. Kansas, 61; ord. (O.S.) Presb. Kaskaski (Ill.) Ap. 68; (Miss. A.S.S.U. in Kansas, 59-64.) Agent U.S. Ch. Com., 64-66, S.S. Missions, and Agent Y.M.C.A., St. Louis, Mo., 67-68, supplied Trenton, Ill., 67-68, Missionary, Howard Miss., N.Y.C., 69; supplied West New Hempstead, 69-71, recd. by letter in Cl. Paramus, Ap. 71; Assist. Sup. House of Industry, and Miss. Pastor, Calvary Chapel, N.Y.C., 71-73; pastor, Palisades, 73-78, Jersey City, Free Ch., Morgan st., Miss. Jan. 79-88, Unionville, 88-89, Hoboken, 89-95. Died Aug. 12, 1897.

Always much interested in Sunday School work, he actually took charge of the Sunday School at his home, before making a profession. He was subsequently sent West by a church in Albany, N.Y., and he established, chiefly in Kansas, about 150 Sunday schools. He many times rode 100 miles on horseback to attend a convention. Many important churches in Kansas have grown out of his work. He established the first Italian Mission in New York City. In Hoboken, his church was burned, and his efforts secured a new edifice—a monument of his zeal and energy, but at the cost of his health. His life was full of change, but always along the line of consecrated Christian service. He was made a prisoner in the Civil War by a guerilla leader, Quantral, but at once released, when his mission was understood.—"Mints. Gen. Syn.," 1898, 232.

Matzke, Herman, came from Germany, 1878; Silver Creek, Ill., (Ger.) 1878-1887; d. Ap. 9.—"Mints. Gen. Syn.," 1887, 436.

May, Edward H., b. at Lynn, Norfolk, Eng., Jan. 28, 1795; Hoxton Coll. and Sem., London, Eng., 1815, (Bary Lane, 1815-.., Rochford, Essex, ..., Croydon, Surrey, ...) Northumberland, 35-6, Northumberland and Schuylerville, 36-9, Twenty-first st., N.Y.C., 39-48, Sec. Pa. Col. Soc. 1848-9, Sec. Pa. Seamen's Friends' Soc. 1849-57, d. 1858.

His parents were of the Church of England, in which he was baptized and brought up. One of his sisters became a Methodist, and, through her

prayers and pious influence, he was led to serious reflection. On his arriving at mature judgment, he devoted himself to the ministry of Christ, and entered the Independent Congregational denomination, which he greatly preferred for its doctrines and order. Of his life, personal and ministerial, in England, there are many precious memorials, testifying to his charity, benevolence, integrity, and devoted Christian zeal. His friends and companions there were of the highest order for piety, learning, and distinguished usefulness; among them, Thomas Spencer (his bosom friend at college), Rowland Hill, Matthew Wilkes, Henry Burder, Edward Irving, John Clayton, John Leifchild, John Harris (author of "Mammon"), and many others, whose praise is in all the churches. These were warmly attached to him, and his intimate associates; their regard never weakened by time or distance, and was only broken off by death. His cordial dislike of a Church establishment, connected with the State and headed by a King, and a desire to bring up his family in the enjoyment of freedom, civil and religious, caused him to leave his Church at Croydon, where he was greatly beloved and blessed, and come to this country, which he reached in 1833 or 1834. After a few months of traveling and observation, he settled at Schuylerville, Saratoga County, New York, and served that church with great fidelity, usefulness and acceptableness. In 1839, he was induced to take charge of the Twenty-first street Church, New York City, then a missionary station. The fruit of his unwearying, incessant labors was the building up of that congregation, and the erection of a church edifice.

Mr. May was well and widely known and equally esteemed as a man, a Christian, and a minister. He was a sound, instructive, and most evangelical preacher. Those who knew him familiarly in private life, were often struck by the power of his mind and its resources, natural and acquired, as shown by his conversation. His reading was varied and extensive, and, uniting to a refined taste and sound judgment a remarkable memory, he delighted and often astonished his listeners by the richness of his stores. He was especially versed in English literature, and knew his Shakespeare almost by heart. Few comparatively knew his real gifts of nature, education, and grace. Music, art, science, all were dear to him, contributing to his pleasure and his power of pleasing, from his knowledge of their history and charms. He was endowed with a ready, kindly, genuine wit; a relish for beauty in God's works, and a keen perception of the amusing, which gave, at times, a comic, satirical, and epigrammatic dash to his conversation, yet so subdued by religious truth, and chastened by gentleness of Christian charity that he pleased without wounding, and delighted without giving pain. He had the frank happiness of a child with the soberness of a Christian, a fine example of the apostle's rule, "In malice be ye children, but in understanding be men." His scrupulous honesty, never tolerating himself in debt, his unfailing charity, and his constant cheerfulness under afflictions, which would have broken the spirit of most persons, were the graces of his Christian life, which never failed, but grew till they were made perfect in heaven.—See "Presbyt. Hist. Alamanc." 1860, 206. "Ch. Intelligencer," 1858, Aug. 26.

Miss Caroline May, the daughter of the above, was a poet, and, in an "Ode to Laughter," she thus refers to her father:

O that rare man, my dear and reverend father,
What fruits and flowers, from the well-tilled bed
Of his rich mind, his children used to gather,
Even when many years and griefs had shed
Their silver snows on his majestic head!

Time could not dim his mind, nor icy Sorrow
Freeze the warm heart whose ever bubbling springs
Waxed fresher, fuller, each successive morrow,
With love and love's own sympathy, that brings
Pure healing water for life's many stings.

Those clear blue eyes—so bright, and true, and steady—
What beams of radiance would glance therefrom,
When, with that quick discernment, ever ready,
Of contrast, or of likeness humorsome,
His keen and racy wit would sparkling come!

Mayor, J. L., (French Refd.,) b. Nimes, France. He went to Amsterdam, and the Consistory of the Walloon Church there, engaged his services for New York. He arrived on July 27, 1754. New York, Aug. 4, 1754-Ap. 1764; went to London. Chaplain of the French Hospital, London, for many years.

The historian Smith says of him: "He bears an irreproachable character, is very intent upon his studies, preaches moderate Calvinism, and speaks with propriety, both of pronunciation and gesture." He was very zealous and energetic. The Register which he kept indicates a high sense of his responsibility. He also administered the sacrament four times a year at New Rochelle, the dissenting congregation of which place, since the death of Mr. Rou, had become a simple "annex" of the French Church of New York. He won the esteem and love of the people, but his efforts to resuscitate the French Church were not successful. He offered to remain, after his resignation, if the church would conform to the Church of England. New Rochelle and other French churches had done so, but this church refused. During his ministry this church adopted, in 1755, the version of 1724 of the French Bible—"The Holy Bible of Geneva, with Reflections." In 1763 they adopted a new French version of the Psalms.

Mayou, Joseph, b. at Birmingham, Eng., 1829; R.C. 55, N.B.S. 58, lic. and ord. Cl. Schoharie; voyage to India, Dec. 1858-Ap. 1859, Arni, 59-62, Gingi Station, 62-3, Sattanbady and Arni, 63-5, Arni, Vellambi, Aliendal, and out-stations, 65-70, voyage to America, 70; Somerset, Kansas, 72-6, (La Cygne, Kan., Presb. 77-9, Garnett, Kan., 79-80, Highland, Kan., 1881——

Mead, Corn S., b. West Charlton, N.Y., 1818; U.C. 41, Aub. S. 44, l. Pres-

byt. of Cayuga, 44; Rotterdam, 1st, 44-9, Herkimer Village, 49-59, Chatham, 59-70, w. c. Prin. Spencertown Academy one year; supplying churches—Ghent, Stuyvesant Falls, New Concord, etc.

Mead, Elias, b. Chesterville, N.Y.; R.C. 68, N.B.S. 70, lic. Cl. Schenectady; Coeymans, 70-3, Keyport, 73-90, w. c.

Meeker, Edward J., b. Succasunna, N.J., Aug. 8, 1867; R.C. 96, N.B.S. 99, l. Cl. N.B., Mohawk, 1899—— Also Fort Herkimer, 1900——

Meeker, Stephen H., b. at Elizabethtown, N.J., Oct. 17, 1799; C.C. 1821, N.B.S. 24, l. Cl. N.B.; Bushwick, 25-30, Jersey City, Ap.-Oct. 30, Bushwick, 30-76, d. Feb. 1.

He was preparing the materials for his fifty-first anniversary discourse when he was translated. In forty years he had been absent from his pulpit on account of sickness but a single Sabbath, so hale and hearty was his vigor, even down to his last days. He organized the first Sunday-school within the present limits of Brooklyn. To four generations of parishioners he broke the bread of heaven. His church was a goodly mother of churches. His ministry was calm, earnest, and fruitful. His personal character and piety commanded universal regard among the people before whom he went in and out daily for half a century. And we may truly say of him what is written of Enoch: "Before his translation he had this testimony, that he pleased God."—"Ch. Int.," Feb. 10, 1876.

Meengs, John Gerhardus, b. Geesteren, Prov. of Gelderland, Neths., Sept. 28, 1873; H.C. 98, N.B.S. 1901, lic. Cl. Saratoga; Missionary in Oklahoma, summers of 1900, 1901; West Troy, South, 1901——

Meerwein, Otto, b. Berlin, Germany, Jan. 19, 1840; Frederick William's College, University of Berlin, 62, U.S. 1868, l. by 3d Presbyt. N.Y. 68; Philadelphia, 5th, (at Kensington,) 1868-70, Lutheran. See U.S. Gen. Cat.

Megapolensis, Johannes, (son of Rev. John Megapolensis, of Koedyk,) born 1601; studied in Roman Catholic institutions, especially at Cologne; converted to Protestantism at the age of 23: (1624); pastor at Wieringerwood, 1634-. . .; at Schoorel and Berge, 16. .-42, c. to America, Rensselaerswyck, (Albany), 1642-9, New Amsterdam, 1649-70, d. Jan. 24. Also assisted Polhemus at Flatbush and Flatlands, 1664-70.

While John Cornelius Backerus was undergoing successive examinations by the Classis of Amsterdam, he informed the Classis, (Nov. 19, 1641,) that there were certain ministers in the Classis of Alkmaar who were not averse to going to the East or West Indies, on good conditions. These were the minister at Schoorel and the minister at Koedyk. He was at once requested to invite these ministers to visit the Classis of Amsterdam. ("Mints. of the Deputies," xx. 62-3.) On Mar. 6, 1642, a contract was entered into between Patroon Van Rensselaer and Domine Johannes Megapolensis, one of these ministers, to serve at Rensselaerswyck for six years. He is called in said contract minister of the churches of Schoorel and Berge. He was said to be 39 years old, had a wife and four children, all under fourteen years of age. His salary was to commence as soon as he reached his field; the Patroon would pay all the expenses of their jour-

ney and make him a present of 300 guilders ($120.) If they should be captured by the Dunkirkers, the Patroon would seek to ransom them, and forward them on their voyage, and pay them 40 guilders per month ($16) during their detention. The Patroon would also build him a house in his colony; and besides preaching to the Dutch, he was to seek to edify the Indians. The patroon would pay him yearly, 1,000 guilders, ($400,) which would enable him to maintain his family honorably, without tilling land, engaging in commerce, or rearing cattle. This was to be paid in provisions, clothing, and such like, besides a yearly present of 30 bushels of wheat and two firkins of butter, or 60 guilders ($24) worth of other things. In case of his decease, the Patroon would pay his widow the half year's salary on which he had entered and 100 guilders ($40) per year until the expiration of the six years' contract. He was also to befriend and serve the patroon in every way possible.

The Patroon then, (Mar. 17, 1642), sought the approbation of the call by the Classis of Amsterdam. (Mints. of Cl., iv., 249.) This was done on the following day by the Deputies. (Mints. Deputies, xx. 70.) The ecclesiastical call is dated March 22. It refers to the door opened in the East and West Indies for the preaching of the Gospel, and of the benefits thus already secured; that Kilian Van Rensselaer had founded a colony on the North River, of which he was Patroon, and would fain have a good preacher there; that Domine Johannes Megapolensis, Jr., pastor at Schoorel and Berge had been called "to preach God's Word in the said Colony, to administer the Holy Sacraments of baptism and the Lord's Supper; to set a Christian example to the congregation, by public precept; to ordain elders and deacons, according to the form of the holy Apostle Paul, I. Tim. iii. and v. 1; and by the advice and assistance of the same, to keep and govern God's church in good discipline and order, all according to God's Holy Word, and in conformity with the government, confession, and catechism of the Netherland churches, and the Synodical Acts of Dort, subscribed by him, to this end, with his own hand, and promised in the presence of God at his ordination"; . . . "May the Almighty God, who hath called him to this ministry, and instilled this good zeal in his heart, to proclaim Christ to Christians and heathens in such distant lands, strengthen him more and more, in this, his undertaking; enrich him with all sorts of spiritual gifts, and bless overflowingly his faithful labors; and when the Chief Shepherd, Christ Jesus, shall appear, present him with the imperishable crown of eternal glory. Amen."

This was signed by the officers of Classis, and an elder of Classis, Jonas Abeels, and by two directors of the West India Co. "Mints. Cl.," iv., 240.

On April 8, a committee of the Deputies reports, that they had been before the Consistory of Schorel, and the Classis of Alkmaar, and secured the dismissal of Megapolensis. "Acts of Deputies," xx., 72. The Deputies reported this to the Classis on June 2. "Mints Classis," iv., 258. "Extracts," xxxix., 107.

On Ap. 22, 1642, the Classis wrote to the Consistory of New Amsterdam about various matters. Among other things we read:—"There is also to be sent to New Netherland, notwithstanding a verbal protest, to wit, to

Rensselaerswyck, a certain minister of the name of John Megapolensis, who has been in the ministry in this country for a long time already, (since 1634,) with whom . . . Rev. Bogardus and his entire Consistory are admonished and exhorted, to hold correspondence and communion, so far at least as the circumstances and the place permit; and thus with united hands, to proclaim the Word of the Lord, not only among our own nationality, but also among the blind heathen in America."

The Patroon provided Megapolensis with a Library, consisting of 17 sets of works, Classical, Theological, Geographical, and Philosophical (See list and remarks on the same by Dr. T. Romeyn Beck, in O'Callaghan, i. 454-5.) He sailed about June 6, 1642, and arrived in August with a number of emigrants. For some details, see pages 25-27, 31, of this work. According to his own statements, he was 57 years old in 1658, when he wrote to Father Le Moyne. This does not agree with the former statement that he was 39 in 1642, as mentioned in the contract with Van Rensselaer. There is also a difficulty to be cleared up about his father being a minister at Koedyk, unless he entered the Protestant Ministry very late in life; for his son was a Roman Catholic up to 1624, when his father would have been about 56 years of age.

He soon exerted a visible influence in restraining the immoralities of frontier life. He was instrumental in saving Father Jogues, a Jesuit missionary, from the extremity of torture and probable death at the hands of the Mohawk Indians. Father Jogues had been captured while ascending the St. Lawrence. The Dutch at once sought to ransom him, but were refused. At first the Indians despised the zeal of Jogues; but after some months they began to listen to his teachings, and a few were baptized. They took him with them to Fort Orange. While there, a report was received that the French had defeated the Mohawks, and the Dptch commander advised the missionary not to risk their vengeance by returning, but now to effect his escape. He remained in close concealment for six weeks. Domine Megapolensis was his constant friend, and saw him safely embarked for New Amsterdam, whence he proceeded to Europe. He subsequently returned to Canada and visited the Mohawks, by whom he was put to death. In 1644 Father Bressani was also rescued from the Indians by the Dutch and treated with great kindness. Gov. Kieft gave him a letter of safe conduct. Similar kindness was shown to Father Poncet when in trouble.

Megapolensis also learned the heavy language of the Mohawks, so as to be able to preach to them fluently. A number of them united with his church in Albany. He was the first Protestant missionary to the Indians, preceding by several years John Eliot, in New England. Stopping at New Amsterdam on his way back to Europe, he was prevailed on by Governor Stuyvesant to remain there, that that colony might not be left destitute of ministerial service, Backerus having just left. While here he exhibited an intolerant spirit toward the Lutherans and Independents. The West India Company enjoined him not to be too precise on indifferent matters, which rather tended to create schism than to edify the flock. (Drisius.) In 1658, he was visited by Father Le Moyne, a Jesuit, who spent the winter

in New Netherlands. A friendship grew up between them. For an account of Le Moyne's effort to convert Megapolensis back to Romanism, and the remarkable treatise on Popery which Megapolensis wrote, see pages 37-39 of this work, and Note 15 on page 44. This treatise ought to be published in Latin and English, not for polemical reasons, of course, but as an exhibition of the learning and ability of this famous old divine.

Megapolensis got into not a little difficulty with the West India Company because of the part he took at the English conquest of the country. To prevent effusion of blood, as they had no adequate means of defense, he strongly advised Stuyvesant to surrender when the English demanded it, in 1664. He was a man of thorough scholarship, energetic character, and devoted piety. He saw the infancy of the Dutch province, watched its growth, and saw its surrender. The original form of the family name was Van Mekelenburg, which was Hellenized into Megapolensis when his father came into Holland, becoming minister at Egmont on the sea, and afterward at Koedyck and Pancras, in North Holland.

The following epitaph was written by Domine Selyns:

GRAAFSCHRIFT.

Nieuw Nederlander, schreyt,
  En spaert geen tranen, want
Megapolensis leyt
  (Zuyl van Nieuw Nederlandt)
Heir uyt syn volle leden.
  Syn onvermoeyde werck
Was bidden dag en nacht,
  En yv'ren in Godts kerck.
Nu rust hy, en belacht
  Des weerelts ydelheden.

EPITAPH.

New Netherlander, weep,
  Check not the gushing tear.
In perfect shade doth sleep
  Megapolensis here—
New Netherland's great treasure.
  His never-tiring work
Was, day and night, to pray,
  And zeal in th' Church exert.
Now let him rest where may
  He scorn all worldly pleasure.

"Amst. Cor.," many letters. "Col. Hist., N.Y.," i. 431, 496, 505; ii. 455, 473, 509, 722, 726; iii. 76, 250; xiii. 423. "Doc. Hist." iii. 69. Call and contract at Albany, printed in "Munsell's Annals" i. 92-4, and "O'Callaghan's New Netherland," i. 448-450. Sketch of, by J. R. Brodhead, in "Hist. Soc. Coll.," 1857, 139. Sketch of, by Dr. Thos. De Witt, in "Sprague's Annals." "Brodhead's Hist of N.Y.," vol. i. See Index. "Rogers' Hist. Dis.," 1857. "McClintock's Cyc." Also Archbishop Bayley's "Hist. Cath. Ch. of N.Y.," 14-21, 25. "Charlevoix," i. 634. "Shea's ed. of Charlevoix," ii. 138. "Jesuits' Relation," 1642-3, p. 243. "Doct. Hist. N.Y.," iv. 14, 20.

Publications: Een Kort ontwerp van de Mahakavase (Mohawk) Indianen, haer landt, tale, statuere, dracht, godes-dienst, ende magistrature. Aldus beschreven ende nu Kortelijck den 26 Augusti, 1644, opgesonden uit Nieuw Neder Lant. Door J. M. Juniorem, Predikant aldaar. Mitsgaders een kort verhaal van het leven ende statuere der Stapongers in Brasiel. t'Alckmaer, by Ysbr. Jansz. v. Houten. 8vo, pp. 32. (No date.) With a plate. Pub. in Holland without his consent, 1651. (A short Account of the Mohawk Indians, their country, language, figure, costume, religion, and government. Written and despatched from New Netherland, Aug.

26, 1644, by J. M., minister there. With a brief account of the life and manners of the Stapongers in Brazil.) Translations may be found in "Hazard's State Papers," i. 517-526, and in the Hist. Collections of the State of N. Y., vol. iii. See "Duyckinck's Cyc. Lit.," i. 80.—Onderzoeck en belydemis Ten behoeve van degenen die aan S. Heeren avondmaal menschen te gaan. (Examination and Confession for the Benefit of those who desire to partake of the Lord's Supper. 1656.) To these should be added his yet unpublished Treatise on Popery, or Answer to Father Le Moyne, 1658, as mentioned above. The copy which he sent to Amsterdam is now in the "Archives of the General Synod," and a few typewritten copies in Latin and English have been made. It was thought unwise to publish this with the "Amsterdam Documents," now in course of publication by the State of New York, on account of its polemical character. All the documents and letters relating to Megapolensis will probably be issued during the current year, 1902. Still other facts could be learned about him by further researches at Schoorel and Berge, and in the "Minutes of the Classis of Alkmaar." See also references under name of Samuel Megapolensis.

Megapolensis, Samuel, (son of John Megapolensis), born 1632 (others say 1634, 1641); Harvard Coll. 1653-6, matriculated at Utrecht Univ. Sept. 1656; lic. by Cl. of Haarlem, about 1659; matriculated at Leyden Univ. to study Medicine, Nov. 14, 1661, (his age being given as 20); ord. Oct. 3, 1662, by Cl. of Amsterdam; sailed for America, Jan., 1664, New Amsterdam, 1664-8, returned to Holland; pastor at Wieringerwaard and South Zype, in N. Holland, 1670-7, at Flushing, 1677-85, at Dordrecht (the Scotch Church,) 1685-1700, emeritus. Died 1706.

His father writes to the Classis of Amsterdam, Sept. 25, 1658:

"Reverend, Pious, and Learned Brethren in Christ:—

"I have a son named Samuel, now entering on his twenty-fifth year. I instructed him myself for several years in the Latin and Greek languages. I then sent him to the Academy of Cambridge, in New England, where I allowed him to pursue his studies for three years at my own expense. When he returned home, he was desirous of visiting one of the universities of the Fatherland, and of continuing his studies therein. He accordingly went over to Utrecht, and having letters to Domine Voetius, he entered the university there. Although he is now separated from me many hundred miles, and I remain ignorant of his progress in his studies, or of his deportment in life, nevertheless as he conducted himself diligently, studiously, and virtuously during his three years' residence in New England, according to ample testimonials given him, I trust that as he grows older, he will not exhibit less industry in study, or less excellency of conduct in the University of Utrecht; and since he is so faithfully attending to his studies during the year now passing, that he will soon be prepared for an entrance on the Gospel ministry.

"At the same time, owing to the condition of the churches here, and that it is necessary that there should be sent out some English and Dutch preachers, it is my fraternal and submissive request, that when this subject comes before the Hon. Directors, and the Rev. Classis, that my son Samuel may

be taken into consideration. And if he be deemed qualified for the office of the ministry, whether in Dutch or English towns, as he understands and speaks the English well, that he may be sent over in that capacity. As he is my youngest son, and I have been at much expense for him, having kept him for three years in New England, and now he is in the third at Utrecht, supporting him solely at my own expense, I cherish a strong desire to see him again among us before I die; as I expect that New Netherland, where I have now passed seventeen years of my ministry, will be the place of my burial. It will be a great joy to me to have my son return, qualified by God in doctrine and life, to build up the church in this land. I commit these matters to God's providence and your kindness. May God bless and strengthen you and myself in our ministries, to the glory of his name, the edification of his church, and the salvation of our souls. Yours affectionately,

"JOHANNES MEGAPOLENSIS.

"New Amsterdam, in New Netherland, Sept. 25, 1658."

But it was six years after this before he returned to America. On May 30, 1661, he appears before the Classis of Amsterdam as a theological candidate, and asks to be accepted as a "recommended candidate." "Good testimonials from the Classis of Haarlem having been read concerning him, and he having delivered a trial sermon before the Deputies, his request was granted, after the usual subscription. He lives at Vianen." This is in South Holland. "Mints. Cl. Amst.," vi., 228.

On Aug. 21, 1662, one of the Deputati informed the Classis that the Directors of the West India Company wanted another minister for New Netherland, and that the matter could not brook any delay. Three persons were nominated, and Rev. S. Megapolensis was chosen by a majority of votes. His examination was fixed for Sept. 4, and Acts 26:17, 18, was given him as a text for a sermon. "Mints. Cl.," vi. 276. The matter was subsequently postponed until Oct. 3, 1662. On that day he preached his sermon, passed his examination, and was ordained. "Mints. Cl.," vi., 279.

Nevertheless, we find him again matriculating at Utrecht University in 1663, giving his residence as Holland. On June 2, 1663, we find the Deputati reporting to the Classis that he asked the Directors of the Company, through them, for an increase of salary, since he would have to preach in two languages. But the Classis would not consider this. Since he was also studying Medicine, at Leyden, the Deputati were directed to call his attention to the resolutions of the Synod against the practice of medicine by ministers; "and that, according to his promise, he must depart as soon as possible, the sooner the better, to his designated field of labor." "Mints. Cl.," vi., 308-9. On June 25, the same things were reiterated by Classis. He did not sail until Jan. 20, 1664. "Col. Docs.," ii., 223.

He was, accordingly, between eight and nine years in Holland, and remained only four years in America, when he did return. On his arrival in New Amsterdam, Selyns was allowed to return to Holland, July, 1664.

But the time of the surrender was at hand. In August, he and his father, with many others, were sent to meet Nicholls, whose fleet lay

menacing the city. He was one of the commissioners also appointed to prepare the terms of surrender. Probably it was through his influence that the rights of the Reformed Church were so carefully guarded. Afterward, in Holland, he labored in the same church for a time, (Flushing,) from which, a century later, Laidlie was called to preach in English in New York. For terms of surrender, see "Brodhead's N.Y.," i. 762; "Amst. Cor."; "Col. Hist.," i. 496; ii. 223, 253, 413, 722, 736; iii. 76. "Balen's Description of Dordrecht." 195; "Steven, Hist. of the British chs. in the Netherlands," 300, 306; "Vrolijherd, Vlissingen, (Flushing) Kerkhemel," 150, 151, 328; "Schotel, Church of Dordrecht," Part I., 438, Part II., 217; "O'Callaghan, New Netherland," i. 439. "Van der Aa's Biographisch Woordenboek," "Amst. Cor."

Meinema, Benj., lic. 1727; Kollum, Friesland, 17..-1745, Poughkeepsie and Fishkill, 1745-56, d. 1761

Mellen, Henry Merle, Woodside, Newark, N.J., 1900——

Menning, Seine J., b. Apeldoorn, Netherlands; H.C.; W.S. 93, l. Cl. Iowa; Lafayette, Ind., 93-5, Le Mars, Ia., 95-7, Churchville, Minn., 1897——

Merrill, Franklin, b. Chesterfield, N.Y., Mar. 22, 1818; P.S. 43, ord. Presb. L.I., Nov. 8, 49; (Raynor, South Ch., N.Y., 49-53, Stillwater, N.Y., 1853-8,) Saratoga, 1858-61, d. Ap. 1. See Manual of 1879.

Merritt, William B., b. at Kingston, N.Y., Ap. 4, 1836; R.C. 62, N.B.S. 65, l. Cl. N.Y.; Flatbush, Ulster Co., N.Y., 65-73, New York City, Union Ch. Sixth av., 1873-9, d. Sept. 2.

In the prime of manhood, in the midst of a Christian service, conceded to be most successful in the fulness of a most vigorous life, was he called from earth to heaven. While in business, his Christian character developed in strength and beauty, and his association with active Christian laymen revealed his aptness for Christian labor. In his charges he was remarkably successful in winning souls and in developing the activities of his people. He was very influential in all the religious movements about him. This was especially evident when he moved to New York. His faithful preaching, his untiring zeal in behalf of the lost and fallen, and his self-denying devotion, were abundantly rewarded with success. His genial, hearty and sympathetic manner gave him great advantage in securing the esteem and confidence of those whom he sought to influence. Few had so extensive a circle of warm personal friends. He was an earnest and devoted guide to the erring, and an importunate pleader with the sinner. He was devoted to the interests of the Board of Publication, and to him mainly was the perpetuation of its existence due, when passing through severe financial embarrassments. He labored energetically in the cause of temperance, and was prominent in the good work of the Society for the Prevention of Crime.

Publications: Memorial Ser. on "Death of J. Judson Buck."—Address on "Agriculture."—Disc. at Fun. of "Rev. L. H. Van Doren."

Mershon, Albert Lincoln, b. Newark, N.J., 1866; C.N.J. 87, P.S. 92; Bound Brook, 93-5, Anandale, 95-8; (Presbyt.) See "P.S. Gen. Cat."

Mershon, Stephen Lyon, b. Kentucky, 1827, C.N.J. 50, P.S. 53. Middlebush, 69-74, d. Ap. 12. See "P.S. Gen. Cat." and Manual of 1879.

Mesick, John F., b. Guilderland, Albany Co., N.Y., June 28, 1813; R.C. 34, N.B.S. 37, l. Cl. Green; Rochester, Ulster Co., N.Y., 37-40, (Harrisburg, Ger. Ref.) 40-55, Raritan, 2d, 1855-82, w. c. D.D. by R.C. 1853.

Publications: "Evils of Dancing." 1846.—"How to Rise in the World." In "The Guardian," 1851.—"Understandest thou what thou readest"? In "The Guardian," 1851.—"The Intellectual and Moral Characteristics of Infidelity." 1851.—"Amusements." In "The Guardian," 1852.—"Woman's Obligations and Duties to the Temperance Cause." 1852.—"The Papacy the Anti-Christ of Scripture." 1853.—"Economy and Efficiency of Christianity as a Means of Social Reform and Regeneration." In "Prot. Quarterly," 1851.—"Formal Religion." In "Prof. Quarterly," 1854.—"Temperance and Patriotism." 1856.—Ser. at Fun. of "Jas. Taylor." 1859.—"Thanksgiving a Duty in Time of Civil War." 1861.—"An Argument in the Case of Cen. Ref. Ch., Plainfield," before Classis. 1872.—Hist. Ser. at 40th Anniv. of 2d Ref. Ch., Somerville. 1874.—Memoir of Maria Frelinghuysen, daughter of Gen. Fred. Frelinghuysen, and wife of Rev. John Cornell. In MSS.

Messler, Ab., b. at Whitehouse, N.J., Nov. 15, 1800; U.C. 21, N.B.S. 24, l. Cl. N.B.; Miss. to Montville, Aug.-Nov. 24, Miss. to Ovid, 24, Ovid, 25-8, Miss. in North st., New York City, 28-9, Pompton Plains and Montville, 29-32, Raritan, 1st, 1832-82, d. June 12. D.D. by R.C. 1848. Elected a trustee of R.C. 1845. President of Gen. Synod, 1847.

As a preacher he combined discursive thoughtfulness with expository methods. His sermons were clear and analytical, filled with Gospel truth adapted to reach the conscience and affect the heart. He delivered them in distinct and manly tones. He expressed his thoughts with great felicity and beauty of language, and his auditors were moved under his eloquent and earnest words. The grand feature of his sermons was Jesus Christ as the Saviour of the soul. He was also deeply interested in leading young men into the Christian ministry. No less than thirteen consecrated themselves to this service during his pastorate at Somerville. He also was largely instrumental in the organization of at least seven churches. He was a man of studious habits and wide-reaching investigation. There were few of the ordinary subjects of thought that had not at one time or another engaged his attention. In 1854 he spent five months in Europe. His friend and parishioner, Hon. Peter D. Vroom, was then American minister at Berlin, and this gave him many special privileges and advantages. On his return he wrote 20 articles on "Local Reminiscences of Holland and Belgium"; 24 on "The Rhine and the Rhineland"; and 12 on the "Isle of Wight." In 1861 he wrote a series of 13 articles on the "Belgic Confession of Faith," and these are probably the most elaborate history of that Confession in the English language See Rev. Dr. John A. Todd's "Memorial Discourse," 1882, and the local papers of the day, as well as the "Christian Intelligencer," June and July, 1882.

Publications: "Fruits of Early Piety." "American S.S.U." 1838.—

"Pastor's Memorial." 1852.—"Eight Memorial Sers. and Hist. Notes of Chs. in Somerset Co., N.J." 1873.—"Life and Pub. Services of Ex-Gov. Vroom." 1874.—"Centennial Hist. of Somerset Co." 1878.—Ser. at Dedication of Ch. Lodi, N.Y., 1827. ("Mag. R.D.C.," ii. 11. 38.—Address at Laying Corner-stone of Ch. Raritan, 1835.—Ser. at Dedication, 1836.—"St. Paul's Gratitude to Onesephorous." 1839.—"Man Frail and Mortal": Fun. Ser. of J. H. Castner. 1841.—"Domestic Feeling in Our Church." 1845.—"Life and Immortality": Fun. Ser. of Mrs. Thompson. 1849.—Ser. at Ordination of Rev. J. Gaston. 1852.—Ser. at the Install. of Rev. John Steele. 1853.—"The End of the Upright": Ser. at Fun. of Jas. Campbell. 1864.—Ser. on "Death of Pres. Lincoln." 1865.—Thanksgiving Ser. 1868.—"The Hollanders in N.J." 1830.—Address at Dr. G. Ludlow's Semi-Centennial. 1871.—Address at Fun. of Rev. Van Liew. 1869.—In "Somerset Messenger" the following: "Indians on the Raritan"; "Military Operations in Somerset Co. in Revolution"; "Chimney Rock"; "Washington Rock"; "Simcoe's Raid"; "First Things in Old Somerset".—Serials in "Christian Intelligencer," as follows: "The Christian Ministry," 52 arts., 1853; "In Belgium," 8 arts.; of the "Rhine and Rhineland," 24 arts.; of the "Isle of Wight," 12 arts.; "Reforms and Reformers Before the Reformation," 33 arts.; "Science and the Bible," 13 arts.—Editorials in "Ch. Int.," 1855-61; again, 1870-1.—Arts. in "Sprague's Annals": "On Rev. T. J. Frelinghuysen; "On Rev. J. R. Hardenbergh."—"Reminiscences of Dr. T. De Witt" in "De Witt Memorial."

Messler, Isaac, b. Whitehouse, N.J., Aug. 4, 1867; R.C. 93, N.B.S. 96, l. Cl. Raritan; Sharon Centre, 97-1901, Ghent, 1st, 1901——

Meulendyke, Josias, b. Rochester, N.Y., Feb. 14, 1849; H.C. 73, H.S. 76, l. Cl. Holland; S.S. Otley and Sand Ridge, Ia., 77-8, Danforth, Ill., 79-82, Holland, Mich., (Ebenezer,) 83-4, Fremont, Mich., 85-90, Classical Missionary in Mich., 90-2, Waupun, 1892——

Meury, Edward G. W., (son of John Meury), b. Brooklyn, N.Y., Nov. 3, 1874; R.C. 98, N.B.S. 1901, l. S. Cl. Bergen; N.Y.C., Middle Collegiate, 1901——

Meury, Emil A., (son of John Meury,) b. Baltimore, Md., Jan. 4, 1861; Bloomfield, Academic Dept., 79, Bloomfield, Theolog. Dept., 83, lic. Presbyt. Brooklyn, 83; ord. S. Cl. Bergen, 83; Hudson City, 2d, 1883—— Also Chaplain of Hudson Co., N.J., Institutions of Charities and Corrections, 98-1900; Chaplain 32d Reg. of Nat. Guards, N.Y., 87-91.

Meury, John, b. at Blauen, Switzerland, about 1827, c. to America, 1860; (Baltimore, Md., 60-7); Melrose, N.Y., 67-1870; (Brooklyn, Presbyt.).

Meyer, see Myer.

Meyer, Andrew John, b. Albany, N.Y., Dec. 16, 1874; R.C. 97, N.B.S. 1900, l. Cl. Albany, Montague, N.J., 1900——

Meyer, Hermanus, b. in Bremen, Germany, about 1720; matriculated at Groningen University, Hol., Sept. 6, 1747, for the study of Theology; residence, Bremen; one of the same name and place, (probably the same one), matriculated at Groningen University, Sept. 6, 1757, for

the study of Theology; (another of same name, matriculated at Groningen, Sept. 10, 1718, for study of Theology; residence Oldamptinus; this may have been the father of the American Meyer). Kingston, N.Y., 1763-72, Totowa, Fairfield, and Pompton Plains, 1772-85. Totowa and Pompton Plains, 1785-91, d. Oct. 27. Also Prof. of Hebrew, 1784-91, and Lector in Theology, 1786-91. D.D. by Q.C. 1789.

He was as much distinguished for the warmth of his piety and the ardor of his evangelical preaching as for his deep reading and learning. But a few months' exercise of his faithful preaching made it manifest that there was a wide difference between his sentiments and zeal and those to which the people of his first charge had been accustomed. Mancius, his predecessor, had much learning and ability for discussion, and could triumphantly defend the doctrines; but, alas! consciences slumbered. Meyer, on the other hand, was very practical and pointed. His preaching excited disgust, opposition, and enmity. Such was the disposition in many of the early churches toward doctrines which they now love.

So practical was his preaching, that many of his people declared that, while they respected the man, it was impossible to sit under his ministry. After preaching once pointedly on the necessity of regeneration, one of his officers met him and said, "Flesh and blood cannot endure such preaching." He quickly answered, "Flesh and blood cannot inherit the kingdom of God." They could find no just ground of accusation against him.

In 1764, he was compelled by the civil authorities to take the oath of allegiance to Great Britain, renouncing, as the oath required, all allegiance, civil or ecclesiastical, to any other power. This made him feel that he had abjured the authority of the Classis of Amsterdam, though he desired to keep up brotherly correspondence. The matter was so important that it became the subject of official correspondence by the civil power, as it was feared that independent charters of non-conforming churches might become detrimental to the Established Church of England. Yet the terms of surrender in 1664 expressly guaranteed to the Dutch freedom in all religious matters. But the Cœtus party now took advantage of this matter of the oath to help their cause. Dr. Meyer at first indeed refused to take it, and only on the advice of Hon. Wm. Livingston, an eminent jurist of New Jersey, did he finally consent. This gave great offense to his Consistory, who were of the Conferentie party.

At length his marriage with one of the families of the Cœtus party (a sister of Dr. Hardenbergh) formed division lines. The flames of discord began to spread. The Church was convulsed. Certain Conferentie ministers (Rysdyck, Fryenmoet, and Cock) were invited by his enemies to come and judge their affairs, and, though themselves fighting against independent judicatories in America, audaciously took it upon themselves to hear charges and to suspend Mr. Meyer from the ministry, discharging his congregation from their obligations to him. (1766.) Party lines were formed, approving or condemning this strange procedure. Thus this excellent and exceedingly useful man by a faction was shut out of his church. But he continued to preach for seven years in private houses to such as loved the

gospel. The Classis of Amsterdam never lost confidence in his integrity, and at the convention to effect a union of the parties, in 1711, he was admitted to an equal seat and voice without hesitation. But about this time he received a call from New Jersey, which he accepted, and his ministerial success there was signally great. His trials and afflictions all wrought for his good. He became more earnest, and practical, and evangelical, than ever. He was subsequently honored by being chosen to two professorships by the Synod. But his old enemies at Kingston never became reconciled to him. Yet the Consistory there, in 1806, virtually allowing the former bad treatment, attempted to call his son-in-law, Rev. Jeremiah Romeyn, though without success. They also hoped in this way to cover their pecuniary obligations to Dr. Meyer, they not having paid his salary to him for several years before he removed away. Mr. Romeyn, however, went and preached for them on the angels' song at the birth of Christ. Mr. M. was the intimate friend of Westerlo, of Albany. The happiness of his dying-bed is described in "Mag. R.D.C." ii. 300. He possessed full assurance. He was a man of great erudition, of a mild and humble temper, polite and unaffected in his manners, and eminently pious. His great humility prevented him from being as generally useful as he deserved, but those who were acquainted with his worth esteemed him as one of the best of men.—"Amst. Cor.," many letters. "Doc. Hist.," iii. 599. "Mag. R.D.C.," ii. 206, 300; iii. 55, 301, 338. "Sprague's Annals." "McClintock's Cyc." He left a MS. autobiography, which is in the hands of Dr. Hoes.—See also "Centennial of N.B. Sem.," 418.

Meyer, John H. C.C. 1795, studied theol. under Livingston. l. Cl. N.Y. 1708; New Paltz and New Hurley, 1799-1803, Schenectady, 1803-6.

He was an accomplished scholar, speaking with great fluency and elegance both in Dutch and English. As a preacher, he was gifted and popular, and was possessed of a peculiar unction in his delivery. He was a son of Hermanus Meyer.—"Stitt's Hist. Ch. New Paltz."

Meyer, Karl, b. in Hesse-Darmstadt, Germany, Oct. 26, 1824; studied at Gymnasium of Werrigorde, Prussia, 32-8; at Royal Paedigogium, Ilfeld, Hanover, 38-43, University of Giessen, 43-6, University of Halle, 46-7; Theolog. Sem. at Friedberg, 47-8, ordained. Assistant pastor, Homberg, 48-54, also inspector of schools, 48-60; sole pastor, Homberg, 54-60; Prof. of Ecc. and Universal Hist. in a Bavarian institution for training missionaries, 60-2; came to America.—New Brunswick, 3d, 62-4; Miss. in Jersey City, 64-9, New Brunswick, 69-1901, d. Dec. 4. Prof. of Modern Langs. in R.C. 69-1901. D.D. by N.Y.U. 1869.

He was the son of Rev. Christian F. W. Meyer, chaplain to the court of the Grand Duchy, but he was early left an orphan. For more than thirty years he held the chair of Prof. of Mod. Langs. in Rutgers College, and few teachers so won the hearts of the students as did he. He was eminently successful as a teacher. Intellectually, he was potent, while along the lines of history and theology he was a master. The full scope of his intellectual activity was seldom appreciated by those outside the

college, for he was averse to appearing in print or in public, from the fact that he was carrying on his work in other than his native tongue. Occasionally, however, he departed from this rule of his life in vigorous or learned papers, and in acute and suggestive lectures. During the winter of 1890 he delivered, at the request of friends, a course of lectures on Schiller and Goethe. These failed not to impress his hearers with the breadth and profundity of his studies and with the brillancy of the pictures which he drew of these two great names in German literature. See New Brunswick papers, December, 1901.

PUBLICATION: "Recollections of Rev. Dr. Wm. H. Campbell," in "Memorial."

Meyers, Ab. H., b. 1801; U.C. 27, N.B.S. 30, l. Cl. N.B.; St. Johnsville, 30-1, Beaverdam and Berne, 31-5, Belleville, 35-7, St. Johnsville, 37-44, S.S. Berne and Schaghticoke, 44-8, Manheim, 48-52, Glenville, 1st, 52-4, North Esopus, 55-6, Germantown, 56-62, S.S. at Esopus, 62-5, Saddle River, 66-72, Easton, N.Y., 72-5, Linlithgo (Livingston Ch.) 75-8, emeritus. Died 1886, Mar. 9.

Michael, Daniel. R.C. 1833, N.B.S. 36, l. Cl. Montgomery; Domestic Miss. at Redford, Mich., 1836-47, d. 1865.

Michaelius, Jonas, b. 1577, educated at University of Leyden, lic. 16-. .; (Niewbokswonde, 1612-14, Hem, 1614-1624; St. Salvador, 1624-5, Guinea, 1626-7), New Amsterdam, 1628-?, returned to Holland.

Jonas Michaelius was the first minister of the Reformed Church in America. He has taken this honor from Rev. E. Bogardus, to whom it was long conceded. Through the researches of J. J. Bodel Nijenhuis, a letter was discovered in the archives at The Hague, bringing these facts to light, and which was transmitted in 1858, by Hon. Henry C. Murphy, the American minister stationed there. The letter is dated New Amsterdam, Aug. 11, 1628, and is directed to Rev. Adrian Smoutius, Amsterdam. It is not known exactly how long he remained in New Amsterdam, but in 1637-8, he is styled "late minister to Virginia," (or America.) Since we have no proof that he was colleague with Bogardus, who came in 1633, we may safely suppose that he continued not more than four or five years, leaving New Amsterdam before Bogardus' arrival. The Classis of Amsterdam wished to send him back in 1637, but he did not return. He was married in 1612, his wife dying in May, 1628, seven weeks after their arrival, leaving three children. He arrived at New Amsterdam April 7, 1628. He had a tempestuous voyage, having embarked on Jan. 24th preceding. At his first communion here, he had fifty communicants. He paints a sad picture of the low condition of the natives, and proposes to let the parents go, and try and educate the children. His letter breathes a spirit of deep piety, and submission to the Divine will in all his bereavements.—For letter and fuller particulars, see "Col. Hist., N.Y.," vol. ii. 759-770. This letter is also printed in appendix to "Mary Booth's Hist. N.Y.C."—For revised translation, and fac-simile of original letter, see "Collegiate Ch. Year-Book," 1895, 142, 1896, 202-308.

The above is left as in the preceding edition, but the statements are not fully satisfactory. There is no person of the name of Jonas Michaëlius in the Catalogue of Leyden University. The name Michaëlius (or Michiel in plain Dutch) was common. The following persons of this name are found in the Leyden Catalogue before 1650. (This Catalogue was published in 1875 under the title, "Album Studiosorum Academiæ—Lugduno—Batavæ.")

Matriculation.	*Name.*	*Age.*	*Residence.*	*Study*
1581, Nov. 15.	Nicolaus Michaelis.....	.....	Alckmarianus.....	Theologiæ.
1583, June 19.	*Joannes Michaelis*.....	.....	Antverpiensis.....	Litterarum.
1595, Oct. 12.	Michael Michaelis.....	.....	Zutfatensis.....	Juris.
1598, Sept. 2..	Jacobus Michaelius.....	25	Danus.....	Philosophiæ.
1600. Sept. 6.	JOANNES MICHAELI*.	23	.....	Theologiæ.
1602, Feb. 20.	Henricus Michaelis	14	Leidensen.....	Litterarum.
1602, May 4. .	Franciscus Michaeli.....	17	Genevensis.....	Litterarum.
1602, May 4..	Marcus Michaeli	13	Genevensis.....	Litterarum.
1602, Oct. 30..	*Joannes Michaelis*.....	14	Berckelgensis.....	Philosophiæ.
1611, Aug. 12.	Petrus Michaelis.....	20	Regio Montanus Borussus	Juris.
1616, June, 28	Justus Michaelis.....	14	Enchusanus.....	Juris.
1619, July 2..	Christianus Michaelis....	13	Leidensis.....	Litterarum.
1623, Apr. 28.	*Joannes Michaelis*.	20	Daventriensis.....	Theologiæ.
1623, June 26.	Jacobus Micheli.....	22	Genevensis.....	Theologiæ.
1624, May 30.	Michael Michaelis..... .	20	Holsatus.....	Juris.
1629, May 16	Gouswinus Michaelis.....	20	Susatensis West falus..	Juris.
1630, Apr. 30.	Godfridus Michaelis	20	Dordrechtanus.....	Theologiæ.
1632, July 20.	Detmarus Michaelis	20	Soustensis Germanus..	Juris.
1633, Mar. 25.	*Joannes Michaelius*.....	19	Hooranus.....	ArtiumLiberalium
1635, May 8..	Daniel Michaelis.....	16	.....	.....
1638, Oct. 1 ..	Florentius Michaelides. .	22	Zeeland.....	Theologiæ.
1639, May 17.	Ludoricus Michaelius...	24	Danus.....	Medicinæ.
1641, Nov. 2..	*Joannes Michaelis*.....	29	Stralsondensis Pomerania.....	Juris.
1641. Nov. 19.	Rheinholdus Michaelius	23	Regio Montanus Borussus.....	Nobilis, Pol.
1643, Apr. 28.	Henricus Michaelius.. ..	22	Danus.....	Philosophiæ et Mathesses
1643, Nov. 30	Johannes Michel.....	22	Borussus.....	Medicinæ.

* This is the one said to be the same as our Jonas Michaelius of New Amsterdam. His name sometimes occurs as Jonas Johannes Michaelius. His home is not given, but was probably at Hoorn. There was a Rudolphus Michaelis, who matriculated as a student of Theology, May 2 1615, at the University of Groningen. His home is put down as "Lehranus"; and a Michael Michaelis, 1622, Sept. 26, of Itzehoensis-Holsatus. Topic of study not given.

The "Minutes of the Classis of Enkhuysen," by which he was probably licensed and ordained, are said to have been destroyed by fire in 1838. His name first appears in the "Minutes of the Synod of North Holland," in 1621. as a delegate from the Classis of Enkhuysen. That Synod met that year on Aug. 24, and following days at Haarlem. The names of the delegates are given, two ministers and two elders, from the Classis of Haarlem, Amsterdam, Hoorn, Enkhuysen, Edam, and Alkmaar. The name of the church from which each delegate came is also given. The following is the delegation from the Classis of Enkhuysen:

Rev. Abraham à Doreslaer, minister at Enkhuysen.
Rev. Jonas Johannis Michaëlius, minister at Hem.
John Francisci (Fransse) Hooman, elder at Enkhuysen.
Bartholomew Martensse, elder at Medemblik.

The name Johannis here is evidently in the Genitive case, showing that the name of the father of Jonas was John. But this will hardly vindicate the assumption, that the Joannes Michaëli, who matriculated at Leyden in 1600, was our Jonas.

In the "Minutes of the Synod of North Holland," held at Edam, Aug. 12, and following days, 1625, among the ministerial changes which are given, we find the following:

IN THE CLASSIS OF ENKHUYSEN:

Removed: Jonas Michielse, from Hem to Brazil, at San Salvador.

Came in: Frans Esans, to East Vlielandt.

George Wesselius, to Hem.

Hem is thus described in "Van der Aa's Geographical Dictionary," in 1844:

VILLAGE AND CHURCH OF HEM.

Hem, village in Dregterland, Province of North Holland, a court circuit, and two hours W. S. W. from Enkhuizen, a subdivision of the community (gemeente) of "Venhuizen-and-Hem"; a half hour W. of Venhuizen, on the so-called Short Stretch (Korte-Streek). It is estimated that there are within the bounds (kom) of the village, one hundred houses, and six hundred and thirty inhabitants. These mostly gain their subsistence by agriculture and cattle raising.

The Reformed, who are here fully five hundred in number, and among whom are one hundred and sixty communicants, constitute a congregation which belongs to the Classis of Hoorn, and the subdivision (ring) of Enkhuizen*. The first one to exercise here the duties of a minister, was Sybrand Vomelius, who came here in the year 1573, and died or left in the year 1580. The Church, (or living), which before the Reformation, was dedicated to the Holy Evangelist Luke, was at that time subject to the gift of the Counts; the "Investiture" was made by the Provost (Proost) of West Friesland. The "living" (pastorij) amounted altogether to 50 Rhenish guilders (75 Dutch guilders, or $30.) It then possessed no house for the pastor, but it had seven morgen (fourteen acres) of land. For the sexton's support (lit. sextonship) there were three morgen (six acres) of land. The church is an ancient cruciform structure, in which at the base much *duifsteen* (gravelly, porous stone) may still be seen. The tower is square, with an octagonal steeple, rather high. There is no organ in the church. The call is made by the Consistory.

The Roman Catholics, of whom there are found to be three hundred and fifty, belong to the Stat. (station?) of Hem-and-Venhuizen, which had a church here dedicated in early times to Saint Luke. This was abandoned in the year 1835.

The baptismal school (doop school—parochial school?) is attended, on the average, by about one hundred pupils.

* In 1785 and 1793, Hem and Venhuisen were separate churches, and reckoned under the Classis of Enkhuizen.

In the year 1387 Hem-and-Venhuizen leased their own fishery from the Count. According to charter by Duke William of Bavaria (Count William II.), under date of February 2, 1413, Hem, in union with Venhuizen, was elevated into a city, under the designation of the "City of Hem," whereby were determined its citizen rights, Magistracy, Government, etc. In 1492, the fine imposed upon it on account of the Cheese and Bread Rebellion (an agrarian insurrection) was lightened one-third. In 1508 there arose a fierce dispute between them and Wydeness about a road, stretching from the Blokdyke to the Meen Road, which was arbitrated by Enkhuizen. In 1508 the people of Hem co-operated as a labor of love in the fortifying of the city of Hoorn. The rulers (regenten) in the year 1741, bought up (hebben afgekocht) the manorial rights, (ambachtsheerlijkheid), so that now it is no longer a manor, (heerlijkheid.)

From the "*Aardrijkskundig Woordenboek der Nederlanden bijeengebracht door A. J. van der Aa.*" *Published at Gorinchem by Jacobus Noorduyn, 1844.*

Next comes the famous letter of Michaëlius to Rev. Adrian Smoutius, Aug. 11, 1628. This has been frequently published. (See Manual, 1879, pp. 3-10, and "Year-Book of Collegiate Church," 1895. The Dutch and English will be issued by the State of N. Y., with "Amsterdam Documents," 1902.) Michaëlius was sent to New Amsterdam by the Classis of Enkhuysen, about Dec., 1627, arriving in April, 1628. About this time, the care of church matters in New Netherland passed over to the Classis of Amsterdam; but the record of his return would probably be recorded in the "Mints. of the Classis of Enkhuysen" or of Hoorn. Investigations at Hoorn or Enkhuysen might reveal it. (See pages 19-21, of this work, and Notes 4, 5, 6, 7, on page 30.)

The following references are then found in the Minutes of the Classis of Amsterdam:

Jonas Michaelius.

1637, Sept. 7th. Whereas the Messrs. *Directors of the West India Company* request a minister for *New Netherland;* and since *Rev. Jonas Michaëlius* is now present here (in Holland) without a charge; the Brethren resolve that the *Deputies* on Indian Affairs must put forth every endeavor to *persuade him* to the *acceptance* of this service. Having done this, they will recommend him most favorably to the *Directors.* iv. 103; also in xxxix. 33.

1637, Oct. 5th. The Brethren, the Deputies on Indian Affairs report, that they had recommended and proposed *Rev. Jonas Michaëlius* (Dominum Jonam Michaëlium) to the Directors; but they had finally given as an answer, that when they had need of him, they would summon him. This greatly displeased the (Classical) Assembly. iv. 107. xxxix. 34.

1637, Nov. 16th. The case of *Rev. Jonas Michaëlius* and Peter Jansz. Lantman shall be brought anew before the Directors by the Deputies, and be earnestly recommended. iv. 113. xxxix. 37.

1638, June 7th. The Brethren Deputati ad Res Indicas reported that they had recommended to the Directors of the West India Company, as

ministers, *Rev. Jonas Michaëlius*, *Rev. Middelhovius*, and *Rev. Peter Jansz. Lantsman*. Of these three, *Peter Jansz.* alone is accepted, while they give little or no hope to the other two. It was now resolved to ask for a more definite reply concerning the first two. iv. 125. xxxix. 41.

1638, July 5th. Concerning the *Revs. Jonas Michaëlius and Middelhouvius*, the Deputati ad Res Indicas reported, that they understood from the Hon. President of the West India Company that the rejection of those two individuals had been announced by his Honor, in the name of the Assembly, (the Assembly of the xix, or Governing Board of the West India Company.) iv. 129. xxxix. 42.

This is the last allusion in the "Minutes of the Classis of Amsterdam" to Michaëlius. From preceding documents it will be seen that his father's name was Joannes, and he was thus called, perhaps, sometimes, as is probably the case in the "General Catalogue" (Album Studiosorum) of Leyden University. He may have had a son Joannes, unless the following document refers to himself. It may possibly suggest Zeeland as a place to seek for further light on the subsequent history of the first minister of New York.

Rev. Joannes Michielsen.

On May 10-20, 1641, the Dutch Church of Yarmouth, England, wrote to the Dutch Church of London, asking for some pecuniary assistance. They had temporarily secured the services of Rev. Joannes Michielsen, through one of their Elders, who had met him in Zeeland. Of this they were very glad, as they had long been without a minister, and they were hungering for the bread of life. This Michielsen had been with them about ten weeks to their great edification. He was now about to depart, and they wished to reward him for his services.

Archives of the Dutch Church of London, Document 2610.

On Sept. 4-14, 1641, the Dutch Church at Maidstone, England, wrote to the Colloque (Synod) of the Dutch Churches in London, that they were about to engage as their minister Rev. Joannes Mijchijlsen, and hence they sent their elder, Danneel Beeckman, to confer with the Colloque on the subject. Document 2632.

On Oct. 27, (N.S. Nov. 6.) 1641, Rev. Joannes Michielsen wrote to the Dutch Church at London.

He refers to the fact that when traveling some weeks before to Yarmouth, by way of London, he had promised the Elders of the Dutch Church of Maidstone that he would come to them, in case he received no summons from Holland; but he had received such a summons, and hence he could not fulfill the conditional engagement. He was about going to Zeeland. Document 2640.

On Nov. 16-26, 1641, the Dutch Church of Maidstone wrote to the Dutch Church of London, asking for information as to what the Colloque of Dutch Churches in London had done. Mr. Michielsen had written them that he would come to them in two or three weeks, but two months had now passed. Document 2644.

From the Archives of the Dutch Church of Austin Friars, London. See Note 10, on page 13 of this work.

In vol. xxxvii, which is an Index to the Extracts about the colonial churches in Vol. xxxix. Jonas Michaëlius is referred to as "late minister to Virginia"; meaning, no doubt, New Netherland.

See Rev. Dr. Daniel Van Pelt's article on Michaëlius in "Ch. Int.," Oct. 13, 1897.

Note on Johannes Michaëlius, cousin of Rev. Jonas Michaëlius.

Michaelius, Johannes, or *Michielsz. Jan,* called also Johannes Michaelius Keratinus, (Horn), after his birth place, Hoorn, was a pupil of Beeckman, and preceptor of the third class at the Illustrious School at Dordrecht. He lived during the first half of the XVIIth Century, and was, in his day, a philosopher not without renown, as well as a Greek, Latin, and Dutch poet. His bosom friend and brother in arts, John van Someren, secretary of the "Chambre-mie-partie," (Chamber of Rhetoric?) and Pensionary (or Corporation Counsel) of Nymegen, somewhere calls him *"Magnus Philosophus."* His *"Libellus de Oculo, seu de natura visus";* his *"Dialogus de aeternitate,"* Dordrechti, H. Essaeus, 1645, 12mo; and some philosophical and mathematical treatises, which were never published, would have given him a right to this title. Of his Greek muse, we possess as a specimen, only a *"Tetrastichon,"* among the *poemata* at the back of the aforesaid *Libellus;* of his Latin muse there are more at hand, such as *"Carmina Sacra"; "Elogia";* one entitled *"Virgo Dordracena";* another *"De Continibus 70 pagis Dordrechtum circumjacentibus inundatione horribile submersis."* (This refers to the great flood of 1477, when the Biesborch was formed.) Of his Dutch poems we possess only a tragedy entitled, *"Julius Cæsar ofte Kaisermoorders,"*—Emperor murderers, or Regicides, Dordrecht, H. van Esch. 1645, 12mo. This pleased the poet van Someren so greatly that he composed on it an *"Epitymbion."* He wrote poetry also after the style of Huyghens and Hooft, as is evident from a certain poem of his, written in the style wherein these, as well as Tesselschade and Anna Roemer Visschers (two sisters), J. Van Brosterhuyzen, G. R. Doublet, and others, have written.

He also composed a few Latin verses (to be placed) under the likeness of John van Beverwyck.

Under his own likeness, by Joshua Offermans, are two lines by Brey; under another are these, by van Someren:

"Wat oyt het prachtigh Griekenlandt,
En Rome vol van wysheyt vant,
Dat schuylt hier in dit deftig hooft,
Wiens naem geen sterflickheyt en dooft."

(Whate'er the splendid land of Greece,
And Roman wisdom found t' increase,
This hides here in this stately head,
Whose name oblivion need not dread.)

The same poet composed an *Epitymbion in obitum lectissimæ fœminæ Jacobæ Michaelius,* V. Kal. 1644. (Month not given.)

Michaelius died August 3, 1646. See *Hocufft,* Parn. Belg. p. 174; *van Someren,* Uysp. der Vern. passim.; *Schotel,* Gesch. Lett. en Oudheidk. Avoudst. bl. 99; Bijdr. tot de Gesch. v.d. Geest en Wereldl. Kleed. D. I. bl. 57; Ill. school, bl. 82-84, 225.

From "A. J. van der Aa's Biographisch Woordenboek."

Middlemas, Jasper. Blooming Grove, 1840-3, S.S. Salem and Berne, 2d, 48-54, Salem, 54-5, died 18..

Miedema, William, b. Vriesland, Mich., July 23, 1867; H.C. 93, W.S. 96, l. Cl. Holland; ord. by Cl. Dakota; Centreville, S.D., 96-7, Bushnell, Ill., 97-1900, Norwood Park, Chicago, 1900——

Miles, John B., received from the Presbyt. Ch. of Ireland, as a candidate, by the Classis of Ulster, 1709-1801, dismissed.

Milledoler, Philip, b. at Rhinebeck, Sept. 22, 1775; C.C. 1793, studied under Gros, lic. and ordained by G.R. Synod, 1794; (N.Y.C., Nassau, St. Ger. Ref. 1795-1800, Philadelphia, Pine St. Presbyt. 1800-5, N.Y.C., Rutgers St. Presbyt. 1805-13.) New York. 13-25, Prof. Theol. and Pres. Rutgers College, at New Brunswick, and Prof. Moral Phil. 25-41, d. 1852, Sept. 22. S.T.D. by U. Pa. 1805. Elected a trustee Q.C. 1815; again R.C. 1833.

His parents were Swiss Germans, coming from the Canton of Berne, and settling in New York in early life. During the occupation of the city by the British, they took up their abode in Rhinebeck. They were members of the Nassau Street German Reformed Church, and piously sought to bring up their children in the fear of the Lord. They were gladdened by the early development of lovely piety in their son Philip. He united with the church in very early youth, and at once chose the ministry, and was licensed in his nineteenth year. He soon became pastor of the church in which he had been reared, preaching both in German and in English. Those early labors met with great acceptance, being already characterized by the rich spiritual unction which afterward pervaded his prayers and discourses, while his development of character and conduct attracted interest and respect. When he preached in English many of other denominations attended. His reputation became such that, on the removal of Dr. John Blair Smith from the Third Presbyterian Church of Philadelphia, he received a unanimous call, which he accepted. Here he labored with great diligence and success. A gentle, yet powerful and extended religious influence spread among the people of his charge, so that large additions were made to the church. When the Rutgers Street Presbyterian Church of New York was started, he was chosen as the man eminently adapted for the enterprise, and here, too, he was greatly prospered. The reviving influence of the Spirit of God diffused itself, and penetrated like the dew from heaven. There was no sudden and transient excitement like a passing shower, but rather like the spring, unfolding itself, and spreading its streams onward, broader and deeper. But few ministries have been more blessed than his in this church.

While in New York he was sought after by the German Reformed Church to take charge of their projected Seminary at Frederick, Maryland, but, difficulties springing up respecting the introduction of the English language, Dr. M. was led to decline. ("Tercent. Monument," 548.) He succeeded Dr. Livingston, however, as Professor of Theology, and President of Rutgers College, in New Brunswick. Dr. C. C. Cuyler gave him the charge on this occasion. His duties in this double office were discharged with signal industry and fidelity. He was cordially catholic in his spirit, a lover of good men. He took an active part in the organization and development of some of the leading benevolent institutions of the day. He was especially noted for his peculiar unction in prayer. He seemed to carry his hearers, as it were, to the very portals of heaven. This gift in him was marvelous. When Henry Clay was received by the Historical Society of New York, shortly after the death of a son, Dr. M. made the prayer. Clay was so much impressed that he sought an introduction and expressed his thanks. The great Dr. Mason once said there were three men who prayed as if they were immediately inspired from heaven. One was Rowland Hill, the other was a certain layman, and the third was Dr. M. This gift led him to give a prominence in his sermons to Christian experience, in the delineation and dissection of which he was rarely excelled. He was of a commanding form, a pleasant mien, and attractive manners. He was a preacher of superior gifts. His piety was ardent, confiding, and laborious. His success in the ministry was marked; many and powerful revivals attended it. His sick chamber was quite on the verge of heaven. His wife died one day after him, and their funerals were held together.—See MS. Memoir by himself. "Mag. R.D.C.," i. 366; ii. 8; iii. 148. "Evangelical Quarterly," ii. 116. "Sprague's Annals." "McClintock's Cyc." Dr. Demarest's sketch, in "Centennial of N.B. Sem.," 438. "Year-Book, Collegiate Ch.," 1893, 119. "Dubbs," 334.

PUBLICATIONS: A Disc. before a "Ladies' Soc. for Relief of Widows with Small Children." 1806.—A Ser. at Install. of Rev. J. B. Romeyn in Cedar St. Ch., N.Y.C. 1808.—A Ser. at the ordination of Rev. Gardiner Spring in Beekman St. Presb. Ch. 1810.—A Charge to Professor Alexander and the Students of Divinity at Princeton. 1812.—Sermon before Gen. Syn. Ger. Refd. Ch. at Hagerstown, Md. 1823.—"Concio ad Clerum": a Ser. at the Opening of Gen. Synod, Albany. 1823.—A Sermon at Hackensack, by appointment of Gen. Synod, before the Classis of Paramus and a Commission of the Synod. 1824. (This relates to the recent Secession.)—Address at Rutgers Coll. 1827. ("Mag. R.D.C." iii. 148).—Address before the Alumni of Columbia Coll. 1828.—An Address to the Graduates of Rutgers Coll. in "Ch. Int.," Aug. 13. 1831.—Letter from, in "Sprague's Lectures on Revival of Religion" 1832.—Address at Inaug. of Hon. A. B. Hasbrouck as Pres. Rut. Coll. 1840.—Dissertation on "Incestuous Marriage." 1843.—Introduction to "Currie's Memoir of Sluyter." 1846.—Art. in "Sprague's Annals" on Rev. Dr. J. N. Abeel.

Miller, Benj. Cory, b. at New Lima, Ind., 1850; R.C. 72, N.B.S. 75, lic. Cl.

Newark; Roxbury, 75-81, S.S. Gilboa, 84-5, Fairfield, 85-6, Franklin, 86-9, Whitehouse, 1890-5.

Miller, Edward. R.C. 1857, N.B.S. 60, l. Cl. Hudson; Berne and Beaverdam, 60-72, N. Blenheim and Breakbin, 72-84, w. c.

Miller, Edward Rothsay, b. Philadelphia, Pa., Oct. 29, 1843; C.N.J. 67, P.S. 70, post-grad. course, 71, lic. by Presbyt. N.Y. June 6, 70; ord. by Presb. Jersey City, Ap. 16, 72; (Presb. Miss. to Japan, 72-4), enters R.C.A., 74; Yokohama, Japan, 72-9, on furlough, May 79-Ap. 81, Tokyo, 81-8, Morioka, 88-92, on furlough, May 92-Dec. 93, Morioka, 1893——

Publications: Trans. Heidelberg Catechism into Japanese.—Sketch of North Japan Mission.—Sketch of The Church of Christ in Japan.

Miller, Geo. H., Melrose, 1892——

Miller, Henry, b. Mar. 16, 1832, in Saxony, Germany; Gym. of Frankenberg; Univ. of Leipzig, 55; tutoring, 55-60; (Dresden, Ger., 60-79,) c. to America, 60; Calicoon, N.Y., 60-88, Albany, 4th, 88-1899, d. June 27th. Ph.D. Univ. Leipzig.

Greatly beloved by his people, his churches prospered under him, both temporally and spiritually. He was of modest disposition, of great kindliness of heart, and cordiality of manner. He possessed marked poetical talent, and many journals and magazines contain contributions from his pen in the German language.—"Mints. Gen. Syn.," 1900, 564.

Miller, Isaac L. Kip. R.C. 1840, student in N.B.S., d. 1846. See sketch in Rev. Dr. F. M. Kip's "An Old Disciple," pp. 117-235.

Miller, John E., b. in Albany, 1792; U.C. 1812, l. 17; (Miss. in the South and West, 17-18, Chester, N.J., 18-23,) Tompkinsville, 23-47, d. Also Chaplain in Marine Hospital, and at Seaman's Retreat.

In his chaplaincy he was undaunted by all the forms of disease with which the hospital was acquainted. Whatever might be the danger to himself—and it was often appalling—or from whatever land the suffering patient might have come he was always by his side when necessity required. He preached the gospel with a simplicity that every one could understand, and with an earnestness which every one felt. Did collision or irritation arise among brethren, he poured a healing oil on the chafed spirit, soothing it to peace and kindness. Was bold and unblushing iniquity to be rebuked, he threw the fear of man behind him, and looked only at fidelity to God and duty. He walked with calm spirit and unwavering step through rooms charged with poisonous contagion and fetid disease, bearing the message of salvation to the guilty and lost. He was an Israelite indeed, in whom was no guile. His bosom was transparent as the purest fountain—an utter stranger to deceit. He said only what he thought, and what he said he did. The transient character of the community prevented him, in general, from seeing the fruits of his labors. This was a trial to him. But a short time before his death the Master gladdened him with a precious revival, especially among the young.—See sketch in Rev. F. M. Kip's "An Old Disciple," pp. 236-309.

Miller, M., Jersey City, 1st, Ger., 1892.

Miller, Samuel D. Easton, N.Y., 1900——

Miller, Wm. A., b. 1824; U.C. 42, N.B.S. 45, l. Cl. Albany; Glenham, 46-9, Prof. Langs. Albany Acad. 49-56, Rhinebeck, 56-9; d. 1863. D.D. by R.C. 1862.

In every position which he occupied he discharged his duties with fidelity, energy, and success. Gifted with a mind well balanced and thoroughly cultivated, he was qualified for widespread usefulness. He was an accurate, well-read scholar, and fully equal to the standard of modern criticism. He was a thorough, analytical, and instructive teacher. As a preacher, he clearly presented the truth, was logical in his reasonings, practical in his expositions, and forcible in his appeals. As a Christian, he was meek in spirit, ardent in piety, and earnest in his endeavors to secure the salvation of souls.—Sketch in "Ch. Int.," Nov. 19, 1863.

Publications: "Lessons of the Atlantic Telegraph." 1858.—Hist. For. Miss. in "Ch. Int."

Miller, Wm. H. N.B.S. 1861, l. N. Cl. L.I.; Albany, 3d, 1861-2, Mt. Pleasant, 50th St., N.Y.C., 1862-3, w. c.

Millett, Joseph, b. Cornwall, England, Jan. 16, 1849; High School, Hayle, Eng.; Penryn. Wesleyan Theolog. Inst. 1872; lic. by Wesleyan Meths. 1865; (in Meth. Ch. 73-87); Minisink, 87-90, Bloomingdale (Ulster Co.,) N.Y., 1890——

Millett, Samuel. S.S. Franklin Furnace, 1885, Wurtsboro, 85-91.

Milliken, Peter Houston, b. Crawford, Orange Co., N.Y.; R.C. 1876, N.B.S. 79, lic. Cl. Orange; Berea, 79-82, Paterson, 2d, 82-88, Philadelphia, 1st, 1889——

Ph.D. by N.Y.U. 1889. D.D. by R.C. 1899.

Publications: Exposition of S.S. Lessons in "Ch. Int.," 1887.—Many contributions to "Ch. Int."

Milliken, Richard Peary, b. ....., ..., lic. Cl. Orange, 1876; Grahamville, 76-83, (also S.S. at Claraville, 76-83, and S.S. Unionville, 77-83,) Dashville Falls, 83-87, Newark, (Trinity Ch.) 87-93, d. Aug. 12. See "Mints. Gen. Syn.," 1894, 210.

Mills, Augustus W. Williamsburgh, 1893-4.

Mills, B. Fay, (Congregationalist); Union Village, N.Y., 1882-3.

Mills, Geo. N.Y.C. (Ger.) 1823-33.

Mills, Geo. A. R.C. 1863, N.B.S. 66, l. S.Cl. L.I.; Taghkanic, 1866-70, Castleton, 70-82, Northumberland, 82-4.

Mills, Samuel Wickham, b. in Orange Co., N.Y., 1820; R.C. 38, N.B.S. 42, l. Cl. N.B.; S.S. Bloomingburgh, Oct. 42-3, May; pastor, 43-58, Deerpark, 58-71, w. c. D.D. by R.C. 1874.

Publications: "Ref. D. Ch. of Walpack": a Hist. Ser. at Dedication of Ch. Bushkill, 1874. Ref. D. Ch. Port Jervis, 1737-1878; a Hist. Ser. 1878.

Millspaugh, Alex. C., b. in Orange Co., N.Y., 1810; R.C. 38, N.B.S. 41, l. Cl. Orange; Middletown Village, 41-66, Jerusalem and Onisquethaw,

66-72, Schoharie Mt. and Central Bridge, 76-78, Union, 78-85, d. Dec. 13.

Minor, Albert Dod, (s. of John Minor), b. Centreville, Mich., Jan. 12, 1850; R.C. 76, studied theology privately; lic. Cl. Montgomery, Ap. 79; St. Johnsville, 79-88, Mohawk, 88-91, Fort Herkimer, 88-95.

Minor, John, b. at Lodi, N.Y., Nov. 14, 1814; R.C. 42, N.B.S. 45. l. Cl. N.B., Miss. to Ridgeway, Mich., 45-8, to Centreville, 48-50, to Keyport, 50-1, Leeds, 51-6, Cor. Sec. Bd. of Publication, 57-9, Flatbush, (Ulster Co.,) 59-64, Glenville, 1st, 64-73, Port Jackson, 73-80; S.S. Manheim, N.Y., 80-2, Currytown and Mapletown, 82-4, Sprakers, 84-5, Miss. at Norwich and Litchfield, Herkimer Co., N.Y., 85-7, (S.S. Hillsdale and Malden, N.Y., 87-8, S.S. Herkimer, N.Y., 89-90, d. Nov. 20.

He suffered considerably from ill health, yet he persevered in preaching, and reached the age of 76. When he had come to that period of life when most men desire rest, he felt that he must work, and during the last year of his life he preached regularly each Sabbath in the Reformed Church of Fort Herkimer. He often said he wished "to die with the harness on," and his wish was granted. His life was a long, active, and useful life. He loved to preach the Gospel, and through his labors many souls were brought into the Kingdom. In his manner he was dignified and courteous. He was fond of music, and an excellent singer, and when present at the devotional meetings of Classis or Synod, he usually, with great acceptance, led the service of song.—"Mints. Gen. Syn.," 1891, 417.—"Biog. Notices of Grads. R.C.," 1891, 20.

Mitchell, Sam. S., b. 1839, New York; C.N.J. 1861, P.S. 1864; (Harrisburg, Pa., 1864-9, Washington, D.C., N.Y. Ave., 1869-78;) Brooklyn Heights, 1878-80. See "P. Sem. Gen. Cat."

Miyaka, Araji (Japanese,) N.B.S. Laboring in Japan.

Moelling, Peter A., Naumburg, 1881-2, New Bremen, 1882-7.

Moerdyk, James E., b. Drenthe, Mich., 1870; H.C. 97, N.B.S. 1900, l. Cl. Wisconsin; Missionary in Arabia, 1900——

Moerdyk, Peter, b. in the Netherlands, 1845; H.C. 66, H.S. 69; lic. Cl. Holland; Macon and South Macon, 69-71, Assist. Prof. Latin and Greek in Hope Coll. 71-3, Grand Rapids, 1st, 73-92, Chicago, Trinity Ch., 1892—— D.D. by .....

Publications: "Hist. Refd. Ch.," Grand Rapids, 1880.—Many contributions to the press.

Moerdyk, Wm. H.C. 1866, H.S. 69; lic. Cl. Holland; Drenthe, 69-72, Zeeland, 72-77, Milwaukee, 77-84, Holland, Ill., 84—— D.D. by R.C. 1882.

Moffett, Edwin Oscar, b. Westfield, N.J., Sept. 29, 1857; R.C. 82, N.B.S. 85, l. Cl. ....., New Prospect, N.Y., 1885——

Mohn, Leopold, b. 1833; from Evan. Miss. Assoc., Berlin, 1854; North Bergen, 54-7, Hoboken, (Ger.) 57-85, d. Mar. 8.

Publications: "Offenbarung und Wissenschaft," 1880.

Mohn, Otto L. F. (son of Leopold Mohn), b. Hoboken, N.J., Feb. 1, 1874; R.C. 94, N.B.S. 97, l. Cl. Bergen; Fairfield, 97-1902, Greenville, Jersey City, 1902——

Mollenbeck, Bernhard, b. Oct. 16, 1841, at Wesel, Germany; Roman Cath. Monastery; fled from it, 64; studied in Holland and at Dubuque Presb. Sem. 70; (Fremont, Neb., Alto; Fon du Lac; Holland; Salem, Mo.; Cong. or Presbyt. chs., 70-87; Doesburg, Netherlands, 87-89); Lennox, 1st. S.D., 89-92, Chapin, Ia., 92-1900, d. Ap. 27.

Destined for the Roman priesthood, he forsook the Monastery to which he was sent, and found refuge in Holland, studying at Kampen under Dr. A. Kuyper. He did excellent service in several churches in America, and truly spent himself for Christ and His Church. See "Mints. Gen. Synod," 1900, 898.

Montaigne, John, (French Ref.) Fordham, 1696. .

See "Watson's Huguenots of Westchester Co.," N.Y., 87, 88. "Bolton's Westchester Co.," ii. 332. "Waldron's Fordham," 87.

Monteith, Walter, b. at Broadalbin, N.Y., 178.; U.C. 1811, Tutor in U.C. 1812-15, N.B.S. 1818; Flatlands and Flatbush, 1819-20, (Schenectady Presbyt. 1820-.., N.Y.C., Pearl St., 18..-29,) d. 1834, May 5. See Manual of 1879.

Moore, Jas. G. Lafayette, Col. 1842, P.S. 1845; (Beaver Meadow;) supplied Minisink, 1848-9; teacher at Blairstown, N.J., ..., (West Farms, N.Y.,) d. 1858.

Moore, Wm. Lewis, b. Mar. 10, 1833, in N.Y.C.; R.C. 54, P.S. 57, lic. Presb. of Nassau, 56; (Wyoming, Pa., 57-8, S.S. West Milford, 59-60, S.S. Sparta, 60-62, S.S. Fort Lee, 70-3, New Providence, N.J., 63-70, all Presbyt.) Little Falls, N.J., 78-81, w. c.

Moore, William Shotwell, b. N.Y.C. July 22, 1813, N.B.S. 39, l. Cl. N.B.; Unionville, Jan. 12, 39-50, New Prospect, 50-56, Unionville and Greenburgh, 56-64, Minisink, 64-69, Gilboa, 69-73, Woodstock, 73-79, w. c. Died Sept. 26, 1896.

He was brought up in the old Franklin Street Church, with which he united at about fourteen years of age, under the pastorate of the Rev. George DuBois. In manner he was quiet and unassuming, yet firm in the pulpit and Church judicatories, on all questions involving doctrine and the established order and usages of the Reformed Church to which he was deeply attached. Gentleness and freedom from excitement in debate, gave weight to his counsels in Classis. He took great interest in the extension of our Church, and was mainly instrumental in starting in 1841 the mission, which in 1843 was organized as the First Reformed Church of Yonkers. At the fiftieth anniversary of this Church in 1893 he was recognized as the only living original actor in the founding of this Church, and took part in the exercises. This was his last prominent public service, rendered at about 80 years of age, feebleness growing on him apace from that time. His long ministerial life was one of faithfulness and usefulness, and won the hearts of all. He watched with interest the growth of the city of his nativity, as it passed rapidly and far beyond the spot of his birth, and, in

fact, the development of the whole country and the world, especially with reference to the growth of the Kingdom of Christ.—"Mints. Gen. Syn.," 1897, 761.

Morgan, John Francis, b. Minden, Mich., May 6, 1856; Taylor University; Christian Bib. Inst., 84; (Brougham, Ont.; Freehold, N.Y.; Ravenna, N.Y.; Conmant, O.); Hamilton Grange, N.Y.C., 1890-2, Park Ch., Jersey City, 1892——

Morgan, Joseph, b. 1674; ordained 1697, in Connecticut. (Bedford and East Chester, N.Y., 1699-1704, Greenwich, Ct., 1704-8, Freehold, Presbyt. 1708-31,) Freehold and Middletown, N.J., 1709-31, (Hopewell and Maidenhead, N.J., 1732-7,) d. 1740.

His father came to New London about 1647, under the lead of the younger John Winthrop. He is said to have been of Welsh origin. Joseph was subjected to persecutions in his ministry, on account of the manner of his ordination. His use of notes in preaching was much opposed by the neighboring ministers, so that he was obliged to desist. In 1708 he removed to Freehold, to take charge of the Scotch church there. The Dutch sought a part of his services, and he was also installed as their pastor, Oct. 19, 1709. On On Sept. 21, 1710, he was received as a member of the Presbytery of Philadelphia. He learned the Dutch language out of pure zeal for the work. He gave the Dutch three-fourths of his services. About 1721 a revival was enjoyed. The next year he went to Connecticut to seek additional ministerial help, but in vain. He was the author of a number of printed sermons, on various subjects, and was in correspondence with Cotton Mather. A Latin letter of Morgan to Mather, dated 1721, is preserved at Worcester, Mass. He complains that he had very few books. He published treatises on "Baptism," on "Deism," on "Original Sin," and on "Sin its own Punishment." Also, a "Reply" to an anonymous railer against election. He says, in one of his publications, that as congregations keep their ministers free from worldly avocations, by liberal support, does the work of Christ flourish. Various charges were at length brought against him, such as "practising astrology, countenancing promiscuous dancing, transgressing in drink," (1728.). They were not sustained. In 1736, intemperance was proved against him, but in 1738 he was restored. Subsequently, having heard Whitefield preach, he was so affected thereby that he went forth as an evangelist along the sea coast of New Jersey, and died in this work.—See "Hall's Hist. Ch. of Trenton," 45-50; "Webster's History of the Presbyt. Ch.," 335. "Rev. T. W. Wells' Hist. Disc. at Marlboro," 1877.

Publications: A Latin letter to Mather, 1721. (The original in Antiquarian Soc. at Worcester.) Published in "Presbyt. Mag.," Nov., 1857.—Treatise on "Baptism."—A Treatise on "Original Sin."—A Treatise on "Sin its own Punishment."—A Reply to an "Anonymous Railer Against Election."

Morris, Henry, b. near Buskirk's Bridge, Washington, N.Y., Sept. 19, 1803; Ham. C. 23, N.B.S. and P.S. 24-8, l. Presbyt. Troy, Feb. 25, 29; ord. by same as an evangelist, Feb. 23, 31; (Miss. at Wapping, Ct.,

29-32, Granville, N.Y., 32-4, Orwell, Vt., 34-41, supplied Burlington, Ct., 41-3,) Union Village, 43-8, Easton, N.Y., (S.S.,) 50-5, Cuddebackville, 55-62, serving in Christian Com. among the soldiers, Nov. 63-May 64, at Newbern, Roanoke, Is., and Plymouth, N.C.; supplying churches, 64-76, emeritus. Died Oct. 17, 1882. See also "P. Sem. Cat."

PUBLICATION: Sermons on Baptism. 1844.

Morris, Jonathan Ford, b. in Somerville, N.J., 1801; N.B.S. 1824; l. Cl. N.B. 1824; Miss. successively at Ovid, Fayette, Pultneyville, and Wynantskill, 1824-5, at Montville, 1825-7, at Amsterdam, (or Albany Bush,) Glen, Charleston, Ephratah, Stone Arabia, Herkimer, Ford's Bush, Asquach, 1827-9, Nassau, 1829-32, w. c. Died July 11, 1886. "Mints. Gen. Syn.," 1887, 430.

MORRIS, JONATHAN N. Rosendale, 1891-3, Newark, N.J. (Trinity) 1893——

Morrison, John, b. Fishkill-on-the-Hudson, Dec. 12, 1859; R.C. 82, N.B.S. 85, l. Cl. ....., San Bernardino, Cal., ..., Oakland, Cal., Portland, Oregon, 92-99, d. July 26. "Biog. Notices Grads. R.C.," 1900, 29.

See account of his father in "Wicke's Hist. of Medicine, in N.J.," 338.

Morse, A. G. Cato. S.S. 1857-9.

(Morse, B. Y. Miss. to Rochester and Clove, 1828.)

Morton, Thomas, b. Salem, Mass., June 8, 1851; Mad. U. 1879; U.T.S. 1886-9; ord. by Cl. Bergen, Ap. 17, 1888; S.S. Spotswood, N.J., 1890-1; New Salem, N.Y., 1892-3; Glenville, N.Y., 1893-5.

MOSES, NATHANIEL, (Hindoo), ord. by Cl. Arcot, Jan. 28, 1880; evangelist in India, 1880——

Moule, John G. R.C. 1834, P.S. 37; Unionville, 1837-9, Sand Beach, 1839-41 (Orwell; Damascus, Pa.; Colchester, N.Y.; Colicoon, N.Y.) See "P. Sem. Gen. Cat."

Moulinars, Jean Joseph Brumauld, (French Reformed), New York (French Ch.) Nov. 12, 1718-26, New Rochelle, 1726-41, died Oct.

He was a colleague of Mr. Rou, 1718-24. He was distinguished for a pacific disposition and unblamable life. But in 1724 his amicable relations with Rou came to a sudden end. Rou was inclined to Episcopacy, but Moulinars declared that Episcopacy and Romanism were as much alike as two fishes. Hence he began to oppose Rou, but the latter was far more eloquent, and thereby attached the people to him for a while. But a new Consistory was elected, who favored Moulinars and was disposed to humble Rou. The latter refused to recognize the validity of their election. They ejected Rou from his office, but afterward regretted their act. Rou's adherents entered a complaint to Governor Burnet against these Elders. The Governor's Council urged them to be reconciled to each other, and finally the Elders offered to submit their differences to the Dutch ministers. But Rou, knowing that the French church was not formally organized, and since there was no Classis or Synod, he could not be restrained by the Elders, brought a bill in chancery before the Governor. Mr. Smith, the Elders' counsel, pleaded that the court had no jurisdiction; that the matter

was purely ecclesiastical; that according to the Constitution of the Reformed Church in France, the Consistory were the only proper judges; and that from them an appeal lay to the Colloquy or Classis, then to the Provincial Synod, and then to the General Synod. Governor Burnet, however, overruled this plea, and the Elders, fearing they might become personally responsible for Rou's salary, reinstated him, and then they left the church. For a different account of these difficulties, see Rou.

See "Doc. Hist." iii. 64, 76, 77, 467-9, 1166, 1169; "Smith's Hist., N.Y.," 166-7; "Collections of the Huguenot Soc.," pp. xxxviii.-xliv.

Muilenberg, Teunis William, b. Pella, Ia., June 15, 1864; H.C. 89, N.B.S. 92, l. Cl. N.B. Boyden, Ia., 92-4, Grand Rapids, 7th, 94-8, Grand Haven, 1898——

Muldor, Ties. H.C. 1898, N.B.S. 1901; Liberty, Okla., 1901——

Mulford, Henry Du Bois, b. in town of Livingston, Columbia Co., N.Y., Sept. 27, 1859; R.C. 81, N.B.S. 85, lic. by Cl. of Hudson; Six Mile Run, 85-89, Syracuse, 1st, 89-97, Prof. Eng. Lang. and Lit. R.C. 1897——

Publications: Hist. Disc. at 175th Anniversary, Six-Mile Run, N.J., 1885; Sermon: "Relation of Dutch Pride to the Dutch Church," 1893; Hist. Add.: "The Centennial of Onondaga Co., N.Y.," 1894.—"Recollections of Dr. W. H. Campbell," in "Memorial." 55.

Müller, Fred., b. June 18, 1869, in Sinsheim, Baden, Germany; Bloomfield, Acad. Dept. 93, Theolog. Dept. 96, l. Presbyt. Newark, 96; ord. by Presb. of Monmouth, Oct. 14, 96; (South River, N.J., 96-9,) Albany, 4th, 1899——

Müller, John, b. at Kaeslitz, Duchy S. Meiningen, Ger., June 22, 1826; R.C. 51, N.B.S. 54, l. Cl. N.Y.: Wolcott, 54-7, Miss. in Philadelphia, 57-8, Burlington, Ia., 58-61, Silver Creek, 61-71, Peoria, 71-93. President, Pleasant Prairie College, (now Academy), 94-7; emeritus, 1898.

Publications: A volume of 12 sermons. Contributions to German Periodicals.

Müller, Mathew, Jersey City, 1st Ger., 1893-4, Bayonne, 3d, Ger., 94-6.

Mulligan, John, b. in Ireland, 1793; Rector of Gr. School at N.B. 28-30; teacher in N.Y.C. 29-61, d.; also Prof. Latin and Greek in N.Y. University, 32-3.

He was a man of exceeding modesty, and, partly from this fact, never regularly settled over a charge. He was an Irish gentleman, remarkably well educated, endowed by nature with a very acute and comprehensive mind, which was well stored with the acquisitions of years of study and careful and extensive experience and observation. He was almost too learned for a common teacher, being better adapted to the professorial chair, but he was a man of great faithfulness, diligence, courtesy, and kindness. He had few of the graces of elocution, and little action, but his sermons were well prepared, learned, well written, and full of thought.

PUBLICATIONS: "Exposition of the Grammatical Structure of the English Language," 12mo, pp. 574, N.Y., 1852.—Reviewed in "Ch. Int.," Ap. 28, 1852.—Abridgement of the same, 1854.

MUNI, ABRAHAM. (Hindoo,) Arcot Sem. 1890, l. Cl. Arcot; evangelist in India, 1890——

MUNI, DAVID, (Hindoo,) Arcot Sem. 1896, l. Cl. Arcot; evangelist in India, 1896——

Munn, Anson F., b. in Stockbridge, Mass., 1828; R.C. 52, N.B.S. 56, l. Cl. N.B.; East New York, 56-68, Coxsackie Landing, 68-77, d. June 26. See Manual of 1879.

Murden, Benjamin F., b. N.Y.C. Dec. 16, 1817; R.C. 43; N.B.S. 46, l. Cl. N.Y.; Taghkanic (Copake), 47-50, Union, 50-54, (Presbyt. Mitford, 57-1861, Plymouth, 61-68, Dearborn and Sheldon, 68-70, Montague, 70-81); d. 1891, Ap. 14. See "Biog. Notices of Grads. R.C.," 1891, 22.

Murdoch, David, Catskill, 1842-51, d. 1861.

PUBLICATIONS: "The Minister of Christ in His Sphere an Object of Holy Admiration": a Sermon at the Ordination of Rev. David Murdoch, Jr., at New Milford, Ct., 1850.

(See "Union Sem. Gen. Cat." for items concerning David Murdoch, Jr.). —"The Dutch Domine of the Catskills, or the Times of the Bloody Brandt," 1861.

Murgatroyd, Edwin R., b. N.Y.C. 1855; C.C.N.Y. 79, U.S. 83, lic. Cl. N.Y. See "U. Sem. Gen. Cat."

Murphey, Jas., b. near Rhinebeck, 1788; N.B.S. 1814, l. Cl. N.B. Rochester, Wawarsing, and Clove, 14-25, Glenville, 2d, 26-34; (also Miss. at Rexfordville, 30,) St. Johnsville and Manheim, 34-7, Herkimer and German Flats, 37-41, Herkimer and Frankfort, 39-40, Herkimer and Mohawk, 40-2, Coeymans, 42, Herkimer, 43-49, S.S. Columbia, 50-4, Frankfort, 54-7, d. 1857.

He enjoyed in a high degree the respect and esteem of his fellow-citizens, on account of his learning, his meekness, and his assiduity as a Christian teacher. He was fond of study, had a special relish for the classics, and some of the natural sciences. He was a preacher of superior abilities, and a pastor of approved fidelity. He was strongly urged to accept a call to the Ger. Ref. Ch. of Harrisburgh, in 1837, but declined.—Rev. Chas. Scott.

PUBLICATIONS: "Bible and Geology." 1850.—Art. in "Sprague's Annals" on Rev. Jer. Romeyn.

Murray, Chauncy D. Y.C. & Y. Sem., Market Street, N.Y.C., 1861-3. Left the ministry for the law. Became a leading political orator. Died Jan. 19, 1885.

Murray, Chester P., b. Pa. 1845. C.N.J. 72, P.S. 75; Lodi, N.Y., 85-6. For other details, see "P. Sem. Cat."

Muzelius, Frederick, b. in Germany, 1704; Tappan, 1726-49, d. 1782, Ap. 7.

He began as a conservative member of the Cœtus party, but soon became doubtful, if not positively antagonistic to them. He had considerable difficulty with the church of Tappan, and in 1749 was obliged to desist preach-

ing.—"Amst. Cor.," many letters of references. See "Cole's Hist. Ch. of Tappan," 1894.

Myer, see Meyer.

Myer, Gilbert McP., b. at Coxsackie, 1815; R.C. 1838, N.B.S. 1841, l. Cl. Greene, 1841; Cohoes, 1841-6, d. See Manual of 1879.

Myers, Alfred Edwards, b. N.Y.C. Dec. 29, 1844; Wms. C. 66; N.B.S. 66-7, P.S. 68-9, U.T.S. 69-70, lic. S. Cl. L.I.; ord. on Oct. 9, 1870; Bethany Chapel, Brooklyn, 70-1, in Europe, 71-2, Bronxville, N.Y., 72-6, Owasco, N.Y., 77-9; (Owasco, (Presb.) 79-85; Syracuse, N.Y., 85-93;) assistant pastor Collegiate Ch., 5th av. and 29th st., 1893——

Publications: "The Sociable, the Entertainment, and the Bazaar": Philadelphia, 1882.—"The Best Way of Giving," 1891.—Contributions to the Religious Press.

Myers, Chs. Morris, b. Brooklyn, N.Y., Aug. 9, 1875; N.Y.U. 96, N.B.S. 99, lic. and ord. by Cl. N.Y.; Missionary at Nagasaki, Japan, teaching in Steele College, 1899——

Myers, Henry Van Schoonhoven, b. N.Y.C. May 27, 1842; W.C. 65, N.B.S. 68, l. S. Cl. L.I.; traveling in Europe, 68-70; assistant to Quackenbush, Prospect Hill, N.Y.C., May-Oct. 70; ord. by Cl. Hudson, Feb. 14, 71; Upper Red Hook, 71-4, South Brooklyn, 74-81, Newburgh, 82-91, Union, N.Y.C., 91-4, Church of the Comforter, N.Y.C., 1894——

Myles, William Guthrie, Garfield, N.J., 1897——

Nasholds, Wm. Hosea, b. Knox, N.Y., Feb. 22, 1850; R.C. 76, N.B.S. 79, l. Cl. Albany; Ramapo and Ramsays, 79-80, Geneva, 80-2, Farmer, N.Y., 82-7, Schodack Landing, 87-91, Bethlehem, N.Y., 1891——

Nathaniel, Elias, (Hindoo), Arcot Sem. 1892, l. Cl. Arcot; evangelist in India, 1892——

Nathaniel, John Kay, (Hindoo), lic. by Cl. Arcot; evangelist in India.

Nathaniel, Moses, studied under the Missionaries; lic. Cl. Arcot, India, 1877; ord. Jan. 28, 1880; Arcot, 1880——

Neal, Ava, C.C. 1810, tutor in R.C. 14; N.B.S. 16, l. Cl. N.B.; Pompton Plains and Fairfield, 17-22, Pompton Plains, 22-8, suspended in 29, restored 33, d. 1839.

Publications: "An Abstract of Dr. Livingston's Theology." 2 editions, 1st, 1831; 2d, 1832.

Neal, Robt. Prattsville, N. Y., 1896-7.

Neander, J. Miss. to Jews, 1846-8.

Neef, G. L. N.Y.C., Norfolk St. (Ger.) 1875-83, (Lancaster, Pa., G.R.C. 1883——)

Neef, Jacob F., b. Feb. 1, 1827, in Germany; Stuttgardt Coll., Germany; c. to America, 1853; N.B.S. 1858, lic. Cl. N.Y., Plainfield, and Warren, 1858-64, Albany, 4th, 1865-88, Feb. 6. See "Mints. Gen. Syn.," 1888, 680.

Neerken, Nich. H.C. 1871, H.S. 1874, w. c.

Nevius, Elbert, b. near Six Mile Run, N.J., Sept. 4, 1808; R.C. 30, N.B.S. 34, l. by Cl. Cayuga; Miss. at Lyons, 1835, Arcadia, 35-36, voyage to

Java, June-Sept, 36, Batavia, 36-39, Pontianak, 39-44, (voyage to Singapore, 42,) returned to America, 1844; Stuyvesant, 46-86, S.S. at Stuyvesant Falls, 86-89. Died Sept. 29, 1897.

In early life he moved, with his father, to a farm near Ovid, N.Y. In 1836 he and his wife went, in company with Revs. Ennis, Doty, Youngblood and their wives, and Miss Condit, a sister of Mrs. Nevius, to Borneo. They had expected to go to China, but the way was closed. Upon returning to America in 1844, he spent two years in presenting the work of Foreign Missions to the churches. His father and an elder brother were men of strong religious character, and he received from them impressions which influenced his whole life. They abolished the use of intoxicating liquor in harvesting at a time when such conduct was ridiculed. The difficulties of Foreign Mission work at the time he entered upon it were very great. He penetrated regions in Borneo where no white man had previously entered. The ill-health of his wife compelled his return home; and here his labors were abundantly blessed. His was one of the most Christ-like of lives. His character seemed well-nigh the perfected fruit of Christian faith. He was a man of quick sympathies and strong affections. He was friendly to every one, and every one was a friend to him. His mind was a rich storehouse of memorized Scripture, hymns and religious poems. Hence he was ever ready with apt quotations. He was remarkably gifted in public prayer—reverent, comprehensive, using beautiful language, abounding in Biblical expressions, and all uttered in childlike faith. The work of missions always had a large place in his heart and prayers. He presented the cause every month to his people, and was a liberal giver to the cause, as well as to all other good works. See "Mints. Gen. Syn.," 1898, 235.—"Biog. Notices of Grads. R.C.," 1898, 9.

PUBLICATIONS: Art. in "Sprague's Annals" on Rev. W. J. Pohlman.—Sketch of the Classis of Rensselaer. 1876.

(Nevius, John Livingston, also of Six Mile Run, a Presbyterian missionary in China for many years. See his life by the Presbyterian Board.)

Newton, E., Easton, N.Y. (S.S.) 1844.

Nicholls, Thos., b. at Yonkers, N.Y., 1838; C.N.J. 56, U.S. 60, A.S. 61; (Chester, N.Y., 63-71,) Queens, L.I., 71-5, (New Brunswick, 1875-9.) See "U. Sem. Gen. Cat."

PUBLICATIONS: Sermon on "Preaching to the Conscience." 1873.

Nickerson, Norman Fred., b. Putnam Co., N.Y., Nov. 26, 1836; law, 62-5, teacher, 65-73, U.S. 74, (Presbyt. 75-81), Prattsville, 81-5, Glenville, 85-91, Miss. Centreville City, S.D., 91-6, Miss. Britton, Mich., 1896-1900; Presbyt. See. "U. Sem. Gen. Cat."

Nicolai, Nathaniel, b. in Russia; Canarsie, 1889-90.

Niehoff, John, b. at Logu Ostfriesland, Ger., June 6, 1838; Forreston, 86-8, Pekin, 2d, Ill. (Ger.) 88-92. Died Mar. 3, 1892.

For a number of years he was pastor of the German Reformed Church in Pekin. In a city where the social habits, in reference to beer drinking and Sabbath observance, are not very strict, Mr. Niehoff took a firm stand

against those customs, which he saw were undermining the foundations of morality and religion. His firm stand against these evils brought him many trials from his German brethren, but his consistent life and Christian spirit made him a power for good in that city, and especially among the young.—"Mints. Gen. Syn.," 1892, 656.

Niemeyer, George, b. Groningen, Netherlands, Mar. 20, 1854; H.C. 79, N.B.S. 82, l. Cl. Holland; Detroit, Mich., 82-4, Vriesland, Mich., 84-6, Cleveland, O., 86-90, Pond's, N.J., 90-3, Shokan and Shandaken, N.Y., 93 8, Otley, Ia., 1899——

Niemeyer, H., George, Ia., 1894-5.

Nies, Helenus Elizaus, b. in Groningen, Netherlands, Feb. 24, 1844; H.C. 73, U.S. 76, lic. Col. Holland; Saugatuck, 76-80, Paterson, Union Refd. (Hol.) 1880—— Also agent of Bd. of Dom. Missions, 1890-1, and 1893, to meet Holland immigrants arriving at Castle Garden, N.Y.C.

Niewenhyt. See Van Niewenhuysen.—"Gunn's Livingston," 49, and "Rogers' Discourse," 63.

Niles, Edward, b. York, Pa., Sept. 18, 1868; Wms. C. 91, U.S. 94, l. Cl. Kingston; Gardiner, 94-9, Assistant N.Y.C. Middle Collegiate, 98-1901, South Bushwick, 1901——

Noble, Geo. Pleasants, b. N.Y.C. Jan. 4, 1845; W.C. 65, U.S. 68; Brooklyn, Myrtle Av. (S.S.) 68-9. See "U. Sem. Gen. Cat."

Noe, D. D. S.S. Columbia and Warren, 1835.

Norris, James Avery, b. Westfield, N.Y., 1857; R.C. 82, U.S. 85; Hastings-on-the-Hudson, 1888-95. See "U. Sem. Gen. Cat."

Nott, Chas. De Kay, b. Norman Vale, N.Y., Sept. 12, 1833; U.C. 54, U.S. 56, N.B.S. 59, lic. Cl. Albany; Mohawk, 1859-64. See "U. Sem. Gen. Cat."

Nott, John, (s. of Rev. J. Eliphalet Nott, formerly President of U.C.,) b. at Albany, 1801; U.C. 23, A.S. and P.S.; tutor in U.C. 30, Assist. Prof. Rhetoric U.C. 39-54; Rotterdam, 2d, 41-54; also supplying at times Princeton, N.Y.; residing at Goldsborough, in North Carolina, 54-60, d. May 12, 1878. See Manual of 1879, and "P.S. Gen. Cat."

Noyes, Stephen Dutton, b. in Newburyport, Mass., Ap. 14, 1841, Am. C. 66, studied theology in Baltimore, served in Presby. chs. until 1883. Kingston, (Fair st.), 83-94, d. Mar. 14. D.D. from U.C. 1892.

He was recognized as one of the strong men. He had been heard several times in services during sessions of General Synod, and was greatly admired for his clearness of thought and for the neatness of his diction, as well as for the evangelical and spiritual character of his addresses. His sermons, while always showing the results of careful preparation and thought, as to the general subject matter, were neither memorized nor delivered from notes. Fitting language in which to clothe the most sublime ideas seemed to rise to his lips without effort. He was a great student and read widely, understanding and assimilating what he read as few people do. In private life as well as in the pulpit, Dr. Noyes displayed a broad and catholic spirit, having respect for the sincere religious opinions of others, however much they might differ from his own. Devoid of af-

fectation, deceit or desire to curry favor, he was equally kind and courteous to all. As a man and a preacher he had few equals.—"Mints. Gen. Syn.," 1894, 222.

Nucella, John Peter, elected by the Classis of Amsterdam, from three candidates, to go to Kingston, N. Y., Mar. 15, 1694; ord. by Cl. Amsterdam, Ap. 13, 1694, c. to America, 1695; Kingston, 1695-1704, also supplied Albany, 1698-1700, during the interval between Dellius and Lydius. In 1704, went to London, to take charge of Queen Anne's Dutch Chapel there. Died, Jan., 1722.

His name does not appear in the catalogues of Leyden, Utrecht, or Groningen, yet the name Nucella several times appears in those catalogues. Isaac Nucella, b. 1666, matriculated at Leyden, Mar. 18, 1693, for the study of medicine. His residence was Mulhemis—Montanus. One of the same name and residence, matriculated at Utrecht in 1697. There was a Johannes Nucella, b. 1709, of Culenburg, who matriculated at Leyden on Sept. 22, 1729, for the study of Theology. There was also an Edwardus Nucella, of London, b. 1759, who matriculated at Leyden, in 1778, for the study of law. Our Kingston Nucella had an English wife, and this, no doubt, had something to do with his moving to London; and the Edward, last-mentioned, was probably a grandson. He was a candidate of a strong faction in the Church of New York, in 1698, when that church had so much trouble in choosing a pastor.

He was a candidate for the ministry when the Classis of Amsterdam put the call of Kingston in his hands. The Classis said he was well-spoken, studious, edifying; "one also who has been tried by us for many years." Regret was expressed by the Classis that he was not able to preach in the English language. On account of the preceding troubles at Kingston the Classis exhorted the church to receive him with all the respect and deference due to an ambassador of God. It was through his caution that dissensions were prevented at Albany, when Freeman attempted to anticipate Lydius in settling there. (Freeman, Lydius.) The Classis subsequently commended him for his prudence in this affair. In 1704 he was appointed by Queen Anne to take charge of the Dutch Chapel Royal of St. James, in London. This had been founded by William III. upon his accession to the English throne, about 1688, and was continued with a succession of Dutch ministers until 1809, when, on account of a fire in the Palace, the Dutch service therein was discontinued. Nucella's wife was an Englishwoman. The original Minutes of this Chapel are still preserved in the Somerset House, London, and were examined by the author in 1898. See also "Burn's History of the Foreign Refugees in England," pages 222-3, London, 1846.—"Amst. Cor.," many letters. "Col. Docs.," N.Y., iv. 582. "Doc. Hist.," N.Y., iii. 77. The study of the published documents of the Church of Austin Friars, London, would probably throw some light on his history.

Nykerk, G. J., b. in Hellendom, Overisel, Netherlands, Jan. 25, 1819; studied theology with Rev. John Van Vleck, 1858; lic. by Cl. Holland; Overyssel, 58-91; pastor emeritus 91-1899; d. July 11.

He became an earnest leader among the young during the great spiritual awakening in the Netherlands, about 1836-40, under the preaching of Van Raalte, Van der Menlen and Bolks. He joined his friends at Overyssel, Mich., in 1849, two years after their emigration. He at once engaged in active labors in the church, and on the death of Pastor Bolks, was urged to become its pastor. He studied for the work, and was one of the first theological graduates of Holland Academy. He was a man full of the Spirit, and his ministry was, of course, abundantly blessed with revivals. Of a tender and sympathetic nature, he was accessible to all. He was of a practical turn of mind, and his preaching brought the truth straight to the heart. He was unswerving in his fidelity to the great evangelical truths of redemption. See "Mints. Gen. Syn.," 1900, 899.

Oakes, Chandler A., b. Chester, Pa., June 10, 1865; Lafayette College, 1891. U.S., 1891-3. Licensed by Presbytery of Newcastle, Delaware, March 1, 1893. (Assistant pastor Brooklyn Tabernacle, 1892-4.) Fair Street Reformed Church, Kingston, N.Y., 1894-8. Atty. and Couns. at Law, Kingston, N.Y., 1898—— Ph.D. by Taylor University, Fort Wayne, Ind., 1893. See "U. Sem. Gen. Cat."

Oakey, Peter D., b. New Brunswick, June 22, 1816; R.C. 41, N.B.S. 44, l. Cl. N.Y., Oyster Bay, 44-7, Brooklyn, Middle, 47-9, (Jamaica, Presbyt., 50-70,) teaching at Neshanic, 70-6, also supplying Three Bridges, 73-6; (Springfield, L.I., Presbyt., 76-87), w. c. Died Oct. 4, 1895.

He was favored with a devotedly pious ancestry in the First Church of New Brunswick. In his pastorate of the Middle Ref. Ch., Brooklyn, of three years, the Lord added to that church an average of 53 members per year. He was surprised in 1850 to receive a call from the Presbyterian Church of Jamaica, L.I., being a stranger in that community. Here he spent twenty years, when throat trouble compelled him to seek rest. He was genial in his social relations; true and faithful as a friend; he was clothed in a good degree with humility and modesty, yet firm and bold in adhering to truth and the right; his Christian courtesy was apparent, yet not assumed for an occasion; children loved him, as he showed his loving interest in their welfare; he was kind and peaceful, and thus qualified to be a peacemaker; as a minister of Christ, he honored his office, holding strong convictions of its Divine authority and of his responsibility and accountability to his Lord; he loved to "preach the Word" in its solid, evangelic character, "for the edification of the body of Christ"; as a Christian patriot he pleaded for our national life, in the pulpit and out of it, during our civil war; as to his method of preaching, he wrote many sermons, but probably gave utterance of many more, from a brief; he was a fluent, rapid and earnest speaker. It is evident, from the amount of work he performed, he was a man of marked diligence, patience and untiring perseverance.—Rev. G. J. Van Neste. See also "Biog. Notices of Grads. R.C.," 1896, 13.

Publications: Edited an edition of Rev. B. F. Stanton's Sermons, 1848. —"The War; its Origin, Purposes, and our Duty Respecting It." 1861.—Thanksgiving Sermon.—"Christian Watchfulness."—200th Anniversary of

Presbyt. Church, Jamaica, L.I.—Funeral Sermon of "Nathan Shelton, M.D."—Address before the Queen's Co. School Convention, on "Thales, the first Ionic School-teacher."—A New Year's Exhortation. 1868.—Hist. of Presbyt. Ch. of Jamaica, L.I.

Oehl, John Jacob, (Oel, or Ehlig, or Ehle), ordained in England, 1722, came to America with a company of Germans, 1722, labored among the Germans along the Hudson, 1722-4; in Schoharie Co. and the Valley of the Mohawk 1724 for many years. He also supplied Kinderhook occasionally, 1722-7. Died about 1780.

He wrote to the Mission Society in England on July 29, 1724, that he had been ordained by the Bishop of London in 1722, and had accompanied a colony of Germans to New York in the same year; that he had labored at first along the Hudson (after J. F. Haeger's death), but had subsequently removed to Schoharie. He asked that society to give him the same salary as Haeger had received. They refused to do this, but said that if he would send them his certificates to corroborate his statements, they would make him a present of $100. He probably did send it, or at least satisfied them; for the next year he received $100 for past services; and again on Sept. 30, 1734, he thanks the society for its support. He was naturalized in 1732. He also, like Haeger, labored among the Indians.

See Good's Hist. Rfd. Ch. in U.S. 147-8.

See a letter of his to Sir Wm. Johnson, 1762, in "Doc. Hist.," iv., 198.

Oerter, John Henry, b. in Westphalia, Germany; N.B.S. 1856, l. Cl. N.Y., 1856; Warren, 1856-8, German, 4th, N.Y.C., 1858—— D.D. by R.C. 1878.

Publications: Art. on "Socialism," 1878.—Vedder Lectures on "Socialism," 1887.—Bibelcatechismus für die Sonntagschule und den Confirmanden-unterricht, 1884.

Offord, Robt. Marshall, (son of Rev. John Offord), b. Sept. 17, 1846, at St. Anstell, Cornwall, Eng.; studied the Classics and Theology in England. Came to America, 1870; lic. and ord. by the Methodist Prot. Ch., N.Y. Conf. 76. Entered R.C.A. 78. Lodi, 78-84, again, 1901—— On editorial staff of "N. Y. Observer," 1879-97. LL.D. by Taylor Univ. Ind.

His father was an open communion Baptist, settled at Palace Gardens Chapel, Bayswater, London, for several years before his death in 1869. His son did not sympathize with the close communion views of the Baptists in America, and therefore joined the Methodists; but ultimately the Reformed Ch. in America, being received by the Classis of Paramus, Sept. 17, 1878. He had already gathered the congregation at Lodi, N.J., and witnessed its organization as a Refd. Ch., and became its first pastor. He has been largely engaged in journalism, having been connected with the "New York Witness" before his connection with the "N. Y. Observer," and a correspondent of several papers in various parts of the country. For several years he prepared daily and weekly accounts of the Fulton Street Prayer Meeting for three Metropolitan journals, the "Christian Intelli-

gencer" being one of them. He has contributed frequent articles to the "N. Y. Observer" under the name of "Marshall"; also "Sermons from the Backwoods by Peter Peculiar"; as well as a number of hymns, some of which are in the standard hymnals of the day; while others are used with happy effect in evangelistic services.

PUBLICATIONS: "Heart-Song," a volume of Hymns, with preface by Dr. T. L. Cuyler.—"Life's Golden Lamp," consisting of the very words of Christ, as found in the four Gospels, with a page of comment on each passage, by 366 clergymen, of all lands.—"Life of Jerry McAuley"; several editions.

Ogden, I. G. Buskirks, 1876-80.

OGGEL, ENGELBERT CHRISTIAN, b. Axel, Netherlands, Sept. 28, 1841; R.C. 63, N.B.S. 66, l. Cl. Holland; New Holland, 66-9, Editor of "De Hope," and Treas. of Hope College, 69-71, pastor elect, Graapschap, 71-2, Grand Haven, 72-7, (Kankakee, Ill., Presbyt. 77-80, Chicago, Westminster Presbyt. 80-4, Bethel Union Ch., and Editor of "The Friend," at Honolulu, 84-7, Pullman, Ill., Presbyt. 87-90), St. Thomas, W.I., 90-3, (S.S. Pullman, Ill.,) 93-4, traveled in Europe, 94-6, New Paltz, N.Y., 1896——

Oggel, Pieter J. Grand Haven, 1856-9, Pella, 60-63, Prof. in Hope College, 68-9, d. Dec. 13.

Oghimi, Moto, (Japanese,) H.C. 1879, N.B.S. 82, l. Cl. N.B.; ord. by Cl. Albany, 1882. Minister in Japan.—See his expression of grief on the death of Rev. Dr. A. T. Stewart, 1878, in "Stewart Memorial," page 41.

Ogilvie, James Glaen, b. 1794, lic. 1826; Montville, 1826-7, Miss. at Little Falls and Fairfield, 1827-9, Fairfield, 1829-32, d. Aug. 5, from injuries received by being thrown from his horse.

Oi, Mitsuye, (Japanese), R.C. 1892, N.B.S. 95, l. Cl. N.B. Teaching in Japan, 1895——

OLIVER, MATTHEW NEWKIRK, b. Marbletown, N.Y., Nov. 12, 1834; U.C. 57, N.B.S. 71, l. Cl. Kingston; Clover Hill, 71-84, Rosendale, 84-90, Tappan, 90-1901, w. c.

PUBLICATIONS: In "Ch. Intelligencer": "Christ, versus Evolution," 1878. —"The Bearing of Darwinism on Christian Faith."—"The Johnstown Disaster, or Natural Law Subservient to Spiritual Law."—"Going A-fishing with John Burroughs," 1889—"In the Christian at Work": "Embryotic Resemblance versus Identity of Descent," 1879.—"Herbert Spencer and the Bible": "Unethical Tendencies of Spencer's Ethics."—"Difficulties and Demands of Atheistic Evolution," 1880.—"The Concessions of Herbert Spencer."—"Buddha, not a Compeer of Christ," 1884.—"The Mistakes of Strauss," 1883.—"The Divine Assuagement of Remorse," 1884.—"Tayler Lewis," 1884.—"Christ in His Human Nature," 1888.—"Renan's Life of Christ": in "Bibliotheca Sacra," 1893.—"The Sourland Mountain Mission": in "Hist. of Somerset Co., N. J."

Olney, Eugene C. Wynantskill, 1891-2.

Oltmans, Albert, b. Zuidbroek, Prov. of Groningen, Netherlands, 1855; H.C. 83, N.B.S. 86, lic. and ord. by Cl. of Grand River, Aug. 12, 86; Missionary in South Japan, 1886——

Ostherhoff, Albert, b. Spring Lake, Mich., Nov. 24, 1866; H.C. 92, W.S. 95, l. Cl. Holland; Greenleaftown, Minn., 95-1901, Danforth, Ill., 1901——

Oppie, John, b. at Griggstown, N.J., 1854; R.C. 1874, N.B.S. 1878, lic. Cl. N.B.; Geneva, 1878-9. Died Feb. 29, 1880.

Ormiston, Wm., b. in parish of Symington, Lanarkshire, Scotland, Ap. 23, 1821; moved to Canada, 1834; University of Victoria Coll., Cobourg, Can., 1848; classical tutor in same, 45-7, Prof. of Moral Philosophy in same, 47-8; pastor of Newtonville, Can., 49-53, mathematical master and lecturer in Nat. Phil. and Chemistry, Normal Schools, Toronto, 53-7, examiner in Toronto University, 54-7, superintendent of Classical grammar schools, in Province of Ontario, 55-63, pastor of Central Presbyt. Ch. Hamilton, Can., 57-70; Collegiate Ch., 5th av. and 29th st., N.Y.C., 70-88, supplied pulpits in Pasadena, Cal., 88-94. Died Mar. 19, 1899.

Trustee of R.C. 1876.—D.D. by N.Y.U. 1865.—LL.D. by Victoria Coll. 1881.

His career was remarkable. He inherited uncommon physical vigor and mental activity. He was brought up on a farm, but was eager for knowledge. When 19 years of age, without a copper or a coat, he left home to push his way as best he could. He taught school and prepared himself for college. He almost at once became a tutor in the institution, and also, during the last two years of his college course, pursued theological studies, and in due time entered the ministry. In 1861 he was Moderator of the United Presbyterian Synod, and was a leader in the movement which resulted in union with the Free Church in 1861. He was Moderator of the Synod of the United Churches in 1869.

He refused many calls in England and the United States, but finally came to New York in 1870. His preaching produced an impression which has seldom been equaled. The church was crowded three times each Sunday, and he held two weekly meetings in addition, at which every seat was filled. His very striking personal appearance, his abrupt and intense manner, his dramatic power, his tremendous vehemence, alternating with great tenderness, his evident sincerity, his familiarity with the Scriptures, the directness of his appeals to the heart and conscience, drew multitudes together to hear him. His theology, while thoroughly evangelical, was broadened by the largeness of his nature and the strength of his sympathies, and he preached the Gospel in its purity as well as in its power. His remarkable fluency and rapidity of utterance made it at times difficult to follow him, but he would frequently arrest the attention by a flash of epigram or a picturesque vividness of description, which produced an extraordinary effect. There was at this period in his ministry a spontaneousness, a fervor, a tumultuous rush of thought and speech which was afterward diminished, but which made him a preacher of most unusual eloquence and power.

See sketch of his life and portrait in "Pulpit Treasury," Sept. 1883.—"Year Books of Collegiate Church, N.Y.C." 1899, page 840, and 1901, p. 319.

PUBLICATIONS: A sermon commemorative of Dr. Thos. De Witt. 1874.—"Must I Repent First?" In "Words in Season," 1876.

Many letters and articles to the newspaper press, especially in 1872, a series of letters from the Pacific Coast, in the "S.S. Times."—Another series in 1892 in the "Scottish American".—A series of Notes on the S.S. Lessons in "S.S. Times.—Edited Commentary on the Acts of the Apostles, in "Meyer's Commentary," 1882.—A number of sermons.—A Commentary on the Epistle of James; in "Homiletical Monthly."

Orr, Thos. X., b. at Orrstown, Pa., Aug. 10, 1836; Jeff. Col. 57, Allegh. Sem. 63; lic. Presbyt. Carlisle, 62; ord. Presbyt. Allegheny City, 63; (Allegheny Central Ch., 63-9;) Philadelphia, 1st, 69-83, (Peoria, 2d, 83-1894), w. c.

Osborn, Michael, b. Essex Co., N.J., Mar. 21, 1796; P.S. 1822; (Metuchen, 1822-.., Newbern, N.C., Club Creek, Va., all Presbyt.; Schraalenburgh, 1838-41, (Briery, Va., 1841-.., Farmville, Va.,) d. 1863. See "P.S. Gen. Cat."

OSSEWARDIE, JAMES, b. Zeeland, Mich., July 22, 1869; H.C. 90, P.S. 94, l. Cl. .....; Edinburgh, Scotland; Pella, 2d, Ia., 95-9, Grand Rapids, Bethany Ch. 1899——.

OSSEWARDIE, JOHN, b. Zeeland, Mich., July 12, 1873; H.C. 97, P.S. 1900, lic. Cl. Holland; New Era, Mich., 1900——

OSSEWARDIE, MARTIN, b. Wissenkerke, Netherlands, Nov. 10, 1865; H.C. 1888, N.B.S. 1891, lic. Cl. N.B.; Holland Ch., N.Y.C., 91-93, East Williamson, N.Y., 93-97, Abbe Ch., Clymer, N.Y., 1897—— Dutch and English.

Ostrander, Henry, b. at Plattekill, N.Y., Mar. 11, 1781; U.C. 1799, studied under Froeligh, l. Cl. Paramus, 1800; Coxsackie, 1801-10, Catskill, (or Leeds,) 10-12, Caatsban, 12-62; also pastor at Saugerties village, 39-40, and S.S. at Hurley, 11-14, w. c.—Died Nov. 22, 1872. D.D. by R.C. 1844.

He was of Huguenot descent, and reached the age of ninety-one and a half years. For seventy-two years he was a minister of the gospel, thus becoming a connecting link between periods considerably separated. Having been a student of Dr. Froeligh, he was very much attached to him as a learned divine and an excellent instructor, yet he discountenanced his act of secession in 1822. He was possessed of qualities which made him at once a good pastor and an agreeable companion; sincere, social and kind, he naturally rose in the esteem of all men, because of his natural adaptedness to make for himself friends without appearing to intend it. His ministry was one of instruction, whose aim was to make the doctrines of grace familiar to the ears and comprehension of all to whom he ministered, and his efforts were blessed to the salvation of many souls. He officiated in Dutch or English, as occasion required. His style of preaching attracted many. Not a few of the papers in the records of the Classis of Ulster are

the productions of his vigorous pen. For perspicuity and vigor of style, and for potency of logic, they stand unrivaled. His mind was vigorous and active, and was fruitful in devices to adjust ecclesiastical strifes. At such times he rose to the dignity of a lofty manhood in firmness of purpose and in determination not to yield in matters of principle, while at the same time he was kindly yielding in matters of expediency. He was a bold, fearless and formidable advocate, and few men, either of the laity or clergy, were able to meet him on the field of controversy or in the arena of extemporaneous debate. And although at times imperious, he was also equally magnanimous, kind and conciliatory, and ready for the adjustment of difficulties by mutual concessions and compromises. His intercourse with his ministerial brethren was marked with the dignity and courtesy of a Christian gentleman of the olden school.

It was his delight to dive into the abstract questions of philosophy and theology. In these departments of learning he became an adept. His mind was keen, analytical, and discriminating, as well as fertile and comprehensive. His presentation of a subject was felt by the thoughtful listener to be convincing and complete. There was nothing of the mere sensational about his preaching. On sudden occasions he was wonderfully happy and effective in his discourses. An unction then pervaded his language, springing directly from his heart. His gift of prayer was remarkable.—Gordon's Life of Ostrander.

PUBLICATIONS: Arts. in "Sprague's Annals" on Revs. John Schunema, Sol. Froeligh, Moses Froeligh, and Jac. Sickles. Fifteen of his sermons are published in Gordon's memoir of him, with selections from his autobiography, and extracts from his letters.

Ostrander, Stephen, b. at Plattekill, Dec. 6, 1769; studied under Meyer and Livingston, (Meyer's last student,) l. Synod of R.D. Chs. 1792; Miss. along the Mohawk, 1792-3, Miss. to western parts of Greene, Ulster, and Sullivan Cos. and to Delaware Co., N.Y., 1793, (M.G.S. i. 264,) Oak Hill and Catskill, 1793-4, Pompton Plains and Parsippany, 1794-1809, Schaghticoke and Tyashoke, 1810-21, Argyle, (S.S.) every third Sab. 1810-.., Miss. in N.Y.C., Hoboken, Powle's Hook, and Harsimus, 22-3, Oak Hill and Durham, 24-31, Blooming Grove, 31-9, emeritus, d. 1845, Nov. 17.

Descended from a pious stock, he was one of a large family of children, and was early selected by his parents (and which also accorded with his own desire) for the ministry. His early education was received at the Kingston Academy, and in theology he was the last pupil of Professor Meyer. Synod sent him, soon after his settlement, on a mission to Western New York, (1794.) The whole journey was necessarily performed on horseback, at that early day the country being a wilderness. There were a few detached settlements and solitary churches to be looked after. His ministry was attended with considerable success at Pompton; but difficulties of a local and political origin crept in, disturbing the peace of the church, and which induced him to resign in 1809, in the expectation that another church would be erected at Pompton. In 1810, a permanent mis-

sion to the Seneca Indians was offered him by the N.Y. Missionary Society, but declined. His charges in the North were very laborious, riding a dozen miles to supply Tyashoke, every second Sabbath, and for two years riding twenty-five miles every third Sabbath, to preach at Argyle. While in this section, he was blessed with a revival. While a missionary in N.Y. City, he was the means of gathering and organizing a church in Greene Street.

At Oakhill he also labored for seven years, at a great sacrifice of ease and comfort, but in his advancing age became more pleasantly situated, and was the means of healing, to a great extent, the unhappy secession in Blooming Grove. Here, at length, pulmonary disease compelled him to resign, and he removed to a property of his own, in the vicinity of Spotswood, N.J.

He was distinguished for solid judgment and persevering industry; unsophisticated himself, to an irreproachable life he united a guileless simplicity, with an honest, unwavering decision of purpose. His practice was seldom inconsistent with his high calling. He was conscientious and exact in the performance of his duties, unwearicdly directing his efforts with a view to usefulness. Well read in theology, he was a sound, practical divine; his ministry was characterized by a plain exhibition of gospel truth, and an urgent enforcement of duty. His disposition was frank and benevolent. Unobtrusive and unassuming in his deportment, he pursued the even tenor of his way, neither seeking nor valuing the distinctions and honors of life.—"Mag. R.D.C.," iv 172. See "Ch. Int.," Nov. and Dec., 1845.

Ostrom, Alvin, b. at Rhinebeck, N.Y., Jan. 10, 1831; R.C. 55, N.B.S. 58, l. Cl. .....; voyage to China, Oct., 58,-March, 59, Amoy, 59-64, voyage to America, Jan.-March, 64, Franklin, 66-9, (Presbyt. Tomhannock and Johnsonville, Rens. Co., N.Y., 70-71, State Centre, Iowa, 71-3, Nevada, Iowa, 73-4; supplying chs. in Carpenteria, San Luis Obispo, Oroville, all in California, 75-82; Home Missionary of Cong. Home Miss. Soc., in California, 82-86; pastor, Cong. Ch., Kohala, Hawaiian Islands, 86-98, died Feb. 27.)

In the Sandwich Islands he also labored among the Chinese, Japanese, and English-speaking people. He was a very busy man, a warm-hearted, enthusiastic, and consecrated Christian. By a kind of spiritual intuition, he could readily and rapidly reach the deeper meaning of passages of Scripture. See "Biog. Notices of Grads. of R.C.," 1898, 21.

Publications: Translation (in part) of the Gospel of Mark into Amoy Colloquial.

Otte, Johannes Abraham, M.D., b. at Flushing, Netherlands, Aug. 11, 1861; H.C. and Univ. of Mich.; l. Cl. Mich., Aug. 96; Med. Missionary to Amoy, China, 1887——; ordained by Cl. Mich. Sept. 1896, in China, 1896——

Otterson, Jas., b. in N.Y.C. 1791; C.C. 1806, studied with Mason, lic. by Assoc. Ref. 21; (Broadalbin, Assoc. Ref. 21-7,) Oyster Bay and North Hempstead, 27-34, Freehold, 35-8, Rockaway, 40-5, (Presbyt. Johns-

town, N.Y., 45-.., Wilmington, Del., 18..-63,) d. 1867. See Manual of 1879.

Overbagh, Peter A., b. 1779; studied theol. under Livingston, lic. 1803; Bethlehem and Coeymans, 1805-6, Woodstock, 1806-9, Woodstock and Flatbush, (Ulster,) 1809-17, Flatbush, (Ulster,) 17-41, d. 1842. After 1834, preached also at Plattekill station. See Manual of 1879.

Owens, James Henry. R.C. 1878, N.B.S. 1881, l. ....., Fairfield, 81-4, Bushnell, Ill., 84-6, (Presbyt.).

Paige, Winslow, b. Hartwick, Mass., 1768; Dartmouth Coll. and Brown Univ.; ord. by Congregationalists, 1789; Stephentown, Rens. Co., N.Y., 1789-92; Schaghticoke and Stillwater, (or Sinthoik,) 1793-1807, Florida, 1808-14, Florida and Windham, 14-20, Broome, Blenheim, (Breakabin,) and Windham, 20-7, also Miss. at Beaverdam, 22, Windham and Broome, 27-29, Broome, 29-36, Gilboa, 36-1838, d. Mar. 15.

Palmer, Charles Lott, b. at Po'keepsie, N.Y., March 6, 1869; R.C.; N.B.S. 1894, l. Cl. Po'keepsie; Ponds, N.J., 94-7, Ephrata and Stone Arabia, N.Y., 97-9, Shokan and Shandaken, N.Y , 1899——

Publications: Many articles for the press.

Palmer, Frederic W., b. Victor. N.Y., Ham. C. 1881, Aub. Sem. 88, l. Presb. Geneva; Farmer, N.Y., 88-93, (Central Presb. Ch., Auburn, 1893——)

Palmer, James, b. Brooke Co., W. Va., Aug. 11, 1865; Washington and Jefferson College, 87, U.S., 90, l. Presbyt. Washington; Manor Chapel of South Dutch Ch., N.Y.C., 1890——

Palmer, Robert Vanderbilt, b. 1862, R.C. 83, N.B.S. 86, l. Cl. ..... Griggstown, N.J., 86-90, Shawangunk, N.Y., 90-1893, d. March 2.

He was a young man of marked ability and originality. He was a thorough student especially in the Biblical languages. His ministry was marked by the high idea of duty. He did work in its own alloted period and so had time for every call made upon him. His preaching was thoughtful and practical. He brought nothing but beaten oil into the sanctuary. As he entered on his second charge he laid out an extensive plan of study. Besides theology, he engaged vigorously upon Greek, Hebrew, Arabic, and Persian. But his bodily strength was not equal to his spiritual activity, and in his anxiety never to miss any duty, he jeoparded not only his health, but his life.—"Mints. Gen. Syn.," 1893, 893.—"Biog. Notices of Grads. of R.C.," 1893, 28.

Palmer, Sylvanus, b. 1770; studied under Bassett, l. Cl. Albany, 1802; employed by Northern Miss. Soc. at Union and Chenango, 1802-8, Union, (Tioga Co.,) and Chenango, 1808-18, Middletown and Fonda's Bush, 1818-20, suspended, 1822, seceded. (Union, 1822-25. Union and Flats, 1825-9, declared independent; Tribe's Hill and Mayfield; d. 1846.)

Paramanandam, G., (Hindoo,) Arcot Sem. 1890, l. Cl. Arcot; evangelist in India, 1890——

Park, And. Jackson, b. at Rye Gate, Vt., 1834; N.Y.U, 63, U.S. 66, lic. and ord. 4th Presb. (N.S.) N.Y.C. 66; (Brownsville, Texas, 66-8, in Northern Mexico, 68-72; these labors were independent, until Feb. 70, when

he received help from Am. and For. Ch. Union;) Jersey City, Free Ref. Ch., 72-8, Miss. at 111 Fulton St., N.Y.C., 78-82, (Weston, Ct., 82-88, Huntington, Ct., 88-99, Leonard's Bridge, Ct., 1901—all Congregational.)

Park, Charles, b. Allegheny, Pa., Dec. 16, 1862; Ham. C. 85; Allegheny T.S. 85-6; U.T.S. 86-8; ord. by Presbyt. Lima, Feb. 4, 90; (Presbyt. S.S. Lyndhurst, N.J., 88-9; S.S. Bluffton, O., 89-90; Astoria, N.Y., 90-8,) Hudson, N.Y., 1898——

Publications: Hist. Ser. Presbyt. Ch., Astoria, 1896.—Annual Sermon before Y.M.C.A., Hudson, 1899.

Park, Clearfield, b. Phillipsburg, N.J., Oct. 8, 1856; Laf. Col. 76, U.T.S. 76-8, P.S. 78-9; (ord. by Presb. of West Jersey, Nov. 17, 79; Millville, N.J., 79-94;) Woodstock, N.Y., 1896——

Parker, Archibald Frazer, N.B.S. 1900.

Parker, Chs., b. New Haven, Ct., July 16, 1816; U.S. 48; ord. (Cong.) Nov. 5, 48; (S.S. Pleasant Valley, N.Y., 48-9, S.S. Ramapo, N.Y., 49-50, S.S. N.Y.C. 50-1, S.S. West Hoboken, 51-3;) Hoboken, 54-7, Bergen Point, 58-60; (S.S. Irving, Kansas, 61-5, occasional supply, ditto, 65-73;) Hoboken, 74-9. Died May 24, 1888.

A natural orator, with unsurpassed beauty of language.

Parker, David, from England; Philadelphia, 2d, 1817-20, Rhinebeck Flats, 1820-6, returned to Eng., d. 1828 (?)

Parry, Joseph. Fort Miller, 1833-7, w. c. 1837-60.

Parsons, Andrew, Sharon, 1882-5, Knox and Berne, 2d, 85-93, w. c.

Paton, Thomas, b. in Scotland, 1837; U.S. 1868, l. Cl. N.Y., 1868; died Ap. 19, 1869.

Paul, Joseph, (Hindoo), lic. of Classis of Arcot.

Paulison, Christian Z., b. near Hackensack, 1805; C.N.J. 1822, N.B.S 1826, l. Cl. N.B. 1826; Marbletown, 1826-29, Aquackanonck, 1829-31, seceded, (Hackensack and Paterson, 1832, suspended by seceders, Hackensack, independent, 1832-40, Glen, 1840-18-.., d. 1851.)

Publications: "Development of Facts Justifying a Union with True R.D.C.." 1831.—An Address to the "Friends of True Godliness yet in Connection with True R.D.C." Pp. 61. 1832.

Pearse, Jacob Lansing, b. in Niskayuna, N.Y., Oct. 5, 1829; U.C. 1849, P.S. 1856, l. by Cl. Schenectady; Hagaman's Mills, N.Y., 1856-60, Bethlehem, 2d, (Delmar), N.Y., 1860-98, d. Nov. 8th.

He was Stated Clerk of the Classis of Albany, from 1871 till his death, discharging its varied duties to general satisfaction. While ever faithful to warn, reprove, exhort, and plead with men, he yet won them by the fulness of his Christian love. He was an admirable pastor. He cheered, comforted, and strengthened his people as he went about in their homes. He desired to pass away in the full tide of his work, and his desire was gratified. On Sunday, Nov. 6th, he preached, morning and evening, with all his accustomed vigor. During the night he entered into his rest.—

"Mints. Gen. Syn.," 1899, 559. See Fun. Ser. by nephew, Rev. Rich. A. Pearse.

Pearse, Nicholas, b. in Albany Co., N.Y., 1846; R.C. 70, N.B.S. 73, l. Cl. Schenectady, New Salem and Clarksville, 73-7, New Lotts, 1877——

Pearse, Richard A. R.C. 1870, N.B.S. 73, l. Cl ....., 1873; Florida, 1873.

Pease, C. B. F. West Troy, North, 1893-9.

Peck, (or Pick,) Diederich Christian A., Canajoharie and Stone Arabia, 1788-96, Stone Arabia, 1796-98, German Flats and Herkimer, 1798-1800, suspended; d. 1802.

A portly man, an amateur equestrian, and who has left behind him the reputation of an unsurpassed orator. Great congregations thronged him everywhere.

Publication: Farewell Sermon, 1796, in German.

Peck, Thos. Ruggles Gold, b. Whitesboro, N.Y., 1831; Y.C. 48, P.S. and U.S. 51, l. Presbyt. N.Y. 1852; traveled in the East, 1852-3, ord. Evang. Presbyt. N.Y., 1853; Ass. Ed. "N.Y. Observer," 1853-4, ord. Cl. N.Y. Ap. 18, 54; Richmond, S.I., 54-60, independent Huguenot Ch., Charleston, S.C., 59-64, Hastings-upon-Hudson, 65-82. See "U. Sem. Cat."

Peeke, Alonzo Paige, b. Nov. 23, 1835, at Rotterdam, N.Y.; R.C. 59, N.B.S. 62, l. Cl. Schenectady; Shokan and Shandaken, 62-5, Owasco, 65-72, Rhinebeck, 72-9, De Kalb, Ia., 80-1, Centreville, Mich., 81-91, East Millstone, 91-1900, d. Aug. 20.

He was an earnest, able and devoted servant of God, holding before himself and his people a high ideal of Christian manhood. Cheerful in disposition, he was always the kind and courteous gentleman, the beloved and sympathetic pastor, and in his home, the prudent and loving husband and father. Conservative in religious thinking, he held loyally to the truth. He took a deep and active interest in the affairs of his denomination, and was prominent in ecclesiastical bodies. While in the West, he was for a long time on the Governing Boards of the Educational Institutions at Holland, Mich. His son, Rev. Harmon V. S. Peeke, is in the South Japan Mission, and his son, Rev. Louis Peeke, is a Presbyt. pastor at Fond du Lac, Wis. "Biog Notices Grads. R.C.." 1901, 10.

Publications: Semi-Centennial Hist. Address at Centreville, Mich., 1891.—Hist. Ser. at 40th Anniv. at East Millstone, 1895.

Peeke, Geo. H., (brother of Rev. A. P. Peeke,) R.C. 1857, N.B.S. 60, l. Cl. Schenectady; Miss. at South Bend, Ind., 60-1, Glenville, 1st, 61-3, Greenpoint, 63-5, Jersey City, 1st, 65-9, Davenport, 69-72, Owasco, 72-5, (Presbyt.).

Peeke, Harmon Van Slyck, (son of Rev. A. P. Peeke), b. Owasco, N.Y., Nov. 6, 1866; H.C. 87, N.B.S. 91-2, Aub. Sem. 93, l. and ord. Cl. Mich.; Teacher of English, under Bd. For. Miss. R.C.A., 87-91; Missionary at Kagoshima, Japan, 1893——

Peffers, Aaron Burr, b. N.Y.C. 1824; U.N.Y. 50, U.S. 53; Schodack, 1869-73. See "U. S. Gen. Cat."

Peiret, Pierre, (French Refd.,) b. 1645; came from Foix, Southern France; London, 16..-87, N.Y.C. French Ch., 1687-1704, d. Nov. 1.

He at once organized his fellow companions into a church, called "The French Church of New York," or "The Church of the French Refugees at New York." The following year a church building was erected in Marketfield street, whose site is now covered by the Produce Exchange. A gallery was added to the building in 1692, which would seat from 300 to 400 people. The church was always crowded with refugees. On Sundays they came from 20 miles round about—from Long Island, Staten Island, New Rochelle, &c. The streets about were filled with wagons as early as Saturday evening, in which they passed the night and ate their frugal Sunday meals.

Mr. Daillé continued to officiate to the former French inhabitants in the Fort until 1692, when all united in the new French Church. Peiret officiated in the church, generally, while Daillé itinerated among the scattered French settlements. All the French, within the vicinity of many miles, were considered as constituting one French Church, and the income was divided between the two pastors. The Dutch also left the Fort, for their new church in Garden street, in 1693. The French naturally sympathized with Leisler, rather than with the Catholic Governors of James II. Yet neither Daillé nor Peiret were blind to Leisler's faults. They even remonstrated with him against his excesses, but he threatened them with imprisonment. Peiret finally turned against him, but Daillé stood by him to the end, even circulating petitions for his pardon. But this brought Daillé into difficulties with Governor Slaughter. Peiret became, in 1696, sole pastor of the French Ch. in New York. He had been at first supported in his opposition to Leisler by prominent Huguenots, as de Lancey, Barberie, Boudinot, Le Boyteulx, Mesnard, de Peyster, Minvielle, Bayard, de Forest, and others, but the people generally were on the side of Leisler. The French also opposed Governor Bellomont; 1698-1701, and hence he refused to naturalize a number of them, and cut off £20 from the allowance to the French minister. The French Church continued to grow, so that in 1703, they secured an act to sell their property, and build elsewhere a larger church and also a parsonage. On July 8, 1704, Cornbury laid the corner-stone of a new French church, to be called "*Le Temple du Saint Esprit.*" This was located on the northeast corner of Pine and Nassau streets, and continued there until 1831, but Peiret died before it was finished. He was buried in Trinity Church-yard. He was a man of great learning, and a noble example of the Huguenot pastor. He was deeply interested in the material and the religious interests of his persecuted and exiled brethren. He was firmly attached to the Presbyterian Polity.

Publications: See "Baird's Huguenots in America," ii., 100, 118, 146.—"Acts of Legislature," 1703.—"Murphy's Anthology," 119, 120.—"Doc. Hist., N.Y.," ii., 247; iii., 250, 560, 650, 707, 1167; iv., 379.—"N.Y. Hist. Soc. Colls.," 1868, 407. "Collections of the Huguenot Soc.," xxi.-xxxv.—"Col. Docs., N.Y.," iii., 415, 749.—"Baird's Daillé," 95.—"Smith's New York," 44.

Peltz, Philip, b. in Philadelphia, Pa., Dec. 6, 1823; U.Pa. 45, N.B.S. 48, l.

Cl. Philadelphia; Coeymans and New Baltimore, 48-51, Coxsackie, 51-7, Totowa, 1st, 57-60, Cor. Sec. Bd. For. Miss., 60-5, New Paltz, 65-1881; emeritus. Died June 26, 1883. D.D. by U.C. 1866.

He was one of the most prominent ministers of the Reformed Church, with which he was connected during his entire life. His father, the late Richard Peltz, of Philadelphia, was a man of good ability and sterling character, and was well known as a representative in the Pennsylvania Legislature.

As a preacher he was sound, impressive, and very successful. He possessed much force of character, and left his impress upon the Classes, Synods, and other Christian organizations with which he was identified. He had fine social qualities. There was a spirit of deep religious earnestness underneath all his social characteristics.

In 1877 he was a delegate to the Pan-Anglican Assembly of the Presbyterian Church at Edinburgh. During his absence he was attacked with the disease, then bearing the appearance of rheumatism, but probably a form of spinal paralysis, which, gradually increasing in severity, resulted in his death.

Pepper, John P., b. 1809; Fort Plain, 1837-40, Warren, N.Y., 1840-5, w. c. Died May 15, 1883.

Perlee, Clarence M., b. .....; R.C. 1880, N.B.S. 83, l. Cl. N.Y.; Clarksville and Onisquethaw, 84-6. S.S. Central Bridge, 87, Boonton, 88-91, Leeds, 91-9, St. Thomas, W.I., 1902——

Perry, William D., b. Perryville, Md., Nov. 1, 1846; Am.C. 70, U.T.S. 70-2, 73-4; ord. N. Cl. L.I., Jan. 25, 1875: Good-will Miss., 3d av. and 52d st., N.Y.C., 74; St. Johns, Laurel Hill, and 1st Ch., L.I. City, 74-5, Prin. Academy, Hudson, N.Y., 75-82, Greenport, (Columbia Co.), N.Y., 82-6, Brooklyn, North, 86-90, City Missionary, 91-3, Bushwick, 94-5, S.S. Bedford (Brooklyn), 95-6, S.S. Belmont, 97-8; 1902, Episcopalian.

Pershing, Orlando Boyd, b. Ashland, O., 1871; U.C. 1897, Aub. Sem. 1900, lic. by Cayuga Presb. Ap. 11, 1899; (Presbyt., Cato, N.Y., 1900-01,) West Troy, 1901——

Peter, John, (Hindoo,) Arcot Sem. 1890, l. Cl. Arcot; evangelist in India, 1890——

Peter, Mesach, Arcot Sem. 1890, l. Cl. Arcot; evangelist in India, 1890——

Peters Joseph D., (brother of Madison C. Peters), West Farms, 1896-8, Canajoharie, 1898——

Peters, Madison C., Bloomingdale, N.Y.C., 1890-1900; became a Baptist.

Petrie, Jeremiah, b. Herkimer, N.Y., 1825; U.C. 46, Aub. Sem. 49, l. Presbyt. Geneva; Herkimer and Ilion, 1864-8. For other settlements, see "Aub. Sem. Gen. Cat."

Pfanstiehl. Alb. A. H.C.; H.S. 1877. Raritan, Ill., 79-83, (Troy, Mo., 1883——)

Pfister, J. P. W. c. 1854-6, Ellenville, 2d, 1856-62.

Phelps, Philip, b. at Albany, N.Y., July 12, 1826, U.C. 44, N.B.S. 49; l. Cl.

Albany; Greenburgh and Hastings-on-the-Hudson, 50-51, Hastings-on-the-Hudson, 51-9, Prin. of Holland Academy, 59-66, President of Hope College, 66-78, Blenheim and Breakabeen, N.Y., 78-95, died Sept. 4, 1896. D.D. by U.N.Y 1864. LL.D. by H.C. 1894. Pres. of Gen. Synod, 1864.

He spent two years in teaching before entering the Theological Seminary. For a time while at Holland, he served as missionary pastor to the English-speaking people. He was a true leader, of strong intellect and faith, fertile in resources, clear and forcible as a speaker and writer, an accomplished scholar and a sound theologian, with a genial personality that won and held many friends. The Classis of Holland has put on record its testimony of acknowledgment and appreciation of important services rendered by him, and of wise and valuable counsels and guidance; of his great service to our Western institutions, and personal qualities of high Christian principle, honor, wisdom, and forbearance, inspiring confidence, affection and esteem. The Classes of Grand River and Iowa bear like testimony, appreciating his consecrated, godly life, his services as a faithful preacher of the Gospel, as the founder and able administrator of Hope College, and a worthy professor therein. His connection with Hope College demands more than a passing notice. With honors gained at academy and College, he came to its Presidency, a marked man.

It seemed a forlorn hope to plant an English academy in the heart of a foreign colony, lacking the very rudiments of Americanization. One after another, men had been driven from the field by overwork, worry and sickness. From promise of a brilliant career in the East, he was called to take up this work. Conditions were chaotic, and his decision to meet them heroic. Serviceable buildings arose, sufficient for the time, and the institution slowly but surely crept into a more commanding position. After a season he was left entirely alone for two years, supporting an almost crushing burden. He taught the various classes, organized and supplied the first American Church in the town, sent the first class from the West to the New Brunswick Theological Seminary, laid the foundation of a publication department for the institution by securing a printing establishment and issuing copies of "The Searcher," developed the interest of the Western churches in the great work of foreign missions, and attended to the necessary correspondence with the State for obtaining the special act for the incorporation of Reformed Dutch Churches in Michigan. This accomplished, the way was open for steady growth. Under his fostering care the institutions passed beyond the tentative period, and became important factors in the problem of Western Church extension. After twelve years of struggle and weariness, only a beginning had been made, but that beginning was well made. There were no regular professors, and but little endowment and apparatus, but much faith, hope, and indomitable courage.

In 1863 General Synod had officially assumed charge of the work, and in 1866 the first Commencement occurred. A Theological Department was established, Dr. Phelps serving as one of the Lectors for several years; and in 1869 the pioneer class went forth of young men of the West trained for the ministry. Under incessant entreaty, the teaching force had been

increased, and the endowment largely augmented. But sometimes burdens come which crush the strongest. In 1877 came the greatest crisis in the history of Hope College. Heroic measures, so-called, were adopted. The Theological Department was swept away, but to be restored again at a subsequent time. Men severed their connection with the Institution, and among them its first President. The College knew him no more until years later, at her quarter centennial celebration, he was present, to be thrilled with the love and devotion of the students. He had been called an idealist, but was proven a prophet, well attested by the institution as it exists to-day. It may be added that clearness and accuracy were marked characteristics of the man.

One of the graduates of the College has well written: "There are three great moulding factors at Hope College, which can be distinctly traced to the first President:—A religious life as the basis of an intellectual life; a high sense of personal honor, and the Gospel ministry as the highest vocation for service. If the successful founding of an institution consists in the laying of foundation principles, rather than the securing of large endowments and the erecting of huge buildings of stone and mortar, we know of no institution whose foundations have been so grandly and deeply laid, as the one over which Dr. Phelps had the privilege of presiding as its first President."

At the meetings of General Synod, Dr Phelps frequently served as Chairman of all the more important committees, and was always recognized as one of the wisest and most trusted counselors.

At the meeting of General Synod in 1896, he was Chairman of the Committee on Professorate and Theological Seminaries. The report was so admirable in presentation, so judicious in recommendation that the unusual course was pursued of adopting it at once as a whole. The writer once served with him on the Committee on Judicial Business, and was profoundly impressed by his learning, clear-sightedness and good judgment, yet attended with the utmost deference and courtesy to the other members.

PUBLICATIONS: Editorials, etc., for "Youths' Temperance Enterprise," 1844-6.—Many Contributions to the Church Papers relating to the Western Educational Institutions, etc. Field Catalogues and Endowment Circulars of Hope College.—Charges at Installations of Pastors.—Commencement Odes.—Inaug. Address as Pres. Hope Coll. 1866.—Baccalaureate Sermons at Hope Coll. 1866-78.—Editor of "The Searcher," 1863.—Dordracene Ref. Ch. in America. 1867.—A Complete Review of the Finances of Hope College. 1879.—A Series of Articles on "Scripture Inerrancy," in the "Ch. Int." 1893.—A Vol. on "Scripture Chronology, Weights, Measures, etc." (In preparation at the time of his death.)

Phelps, Philip T. (s. of P. Phelps), b. Holland, Mich.; H.C. 1882, N.B.S. 89, l. Cl. Schoharie; Sharon, N.Y., 89-94, Ghent, 1st, 95-1901, w. c.

Phillips, Wm. W. U.C. 1813, N.B.S. 17, l. Cl. N.B.; (N.Y.C., Pearl st., afterward Fifth av. and Eleventh st., 1817-65, d.)

Phraner, William Henry, b. Jamaica, L. I., March 26, 1841; N.Y.U. 60, N.B.S. 63, l. N. Cl. L.I.; Cold Spring, 63-6, East Millstone, 66-1870,

Schenectady, 2d, 70-5, w. c.; supplying Sea Side Chapel, Long Branch, N.J., 81-3; Irving Park, Ill., 83-8; w. c.

Publications: Article on Rutgers College, in "Manual R.C.A." 1869.—"Expenses and Income of Gen. Synod." 1857-68.—A Sermon on the "Golden Rule." 1885.

Pierce, Nehemiah Pruden, b. Enfield, Ct., 1817; A.C. 42, U.S. 45; (Whippany, N.J., 1846-51;) Brooklyn, N.Y., 51-75, w. c. D.D. by R.C. 1871. Died Ap. 30, 1880.

Publications: "Mental Freedom, Our Nation's Glory." 1853.

Pietenpol, Henry J., b. Gibbsville, Wis., Dec. 24, 1859; H.C. 90, W.S., 93, l. Cl. Holland; Holland, Mich.; Ebenezer Ch. 93-5, Leota, Minn., Bethel Ch., 1895——

Pieters, Albertus, (son of Roeloff Pieters,) b. Alto, Wis., Feb. 5, 1869; H.C. 87, W.S. 91, l. Cl. Holland; Missionary in Japan, 1891——

Pieters, Roelof, b. Havelle, Prov. of Drenthe, Netherlands, Mar. 2, 1825; Holland Academy, 55-8, N.B.S. 61, l. Cl. Holland, 61; ord. by same, Sept. 4, 61; Graafschap and Drenthe, 61-5, Alto, Wis., 65-9, Holland, 1st, Mich., 69-1880, died Feb.

He received the usual common school education in the Netherlands, and learned the carpenter's trade. In 1849 he emigrated to America, and soon became distinguished among the Hollanders here for his piety and knowledge of the Scriptures, so that he became a leader at their gatherings. A year or two later, when he removed to Chicago, the same thing was true to such an extent as to attract the attention of Dr. Van Raalte, who persuaded him to study for the ministry. Before he had finished his theological course, (1860), he was urged to settle, because of the great need of ministers. Both the Classis and the Synod endorsed the request, and he was already 35 years old; but he considered the opportunities for a thorough theological education too precious to be thus shortened.

Besides his earlier charges, he succeeded to Dr. Van Raalte in the first church of Holland, Mich. In this important strategic centre of the Western development of the Reformed Church, he rendered his most valuable services, not only to the local interests, but as President of the Council of Hope College, and as one of the Editors of "De Hope," to the entire Western Branch of the Church.

Publications: Editorials in "De Hope."—A volume of Sermons, in Dutch, much used in vacant churches.

Pitcher, Charles Wadsworth, b. Watervliet, N.Y., Mar. 2, 1849; R.C. 73, N.B.S. 75, lic. by Cong. Assoc. 75; ord. by Cong. Council at Randolph, N.Y., Jan. 26, 76; (Cong. Ch., Randolph, N.Y., 76-82,) Stanton, N.J., 82-7, (Presbyt., Ringoes, N.J., 87-9,) Middleburgh, N.Y., 91——

He left the Seminary near the end of second year, because he could not honestly accept Calvinism. A few years later, upon study and reflection, he accepted the system, and he entered the Refd. Church, 1882.

Pitcher, John H. U.C. 1827, N.B.S. 30, l. Cl. Poughkeepsie; Herkimer and German Flats, 31-3, Tyashoke and Easton, 33-8, Tyashoke, 38-43,

Jackson, 44-52, Claverack, 2d, 52-61, Greenville, 61-73, Westerlo, 73-6, d. Jan. 11, 1879.

Pitcher, Philip Wilson, b. Upper Red Hook, N.Y., Jan. 31, 1856; R.C. 82, N.B.S. 85, l. Cl. N.B.; Miss. at Amoy, China, 1885——

PUBLICATIONS: *In Amoy Romanized Colloquial:* Geographies: Introductory, 1887; of Europe, 1888; of North America, 1890; of South America, 1891. Epitome of Chinese Hist., First Six Dynasties, 1892.—*In English:* "Fifty Years in Amoy," or "A Hist. of the Amoy Mission, 1893.—"A Sketch of Ku-liang Mountain, Foochow, China," 1895.—*In Amoy Rom. Col.:* "Hist. of Ancient Egypt," 1898.—"An Algebra," 1899.—"Epitome of Chinese Hist.," completed, 1900.—*In the Chinese Character:* "Epitome of Chinese Hist.," completed. In MSS.

Pitcher, Wm., b. Red Hook, N. Y., Mar. 8, 1810; Wms. Coll. 28; P.S. 35, lic. by Consociation of Litchfield, 36, ord. by Cl. Washington, Jan. 37; Jackson, 37-9, Boght, 40-54, Branchville, 54-79. Died Ap. 5, 1883.

He was a man of rare excellencies. Quiet, modest, unassuming, yet behind this humble garb there was a noble, generous, warm-hearted Christian manhood. He was a man of strong mind and resolute purpose. As a preacher he had few equals. See "Mem. Ser. by Rev. Wm. E. Davis," 1883.

PUBLICATIONS: "Grace": A Series of Discourses, 1844-5.

Pitts, Robt., b. near Montgomery, Orange Co., N.Y., 1813; R.C. 37, N.B.S. 40, lic. Cl. Orange; S.S. Walpack, 40-60, w. c.; d. 1878, Nov. 16. See Manual of 1879.

Plumley, Gardiner Spring, b. Washington, D.C., Aug. 11th, 1827; Y.C. 50; U.T.S. 55; (ord. by First Presb. of N.Y., Nov. 11, 55; Bloomingdale, N.Y.C., 55-7, Metuchen, N.J., 58-75,) Miss. at North Dutch, N.Y.C., 76-8; (Calvary Chapel, Five Points, N.Y.C., 78-83), Greenfield Hill (Cong.) Ct., 83-94, d. Feb. 21. D.D. by Y.C. 1890.

He was for a while editor of "The Presbyterian Church Throughout the World." In 1869, having noticed the remark in the second edition of "Manual of Ref. Ch. in America," in a note at bottom of page 2, that Dr. Livingston had expressed the desire in 1783 to Dr. Westerlo, that some genius equal to the task, would arise to draw up a plan for uniting all the Reformed Churches in America into one National Church; and that, notwithstanding the seeming difficulties in the way, he believed it to be practicable, and yet hoped to see it accomplished; and that the author of the Manual had added, "Let them begin the good work by endorsing each other's symbols"; he obtained copies of the resolutions in which the General Synod of R.C.A. had endorsed the Westminster Catechism, in 1837, and presented them to the General Assembly then meeting at Pittsburgh; and secured from that body their official approbration of the Heidelberg Catechism. It was at this same session that the Old and New School Presbyterian Churches came together, and union of all kindred bodies was the general cry.

Mr. Plumley was a man of imposing presence, agreeable manners, fine

culture and much activity in various forms of work. Much of his work was wholly undenominational.—See also "Mints. Gen. Syn.," 1894, 220.

Pockman, Philetus Theodore, b. at East Greenbush, N.Y., Feb. 26, 1853; R.C. 75, N.B.S. 78, lic. Cl. Rensselaer; Fairfield, N.J., 78-80, Greenville, Jersey City, 81-6, New Brunswick, N.J., 1887——

Publications: Hist. Ch. East Greenbush, N.Y., 1891.

Pohle, K. A. J. (Ger. Evang. Lutheran Church of St. Peter's, Brooklyn,) 18..-53, R.C.A. Brooklyn, E.D., 1853-68.

Pohlman, Wm. J., b. in Albany, 1812; R.C. 34, N.B.S. 37, l. Cl. Albany; ord. Ap. 8, 38; voyage to Singapore, May-Sept., 38, Borneo, 38-44, Amoy, June 44-1849, d. Jan. 5.

Up to the age of twelve he lived under the paternal roof, and was trained up under pious influences. Engaging in business, his religious impressions began to waver, not without occasional pungent convictions. At the deathbed of a beloved sister, dying in the triumphs of the faith, and appealing earnestly unto him, an impression was made which was never obliterated. He became a devoted Christian at sixteen years of age. "Suddenly," he says, "the most rapturous feelings of joy took possession of my mind. For a few moments I was in ecstasy. I could now say with an appropriating faith, Abba, Father. Oh, the splendor of that morning, the unutterable joys of that precious moment! But it would require the tongue of an angel, the eloquence of a seraph, to describe all my feelings. Praise him, praise him for the wonders of his redeeming mercy!"

In his Junior year in the Seminary, he resolved to go far hence to the Gentiles. He writes to the American Board: "Time has only served to strengthen the decision which was calmly and dispassionately made. After repeated reviews of the same, I am confirmed and settled. I can not now doubt for a moment; mine was not a rash or hasty conclusion. If there are no contrary indications, I must go, I can not stay. Here then am I, take me. Receive me under your care as a candidate for the missionary service; I wish to enlist for life. If in your view I can be of any service, I lay my all at your feet. Silver and gold have I none, but such as I have, give I thee. Send me abroad to publish glad tidings to the idol-serving nations. Send me to the most desert part of all the howling wildernesses of heathenism, to the most barbarous climes, or to more civilized regions. Send me to the millions of Pagans, to the followers of the false prophet, to the Jews or the Gentiles, to Catholics or Protestants. Send me, in fine, wherever God opens an effectual door. Send me, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel to the perishing heathen."

He was ordained in April, 1838, in the North Reformed Church of Albany, with which he had united ten years before. On the 20th of May he was solemnly set apart for the missionary service. He went forth strong in the consciousness of duty, and was followed by the prayers of multitudes. He married a sister of Dr. Scudder.

A friend thus writes concerning him and his colleague, Rev. Frederic B. Thomson, who sailed with him: "Both began their professional studies

later than the average time, under change of life-aims. In conscientious diligence and prayerful committal of their way and work to God, they were worthy yoke-fellows in the culture of the field He had bidden them to enter. In temperament and social bearings they differed widely. Thomson, knowing little of the cheerfulness and snap of early manhood, while the spirits of Pohlman were exuberant. The one might have been grieved and paralyzed by persistent and shrewd assault from captious heathen or errorists, while the moral cuticle of the other was impervious to ridicule.

"Had both studied Chinese and addressed the same assemblage, the abler man might have been disconcerted by a malicious witticism or a clever parody that burlesqued his reasoning or appeal—whereas the other would tide over the adverse laugh, as though it were *with*, not at him, and go forward unabashed. And here let it be said, a kind Providence threw Thomson among those who listened respectfully or stated their infidel cavil in a covert artfulness that he was thoroughly competent to conquer.

"Neither was eminently gifted for the utterance of a foreign language in every nicety, nor for ready mastery of its idiom; but time and patience were their servants in the name of Him who had covenanted to be with them always, and for usefulness they panted as the hart for the water-brook.

"If four or five gambling-tables were occupied by noisy Chinese and a vacant one stood near, Pohlman could mount it and fulminate against their flagrant wrong-doing; such an endeavor was not in Thomson's way.

"The one communicated largely with friends at home by letter and journal; the other received but few letters, because he sent yet fewer.

"The laugh of the one was an hourly practice, and reached the lungs; when some imperious absurdity moved the other's risibles, the orgasm was frightful, and resulted in a larynx-mirth.

"A decade of years covered the missionary life of both, during which much of toil, in preaching, teaching, translating, and travel, was gone through. Pohlman met an ocean burial, on the coast of the empire he had so yearned to reach. Thomson, essaying to place with her grandparents the infant child of his second marriage, fell on sleep in Switzerland, and his grave is in the shadow of the Alps."—W. H. S.

On April 2, 1838, at a Monthly Concert in the Franklin Street Church, N.Y.C., he was married to Theodosia R. Scudder, sister of Rev. Dr. John Scudder, by Rev. Christopher Hunt.—See "Ch. Int.," Ap. 7, 1838.

He had taken his sister, for the benefit of her health, to Hong Kong, in Dec., 1848. The vessel in which he was returning to Amoy was shipwrecked and he was among the lost, the first instance of death by shipwreck of any of the missionaries of the American Board. His piety was a deep, controlling principle. His prominent feature was perseverance. He was frank, open-hearted, wise in council, amiable in disposition, and cordial and firm in his friendships.—See "Rogers' Hist.," 1857. Fun Ser. by Dr. D. Kennedy, "Sprague's Annals." "McClintock's Cyc."

PUBLICATIONS: Several articles in "The Chinese Repository."

Polhemus, Abraham, b. at Astoria, 1812; R.C. 31, N.B.S. 35, I. Cl. N.Y.;

Hopewell, 35-57, Newark, North, May-Oct. 1857, d. Elected a trustee R.C. 1851. D.D. by U.N.Y. 1856.

He was a lineal descendant of Rev. J. T. Polhemus, who settled on Long Island in 1654. In college he was noted for his joyous temperament and his companionable qualities, and was a decided favorite. His ministry was spent in a single field, with the exception of a brief period in Newark. Mutual affection, to an unusual degree, existed between him and his flock. Several attempts to call him to other fields were in vain. At length he yielded to the pressing call of the new North Church of Newark. He was regarded as specially qualified to build up this church, but he had hardly entered on his duties when God called him to his reward. Seeking a little relaxation from his labors, he was taken ill at Newburgh, and after several weeks, there died. His spiritual exercises on his bed of sickness were delightful, and even peculiar. A few hours before he died, when the hand of death was evidently upon him, he exclaimed, "I see Jesus. Now that I have seen him, I never can come back again. I see Jesus. Did I not tell you that I should see Jesus? My soul is ravished with the sight." After a while he added, "I have perfect assurance; not a doubt nor a fear." His last sermon was on the death of Stephen, and the subject had made a deep impression on his own heart. From the beginning of his sickness he felt that he would never recover, though with occasional encouragements to the contrary, and he prayed that he might, like Stephen, see Jesus.

He was a man whose unpretending dignity and genial manners could not fail to make a favorable impression on all who were brought in contact with him. The casual acquaintance would have discovered no reason to modify his first estimate of his character, however intimate with him he might subsequently have become. The traits that first struck the stranger, winning his regard, were true characteristics of the man. Hence the strong personal attachment which he won for himself, not only from his own people, but from the whole community. It would be almost impossible to overestimate the extent of the attachment felt for him. His death was like a household affliction to all who intimately knew him. Each family of his first charge had some precious reminiscence of "the Domine." His urbanity of manners exerted a most remarkable power, winning the affection and esteem of all classes of persons. Those in humble life spoke with pride of his affability to them, and his interest in their affairs.

While neither bashful nor timid, he was a man of unaffected modesty. He esteemed others better than himself; yet when called to the performance of a public duty, he did not hesitate to go forward, when his ability appeared. His sound judgment, his energetic zeal, combined as they were with perfect frankness and cordial manners, eminently fitted him to take a large share in the business of the church.

His sermons were marked by solid sense and sound divinity; they were clear and concise in style, and scriptural in substance and in form, showing him to be a well-furnished workman. His acceptance of the call to Newark gave an unanticipated zest to that enterprise. Everything flourished. There was no lack of means to build a magnificent church. The hall in which they worshiped was crowded. All loved him. He had

Yours very truly
A. Potter

found his way to the garret and to the cellar, and had spoken many an earnest word of Christ whose fruits appeared after his death. His people doted on him. But three short months terminated his labors among them. They heard of his sickness. They felt their weakness. But their prayers were not answered, at least in the way they desired.—"Memorial" contains Dr. D. Riddle's ser. at his install. at Newark, and fun. ser. by Dr. John Forsyth.

PUBLICATIONS: Address before Alumni R.C. 1852.—Twelve Sermons in "Memorial."

[Polhemus, Isaac Heyer (son of Ab. Polhemus), b. Hopewell, N.Y., Mar. 3, 1853; Wms. C. 75; U.T.S. 79; ord. June 23, 79, by Cl. Newark; Missionary at Zacatecas, Mexico, under Presb. Bd. 79-80, in City of Mexico, 80-1; ill-health, 81-3; Miss. in Fewsmith Memorial, Newark, N.J., 83-91, pastor, 91-4; Miss. at Riceville, N.C., 94-5, at Asheville, N.C., 96-7; in N.Y. City, 1898——]

POLHEMUS, CORNELIUS H., b. at Middlebush, N.J., Dec. 2, 1853; R.C. 77, N.B.S. 80, l. Cl. N.B.; Hopewell, N.Y., 81-91, (Supply. Presbyt. Ch., St. Paul, Minn., May 92-July 93, S.S. 2d Presbyt. Ch., Jonesboro, Tenn., Sept. 93-June 96, also Prof. of Langs. Tabor Coll., Iowa; w. c. but supplying chs.;) Port Ewen, 1900——

PUBLICATIONS: Numerous articles and poems in "Ch. Int.," "Christian at Work," "Christian Weekly," "The Advance," and in "Kansas City Times"; also sentimental poems—"When the Honeysuckles Bloom," and "My Old New Jersey Home."

Polhemus, Henry, b. at Harlingen, May 31, 1772; C.N.J. 1794, studied theology under Romeyn, l. Cl. N.Y. 1798; Harlingen and Ne-Shanic, 1798-1808, English Neighborhood, 1809-13, Shawangunk, 1813-15, d. Nov. 2. Elected a trustee Q.C. 1800.

He was a man of fine appearance and manners. Wherever settled, he was recognized as a man of gifts and power, and one devoted to his work. At Shawangunk, especially, he gained the hearts of his people, and a remarkable revival occurred. His sermons showed great familiarity with his topic, with a pungent application of the truth to his hearers. On a visit to New York he was attacked by typhoid fever and died. He was long after referred to as "that dear domine Polhemus."

Polhemus, Johannes Theodorus, b. probably in Switzerland, 1598; studied, probably in Switzerland; pastor in the Palatinate, 1625 (?)-28 (?), at Meppel, Province of Overyssel, Netherlands, 1628-30 (?), again in the Palatinate, 1630 (?)-35, at Olinda, Brazil, 1637-45 (?), at Itamarcas, Brazil, 1645?-54; Midwout, Amersfort, L. I., 1654-76, also Brooklyn, 1656-60, again, 1664-76, died June 8.

The first allusion to him in the "Minutes of Classis of Amsterdam" is as follows:

Johannes Theodorus Polheim.

1635, Dec. 3d. There appeared in Classis the Rev. John Theodore Polheim (Polhemus), formerly a preacher in the Palatinate; (then subse-

quently at) Meppel, in Overyssel, and later, again in the Palatinate; but on account of renewed persecution, he was forced to leave (the latter field) a second time. He requested that he might be appointed a minister in the West Indies, (America). Accordingly, his testimonials from both Meppel and Wieten were read by the Deputies on Indian Affairs, who also made report thereon. The Assembly resolved, to appoint the said individual, as soon as possible, to that field, through the instrumentality of the Deputies. iv. 66.

Then in the Acts of the Synod of North Holland, as follows:

1636, Sept. 9, et seq. Synod of North Holland, at Enckhuyzen.

Art. 34. Preacher for the West Indies.

His Excellency, Count (John) Maurice, of Nassau, about to proceed to the West Indies, (Brazil) has made request that a thoughtful and capable minister be selected, to be sent to the West Indies in accordance with Church Rules. This request was particularly pleasing to this Synod, and it was resolved, that the Classes shall give heed to it at the earliest opportunity; and if they learn of any one disposed to go thither to inform the Church of Amsterdam. The Rev. Correspondents (of other Synods) will also be pleased to do the same.

Art. 35. (Under the Ministerial Changes this year occurs the following item:)

Classis of Amsterdam.

Sent to the West Indies, (Brazil) Rev. Johannes Polhemus.

There are many allusions to the churches and ministers in Brazil in the documents obtained by the writer in 1897-8, but not definite references to Domine Polhemus, who was there for 18 years. But during that period there were two Classes formed and a Synod, and the Minutes of these bodies were published in Holland, but a copy did not come under his notice. Probably copies could be procured at Utrecht. At Olinda, Domine Polhemus preached in Portuguese and French. Volumes in Dutch or Latin, giving an account of the administration of John Maurice in Brazil, are procurable.

Such a volume, in Latin, was purchased in 1898, and is now in the Library of the Collegiate Church, New York. References to Polhemus are therein found. (See also Dr. Jas. L. Good's volume, "Hist. of the Refd. Ch. in the United States," for brief accounts of the early attempts of the French Reformed, in Brazil, 1555-8, and of the Dutch Reformed in Brazil, 1637-54; pubd. at Reading, Pa., 1898.)

In 1654 the West India Co. were obliged to evacuate Brazil, and leave it to the Portuguese. This compelled Polhemus to leave the country. He came to New Netherland, while his wife went to Holland to try and secure the arrears due him from the Company. On Aug. 24, 1654, she besought the deputies of the Classis of Amsterdam to assist her. Rev. Mr. Langelius was appointed to this duty. In March, 1655, nothing had yet been accomplished, but 200 florins had been loaned her. Mr. P. wrote to his wife that he was inclined to remain in New Netherland, and the directors were asked to ratify the arrangement. In May, 1656, the Classis wrote that they were

willing to consummate this arrangement, and would help his wife to go to Long Island. "She is a very worthy matron, has great desire to be with her husband, and has struggled along here in poverty and great straits, always conducting herself modestly and piously."

Up to 1654 the Dutch on Long Island had had no minister nor church, and were obliged to cross the East River to attend service. The evil became at length so great that Megapolensis and a committee organized a church at Midwout, (Flatbush,) on Feb. 9, 1654, and requested the Classis of Amsterdam to select a preacher. It was at this juncture, after this letter had been sent, that Polhemus arrived. He had stopped on his way hither, and organized a Reformed church at New Amstel, Delaware. He was the first to propose association of the American ministers and churches. As early as 1662 he writes: "We stand in need of communication with one another in the form of a Classis, after the manner of the Fatherland. It is desirable that this be begun, although I do not know of much business to be transacted." He refers to this same matter at subsequent times.—"Amst. Cor.," many letters. "Doc. Hist.," iii. 70. "Col. Hist.," ii., 72. "O'Callaghan's New Neth.," ii., 272. "Brodhead's N.Y.," vols. i. and ii.

Pool, Chas. Hubbard, b. at Bay Ridge, Brooklyn, N.Y., Feb. 11, 1840; R.C. 63, N.B.S. 66, l. S. Cl. L.I.; Bedminster, 66-75, Raritan, 3d, 75; Dec. 31, 87, Cor. Sec. Bd. Dom., Miss., Jan. 1, 1888——

Publications: Reports of Bd. of Dom. Missions, since 1888.

Pool, Geo. H. Jersey City Heights, 1872-3. (Presbyt. Editor.)

Pool, William, b. Warfum, Netherlands, Oct. 26, 1857; studied in the Netherlands, Grand Rapids, Mich., and Dubuque, Ia., 1886; Dubuque Sem., Ia., 1869, lic. by Presbyt. of Dubuque, Ap. 88, ord. by Cl. Dakota, Aug. 20, 89; Grand View, S.D., May 89-Nov. 90, S. Blendon, Mich., 90-3, Grand Rapids, 6th, 93-7, Atwood, Mich., 1897——

Poot, J. W., South Blendon, 1895-6. Gano, Chicago, 96-8, Pella. 4th, 98-9, Editor.

Poppen, Jacob, b. Drenthe, Mich., Ap. 17, 1858; H.C. 82, P.S. 93, l. Cl. .....; Jamestown, 2d, 94-5, Tokyo, Japan, 96-7, E. Overisel, 1898——

Porter, Charles F., (grandson of Rev. Stephen Porter, Presbyt.), b. at St. Louis, Mo., Oct. 4, 1861: Ham. Coll. 84, Aub. Sem. 87, lic. Presbyt. Geneva, 86; ord. by Presbyt. of Buffalo, 87; (Alden, N.Y., 87-8, Presbyt.) Lodi, N.Y., 1888——

Porter, Elbert Stothoff, (son-in-law of P. S. Wynkoop;) b. near Millstone, N.J., 1820; C.N.J. 39, N.B.S. 42, l. Cl. N.B.; Miss. to Chatham, 42-3, Chatham, 43-9, Williamsburgh, 49-83; also editor of "Christian Intelligencer," 52-68. D.D. by R.C. 1857. Died Feb. 26, 1888.

He united with the Second Reformed Church of Somerville, 1840, under the pastorate of Dr. T. W. Chambers. His inclination at first was to study law; the question of duty, however, being carefully and prayerfully considered, he decided his life work should be that of the ministry. In gathering, organizing, and developing the church of Chatham, he did a good work, though he had, from the diverse materials, beliefs, antagonisms, dif-

ficulties of no inconsiderable importance against which to contend. His abilities being recognized, he was, in 1849, called to the pastorate of the First Church of Williamsburgh. The condition of that church at that time was not promising; but under the blessing of God his labors were successful in drawing a large congregation, so that it was necessary to build a new church edifice, and ultimately to remove to a more central and commanding site in the expanding city. A large, attractive and costly edifice was erected, but a financial crisis came, and then a heavy debt rested upon crippled supporters.

Dr. Porter undertook the difficult draught of extrication. Success attended, but he was broken down. To the duties of the pastorate he added the work of an editor, and that for sixteen years, of the "Christian Intelligencer." A portion of that time was during the late Civil War, a trying period for editors, religious and secular.

Wielding the pen of a ready writer, and possessed of varied talents, he was well adapted to that position. His pen and voice were employed in advocating measures designed to promote denominational life and growth, or combating what might be detrimental to that end.

He held positions of responsibility in various departments of church work, and was an advocate of what would promote the good of his country and of the race. But at the age of 63, he was compelled to relinquish his chosen work on account of ill health, and retire to his summer home at Claverack, where, after five years more spent amid scenes and grand views of the mountains he loved, his life went out.—"Mints. Gen. Syn.," 1888, 680.

PUBLICATIONS: "The Resurrection," Fun. Ser. on Death of Mrs. B. Van Buren. 1845.—"Perils and Securities of Our Country." 1850.—"Domestic Missions": a Ser. before Gen. Synod. 1851.—"Gladness in the Sanctuary": a Ser. at Reopening of Ch. Williamsburgh. 1885.—Address at Boston in behalf of Am. Tract. Soc. 1860.—"Language of Affliction": Ser. on Death of Adaline Rider. 1864.—Ser. on "Death of Pres. Lincoln." 1865.—"The R.D.C. in Williamsburgh": a Hist. Discourse. 1866.—"Hist. Doctrine and Spirit of R.D.C.," "Bib. Sac.," Ap. 1866.—"A Pastor's Hints to His People."—A Commen. Disc. on the "Life, Character, and Services" of Rev. Dr. I. N. Wyckoff. 1869.—Sermons in "Nat. Preacher," on "Advantages of Denominationalism, The New Heavens and the New Earth, and The Temple Transfigured."—Address at Fun. of Rev. Edward Holmes.—"The Literature of Ref. Ch.," 1776-1876. In "Centennial Discourses."—Editorials in "Ch. Intelligencer," 1852-68.

(His son, Elbert Stothoff Porter, b. in Brooklyn, N.Y., Feb. 12, 1857; C.C. 80; U.T.S. 83; ord. by Congs., Litchfield, N.W. Conf., Dec. 19, 1884; Kent, Ct., 84-9, Bridgewater, Mass., 1889——)

Porter, Reuben, w. c. 1840-55.

Potter, Rockwell Harmon, (descendant of Rev. Thos. Romeyn), b. Glenville, N.Y., Oct. 1, 1874, U.C. 95, Chicago Theolog. Sem. 98, studied also at Yale and U.S.; l. Cl. Schenectady, 98, ord. N. Cl. L.I., 98; Flushing, L.I., 98-1900, (Hartford, 1st Cong., 1900——)

Powell, Henry Alanson, b. Chatham, N.Y., Sept. 13, 1851; U.C. 73, U.S. 76; ord. by N. Cl. L.I., June 29, 76; Bushwick, L.I., 76-83, (Brooklyn, Lee Av., Cong., 83-91, Lawyer N.Y.C., 1891——)

Prentice, Sartell (Jr.), b. Albany, N.Y., Am. Coll. 91, U.S. 94, lic. Congs. 94, ord. by Cl. Raritan, 94; Pottersville, N.J., 94-7, (Newark, 5th Av. Presbyt. 1897——)

Preyer, D. Charles, ... N.B.S. 1884, Newark, East, 84-6, Asbury Park, 86-8.

Proudfit, Alex. (son of John W. Proudfit), b. N.Y.C., Ap. 15, 1839; R.C. 58, N.B.S. and P.S. 61; ord. as an evang. by 1st Presbyt. N.Y., 62; chaplain U.S.A. 62-5, (Clayton, N.J., 66-76), Hackettstown, N.J., 76-84, Baltimore, 2d, Md., 85-94, Springfield, O., 95-97, d. Ap. 2. D.D. by Lafayette Coll. 1887.

He was unflinching in courage, untiring in zeal, and unfailing in faithfulness. He was ever ready to co-operate heartily in all that was good, whether in reference to the common cause of the churches or the general welfare of the community.—See "Biog. Notices of Grads. R.C.," 1897, 19.

Proudfit, John Williams, (son of Rev. Alexander Proudfit, of Assoc. Ref. Ch., Salem, N.Y., 1795-1835,) b. in Salem, Sept. 22, 1803; U.C. 23, P.S. 24; ord. 25; (Newburyport, Mass., 27-33, Prof. of Latin Lan. and Lit., U.N.Y. 33-41;) Prof. of Latin and Greek Langs. and Lit. in R.C. 40-5. Prof. of Greek Lang. and Lit. in R.C. 45-59, w. c. 59-64, (Presbyt.) Died Mar. 9, 1870. D.D. by U.C. 1841.

His father, Rev. Alex. Proudfit, D.D., was a man of eminent piety, a ripe scholar, and one of the most distinguished ministers in Northern New York. For forty years he was the pastor of the Associate Reformed Church of Salem, N.Y., one of the most prominent and influential societies in the denomination. The subject of this sketch received most excellent home training, and he enjoyed every advantage that could be afforded to a young man on his entrance into life. He pursued his literary course at Union College, graduating from that institution with honor in 1821. One of his classmates represents him to have been a diligent student, very far in advance of many of his associates, and especially developing a proficiency in the languages, which was quite remarkable. Dr. Nott, the president of the college, regarded him as one of the best of his students, and saw in him signs of future prominence. His theological education was obtained at Princeton. And here also he took a very high stand among his fellow-students as a man, a scholar, and a Christian. Few were esteemed more highly, or made a better use of their opportunities than he did. He was regarded as a thoughtful, conscientious, and earnest man, devoting himself with singular fidelity to the work before him. He was a man of faith and of prayer, and even at that early period of life he was full of good works. As a scholar he stood among the best in his class. Study was a joy to him. The Greek and Latin languages became almost as familiar to him as the English itself. He read much, and thought deeply. He was not superficial, but went to the root of things, and understood what he read. In his daily reading of the Scriptures he preferred the original languages, and his trans-

lation was easy, rapid, and accurate. And this was a habit that he kept up through life.

His only settlement in the ministry was at Newburyport, Mass., in the Federal Street Church, the leading society of the city. He displayed during his short residence among that people rare traits of excellence as a minister of the gospel, and as the pastor of a congregation. He prepared his sermons with great care, and presented the truths of Scripture in such an orderly way as to attract the attention of thoughtful hearers. As a pastor he was very successful, going among his people as a son of consolation; and towards young men especially he was warm-hearted and affectionate, giving to them excellent counsels, and stimulating them to aim at a high standard in some honorable calling. He continued in this field about six years, laboring with some disadvantages arising from impaired health, and from the rigor of the climate, compelling him to cease from his work for a considerable period, and seek rest in foreign travel. Yet he was remarkably successful. The church continued united during his ministry and was prospered. The large number of three hundred and forty were received into the church during his pastorate, a proof of his ministerial fidelity and usefulness, as well as of God's blessing upon his labors.

The principal part of his life was occupied in the work of teaching, first as Professor of the Languages in the University of New York during the presidency of his fellow-townsman, Dr. Mathews, and subsequently in Rutgers College. He was in New York seven years, and in New Brunswick twenty-one years. This latter period was the most useful portion of his life. He was associated with most valuable and learned men in the faculty, and was esteemed by them as a man of culture, a laborious student himself, and in his own department a very admirable teacher. He gathered around him a large and valuable library, and among his books he was always at home. He secured the confidence of the students, and manifested a very warm solicitude for their welfare. The college was then under the charge of Dr. Hasbrouck, whose government was firm but mild, and in Dr. Proudfit he found a very cordial and intelligent supporter. While in New Brunswick he wrote much for the press, and always contributed articles of sterling value. The "Bibliotheca Sacra," the "Princeton Review," as well as the daily press, were enriched by his well-prepared and finely written papers. For one year he conducted the "New Brunswick Review," displaying considerable ability as an editor, and enriching its pages with several valuable contributions. He did not neglect the cause of the Master while occupied with his literary labors. He preached frequently, attended prayer-meetings with regularity, instituted stated religious worship at the jail, carried on missionary work on the canal, and went among the sick and afflicted with messages of consolation.

After leaving the college he employed himself in various useful ways. At the outbreak of the Civil War he became deeply interested. He attended public meetings and addressed vast assemblies. He preached a most powerful sermon, which was published and widely circulated. He went to the camp and labored among the soldiers, and to the hospitals and aided the

sick and wounded. In the darkest day he encouraged hope and never for a moment doubted the triumph of the good cause.

Dr. Proudfit was a tall man and well proportioned. He was very grave in his appearance, and while his countenance did not exhibit austerity, it did display an unusually thoughtful mind. As a preacher he was not what might be called popular. His voice, although distinct, was rather feeble, and his delivery by no means distinguished for animation or vivacity. He gestured but little, and even then not in a very forcible way. But his matter was of a very superior quality. He chose such topics as were adapted to his cast of mind; and from his rich treasures of knowledge he brought forth truths, and arranged them in such a garb as would always attract attention. His sermons to the graduating class were always timely, judicious, and most valuable in their counsels. Some are still remembered with interest by his students, and the few that are published are excellent specimens of his skill as a preacher to young men. We may instance his sermon on "The Choice of a Profession," and also on "The Nature of True Greatness." The doctor had traveled much abroad, and he carried on an extensive correspondence with distinguished men in Europe. And he did much in his labors among the churches in his own country to stir up an interest on behalf of the evangelical work that was going on in Europe.—Rev. Dr. R. H. Steele.

See "Princeton Rev.," xv., 312. "Index to Prin. Rev.," 275.

PUBLICATIONS: "Choice of a Profession": Baccalaureate Sermon, R.C. 1841.—"Nature of True Greatness."—"The Captives." A Comedy of Plautus, with Eng. Notes. 1843.—"Remarks on Hist., Structure, and Theories of the Apostles' Creed." 1852. (See "Princeton Rev.," 1852.)—Editor of "New Brunswick Rev.," 1855.—"The Sanctuary of God consulted in the Present Crisis." 1861.—"Man's Two-fold Life" included in the "Promise of Godliness": A Disc. at the Install. of Rev. Wm. Irwin at Rondout. 1862. Address at the fun. of Theodore Strong, LL.D. 1869.—Art. in "Sprague's Annals" on Dr. J. S. Cannon.—Arts. in "Princeton Rev." on "Inspiration and Catholicism." 1851.—"The Heidelberg Catechism and Dr. Nevin." 1852.—"Review of Voelcker and others on Homeric Ideas of the Soul and a Future State." ("Bib. Sac.," xv., 753.)—Other articles in "Bibliotheca Sacra," "Independent," "Evening Post," "Ledger," etc.

Proudfit, Robt. Ralston (son of John William Proudfit), b. Feb. 3, 1836; R.C. 1854, N.B.S. and P.S. 61; ord. Evang. 61; chaplain U.S.A. 61-5, Weehawken, N.J., 65-67. Died Feb., 1897.

He received a sunstroke while in the army, from the effects of which he never fully recovered. Yet he did a considerable amount of Christian work quietly, and in teaching Bible classes. He spent much time in travel, both in America and Europe. He married a daughter of the late Count St. George of Geneva, Switzerland, the head of the Evangelical Alliance in that land. See "Biog. Notices of Grads. R.C.," 1897. 18.

Quackenbush, Daniel McLaren, b. in N.Y.C. Mar. 9, 1819; C.C. 36, N.B.S. 39, l. Assoc. Presby. Ch., N.Y., 39; (West Hebron, N.Y., 42-7.) Warwarsing, 49-51, Fishkill Landing, 51-5. Missionary pastor, Chapel on

Brooklyn Heights, 55-9, Hastings-on-Hudson, 59-61, Prospect Hill, N.Y.C., 1861-1900, d. Aug. 4. D.D. by N.Y.U. 1863.

He had a long and honorable career. He was a scholar of rare mental endowments. He was in early life devoted to the ministry by his pious Scotch mother. Many acts of beneficence marked his entire ministerial career. He served the Prospect Hill Church for the most part gratuitously, for nearly forty years, putting aside calls to larger fields, for which he was eminently qualified by his great learning, and keenly logical mind. Exceptional circumstances made the Prospect Hill Church very dear to his heart. Though of a quiet, retiring disposition, his kindly, sympathetic nature made him a devoted pastor. He was a man of great conscientiousness, faithful, and constant in the duties of his calling, a faithful friend, a wise counsellor and a reliable guide. He was a spiritually minded man, strong in faith, and unreserved in his consecration to Christ and his church. See also "Mints. Gen. Syn.," 1901, 1243.

Quaw, Jas. E. N.B.S. 1828, Miss. at Tyashoke, 28-9; at Lysander, 29-30, Dashville Falls, 31-4, Breakabin, Cobbleskill, and Schoharie Mt., 34-6, w. c. 36-45, lost on Lake Erie. See "McClintock's Cyclop."

PUBLICATIONS: "The Immerser Instructed." 1844.—"The Cold Water Man."

QUICK, AB. MESSLER, b. Somerville, N.J., R.C. 1860, N.B.S. 64, l. Cl. N.B.; Port Jackson, 64-69; Franklin, 1869-92, Peekskill, 82-84, Ocean Hill, Brooklyn, N.Y.C., 1885—— 1900, w. c.

PUBLICATIONS: Many Arts. and Communications to Periodicals and Magazines; pamphlets.

Quick, John J. N.B.S. 1839, l. Cl. Philadelphia; Jackson, 40-3, Fairfield, 45-9, Wynantskill, 49-54, Currytown, 55-6, Mapletown and Currytown, 56-61, Mapletown, 61-2, S.S. Fort Herkimer, 1867-8. Died 18..

Quick, Peter J., b. Mar. 6, 1806; R.C. 33, N.B.S. 36, l. Cl. Philadelphia; Clarkstown, 37-66, Rector of Hertzog Hall, 69-74, librarian of Sage Library, 74-1886, d. Nov. 9.

He was a model pastor. As a preacher he was little known outside of his first and only charge. He had a diffidence and reserve which made it a torture for him to preach before any people but his own; so that aside from occasional exchanges with his near ministerial brethren he was rarely heard out of his own pulpit. But there, he was a power. His sermons were carefully prepared, were pre-eminently instructive, and earnestly and impressively delivered; and the seed sown sprang up and God was glorified and souls saved. He was a man of remarkably fine and well-preserved appearance, and made it the rule of his life to give one-tenth of all his worldly blessings to the Lord.

Quinn, Robt. A., b. 1803; N.B.S. 1833, l. Cl. N.B. 1833; Caughnawaga, 1833-5, Oyster Bay, 1835-41, Manayunk, 1842-7, Stone House Plains, 1847-9, Chaplain at Sailors' Snug Harbor, 1852-3, d.

After performing his duties as chaplain, on Jan. 31, at Sailors' Snug Harbor, he was deliberately shot through the heart by Herman Ingalls, an

old sailor, who, it is said, had revealed his past life crimes to his chaplain, and now feared exposure. Ingalls then immediately shot himself. He was much given to muttering and solitary walking, and his companions thought he had been a pirate and was troubled with remorse. Mr. Quinn had been chaplain of the institution for eleven years.

RAJI, JACOB, (Hindoo), Arcot Sem. 1890, l. Cl. Arcot; engaged as an evangelist in India, 1890——

RALSTON, EDWARD S. Piermont, 1894-1900, Harlem, Collegiate, 1900——

RAND, WM. WILBERFORCE, (s. of Rev. Asa Rand,) b. at Gorham, Maine, Dec. 8, 1816; Bowdoin Col. 37, Bangor Sem. 40; lic. Waldo Cong. Assoc. Jan. 14, 1840; ord. by Cl. Cayuga, Sept. 1, 1841: Canastota, 1841-4; Ed. and Pub. Sec. N.Y. Tract Soc. 1844—1902. D.D. by N.Y.U. 1843.

His father was formerly pastor of the Cong. Ch. at Gorham, Me., and later, editor of the "Christian Mirror," the "Boston Recorder," and the "Youth's Companion." His mother, Grata Payson, was also of ministerial descent, being the daughter of Rev. Dr. Seth Payson, and sister of Rev. Edward Payson, of Portland, Me. Under Dr. Rand as Superintendent of the Publishing Department of the Tract Society, about 7,000 new publications have been issued, of which about 1,790 were volumes, and the rest tracts, wall rolls, &c. Many hundreds of the publications were in foreign languages. The only large volume of which Dr. Rand was himself the personal and sole author is "The Bible Dictionary in English and Spanish." Aside from special service in compiling, his main work has been in selecting new issues from thousands of books and tracts offered, revising many of them, and seeing them through the press, as well as supervising the six periodicals which the Society is now publishing. Since the death of Dr. Halleck, Dr. Rand has been alone in this responsible work. He is admirably qualified for his position by his extensive scholarship, especially by his familiarity with several languages, and by his accurate habits of thought and criticism. At nearly eighty-five years of age, he is still in full active work, and enjoys the profoundest respect of the general community and church, and the warmest affection of his very large inner circle of intimate friends. (Resigned, 1902.)

Randall, Peter G. R.C. 1838, N.B.S. 41, l. Cl. N.Y.

Randles, Wm. N., b. at West Hebron, N.Y., Mar. 14, 1837; U.C. 59, United Presb. Sem., Xenia, O., 63, lic. (U.P.) Presb. Argyle, 62; ord. (U.P.) Presbyt. Albany, 64; (West Charlton, N.Y., (U.P.) 1864-72;) Glenville, 1873-81, d. Nov. 20.

RANDOLFH, EDWARD T. F., b. New Brunswick, N.J., Jan. 30, 1872; R.C. 96, N.B.S. 99, l. Cl. N.B. Leeds, 1900——

Rankin, John Joseph, b. Newark, N.J., Aug. 12, 1854; Wms. Coll. 76, U.S. and P.S. 80, lic. by Presb. Newark, 80; ord. Presb. Buffalo, 83; (Clarence, N.Y., 83-5,) Bronxville, 86-8; (Presbyt.)

Ranney, William Addison. R.C. 1896, N.B.S. 99, l. Cl. .....

RAPALJE, DANIEL, b. New Lots, (Brooklyn,) N.Y., Ap. 20, 1836; R.C. 55, N.B.S. 58, l. S. Cl. L.I.; voyage to China, Oct. 58-March, 59. Amoy,

59-66, voyage to America, June-Nov. 66; in America, 66-9; voyage to China, Jan. 9-March, 69, Amoy, 69-76, voyage to America, May-June, 76, in America, 76-8, voyage to China, Oct. 1-Nov. 2, 78, Amoy, 78-84, voyage to America, June-July 84, in America, 84-5, voyage to China, Nov.-Dec., 85, Amoy, 85-90, voyage to America, May-June, 90, in America, 90-1, voyage to China, Oct.-Nov. 91, Amoy, 91-4, voyage to America, May-June, 94, in America, 94-5, voyage to China, Ap.-May, 95, Amoy, 95-9, voyage to America, Ap.-May, 99; in America, 1899—— W. C.

Ratzell, J. P. Candidate in Cl. N.Y. 1900.

Rauscher, John Charles, b. Corona, N.Y., March 1, 1873, U.S. 98, lic. by Presbyt.; Astoria, 1899——

Raven, John Howard, b. Brooklyn, N.Y., Oct. 3, 1870; R.C. 1891, N.B.S. 94, lic. S. Cl. L.I., Metuchen, 94-99, Prof. O. T. Langs. and Exegesis, New Brunswick Seminary, 1899——

Rawls, John. N.B.S. 1819, l. Cl. N.B.; Columbia, 20-23, w. c.

Raymond, And. Van Vranken, (s. of H. A. Raymond,) b. Aug. 8, 1854, at Visscher's Ferry, N.Y.; U.C. 75, N.B.S. 78, lic. Cl. Schenectady; Totowa, 1st, (Paterson, N.J.,) 78-81, Plainfield, N.J., 81-7, (Albany, 4th Presbyt.) 87-94, President of Union College, Schenectady, N.Y., 1894—— D.D. by U.C. 1887. LL.D. by W.C. 1894.

Raymond, Henry A., b. at Patterson, Putnam Co., N.Y., July 10, 1804; Y.C. 1825, N.B.S. 1828, lic. Cl. Poughkeepsie, 1828, Sharon, Lawyersville, and Cobleskill, 1829-32, Fairfield, 1833-5, Niskayuna, 1836-50, Owasco, 1851-3, Amity, 1853-6, Lawyersville and Sharon, 1856-64, Boght and Rensselaer, 1864-71. Died July 18, 1877.

While in college, he was converted, and was led to consecrate his life to the Lord Jesus, under the ministrations of Rev. Dr. Nettleton. For more than forty years he labored in the ministry. Each of his charges was widespread and populous, and he was a most faithful and indefatigable pastor. Not only did he conscientiously bring beaten oil into the sanctuary on the Sabbath, but in lectures and prayer meetings in the several neighborhoods of his charges he was in labors very abundant. No case of sickness, or bereavement, or spiritual need of pastoral counsel was neglected or put off to suit his convenience. Besides such special cases, he gave his people constant care. He was familiar in their houses, intimate in their families, and very near to their hearts.

For this pastoral care Mr. Raymond had peculiar qualifications. Of a buoyant, cheerful, almost jovial disposition, he at the same time had a very tender heart of sympathy, very quick to be moved in response to the trials and sufferings of others. There was nothing constrained, and nothing official, when he rejoiced with them that rejoiced, and wept with them that wept. He was always one with his people and one of them, and no one could long hesitate to confide in him as a father, or a brother. Moreover, he was wise in spiritual counsel and in the management of individuals and of churches. He was in his choicest element in seasons of revival, and found his highest delight in the reception of young converts, and in their

training in Christian work. His ministry was blessed with repeated outpourings of the Holy Spirit, and the young men whom he welcomed into the communion of the church were so instructed and brought out that they are neither ashamed of the gospel of Christ, nor afraid to work for the kingdom, and for souls.

His last years, when he was laid aside by the growing infirmities of age, were by no means lost years. As long as he was able to do so, it was his delight to minister to feeble churches and to assist his brethren. At last, infirm and blind, he reverently stood still to see the salvation of God, with a cheery rejoicing in all the prosperity of Zion, and a calm, confident, childlike trust for himself in the grace of his Saviour. And so he went home.—Rev. Dr. J. A. De Baun. See also De Baun's Sermon at his funeral.

Read, Edward Griffin (son of Hollis Read), b. at Sharon, Ct., Nov. 3, 1844, C.N.J. 61, Tutor of Latin in C.N.J. 61-3, P.S. 65, lic. by Presbyt. Passaic, 64; (Madison, Wis., Presbyt. 65-8, Elizabeth, 3d, N.J., 68-75; Bennington, Vt., 75-82), Somerville, 2d, (Raritan, 2d,) 1882——

Publications: Occasional Sermons; "A Domine in Bible Lands," 1894. —Sermon at 50th Anniv. of Second Ch. of Raritan, 1884.

Read, Hollis, b. Vt., 1802; W.C. 26, P.S. 28, And. Sem.; in R.D.C. 1853-5, w. c. Died 1887. For details, see "P. Sem. Gen. Cat."

Rederus, Francis, b. Lutjegast, Groningen, in Netherlands, Aug. 19, 1822; entered Seminary of Free Church at Kampen, 1852; preached at Stroobos, Beotgum, in Vriesland; at Wesep and Apeldoorn in Guelderland; came to America, Nov., 1872; Paterson, N.J., (Bridge St. Refd. Holl. Seceder Ch.,) 72-74, Passaic, N.J., 74-76, Pella, Ia., 3d, 76-1886, May 10, d.

He graduated with the first class of the Seminary at Kampen. While settled in the Netherlands he did much missionary work, establishing preaching stations in wicked places, as Berlicum, St. Anna, &c., and many were led to Christ. At St. Anna an evangelical church was formed, which flourishes to this day in Vriesland. His people were profoundly attached to him for his evangelical zeal and labors among them. After a year and a half of labor in a Seceder church in Paterson, N.J., he joined the regular Reformed Church in America, and spent the rest of his ministry in her fold, where his great zeal and efficiency continued to the end of his life.

Rederus, Sipko F., (son of Rev. Francis Rederus), b. in Netherlands; College of Refd. Ch. at Kampen; c. to America, 1872; N.B.S. 1877; lic. by Winabago Convention, (Cong.), Wis., 1881; (Supplied, Presbyt. Ch. in Chicago, 1877, Cong. Ch. at Alto, Wis., and other churches, as Greenleafton, Minn., New Amsterdam and Cato, Wis.); Britton, Mich., 93-96, Tyre, N.Y., 1896-1901, (Presbyt., Wampsville, N.Y., 1901——)

Publications: "Vibrations of My Soul," a Poem, 1887; "Memorial Sermon to Soldiers," 1894; contributions to the press; Essays and selections from the Dutch and Flemish poets.

Reed, Edward Allen, b. June 24, 1843, at Lansingburgh, N. Y.; Aub. Sem. 71; lic. by Presbyt. of Cayuga, N. Y., 70; ord. by Cong. Council, at Springfield, Mass., June 14, 71; (Cong. Ch., Springfield, Mass., 71-78), New York City, Madison Av. 78-87.
D.D. by R.C. 1881.

Publications: "Manly Christianity," 1879, containing also a brief history of Madison Av. Ch., ——

Reeverts, Andrew J., b. near Oregon, Ogle Co., Ill., Jan. 20, 1868; H.C. 92, W.S. 95, l. Cl. Pleasant Prairie; Monroe 1st (Ger.) S.D. 95-7, Immanuel, Belmond, Ia., 1897——. Also S.S. at Alexander, Ia., 1897——

Reichert, J. F. Forreston, Ill., 1871-2.

Reidenbach, J. A. Ger. Evang., Brooklyn, E.D., 1865-6.

Reiley, DeWitt Ten Broeck, b. Hurley, N. Y., 1838 (s. of Wm. Reiley); R.C. 57, lic. Cl. N.B. 66; Prof. Latin Lang. and Lit. in Rutgers College, 61-91; also Rector Grammar School, 1868-74; again, 76-91. Died Aug. 6, 1900. See "Biog. Notices of Grads. R.C.," 1901, 5.

Publications: "Elementary Instruction in Latin." "Educational Monthly," 1875.

Reiley, Wm., b. at Durham, Bucks Co., Pa., Feb. 12, 1810; R.C. 33, N.B.S. 36, lic. Cl. N.B.; Hurley, 36-9, Middletown, N. J., 39-1887; emeritus. Died July 19, 1894.

Before settling at Hurley he had preached at Holmdel, and at two churches in New York, and three out of these four churches desired to call him as pastor. Holmdel was his choice, but owing to trouble in that church, he was advised not to go there. Accepting the call to Hurley he preached there two years, also supplying a pulpit at Rondout. At the end of that time Holmdel was still vacant, the trouble still existing and intensified; but he yielded to solicitations, and accepted the pastorate of that church. After forty-eight years of service, he resigned on account of old age, and was declared pastor emeritus, the Consistory of the church agreeing to pay him what the Classis considered an adequate sum. He then removed to Freehold, where he resided for eight years until death came to him at the age of 84 years. He did much pioneer work in Monmouth Co., organizing the Reformed Churches at Freehold, Colt's Neck, Long Branch and Keyport, originating also the Classis of Monmouth. He was a very active member of the Bible Society. His preaching was with power, and fidelity characterized his pastoral work. The flock to whom he ministered for nearly half a century, are his competent and willing witnesses. To them he was a beloved pastor, counsellor, guide and friend. They always found him faithful in the discharge of all his duties; loyal to the truth, and earnest in example and teaching. His influence upon the community was one of more than ordinary value. The last few years of his life were years of great weakness. "Mints. Gen. Syn.," 1895, 299.—"Biog. Notices of Grads. R.C.," 1895, 3.

Reiner, John H., b. in Russia; c. to America, 1880; West Lyden, 1881-5, Gallatin, 86-7.

Renskers, Garret John, b. at Winterwyck, Netherlands, Nov. 3, 1818; c. to America, 46, studied under German and Presbyt. auspices, in Iowa; ord. by Presbyt. 55 (Ger. Chs. in the west, 55-64; Zeeland, Mich., Presbyt. 64-8); Clymerhil, 68-80; emeritus. Died Nov. 1, 1893.

Renslaer, see Van Rensselaer.

Rex, Henry L. Lower Walpack, 1879-87.

Rhinehart, J. Kelly, b. Bruynswick, N. Y., 1830; R.C. 59, N.B.S. 62, l. Cl. Orange; Roxbury, 62-73, Princetown, N. Y., 73-89, Kiskatom, 89-91, d. Nov. 15.

See "Mints. Gen. Syn.," 1892, 653.—"Biog. Notices of Grads. R.C.," 1892, 35.

Rice, C. D. Y.C., l. by Hampden Assoc., Mass., 1839; (Granby, Ct., 1839-42, East Douglass, Mass., 1842-52, Poughkeepsie, 1854-60, all Cong.), 1860, in Ref. Ch.; Prin. of Colleg. Instit. for Young Ladies, Poughkeepsie, 1860-78; and of Ossining Institute, Sing Sing, 1878-82.

Rice, Henry Leffler, b. Washington Co., Pa., June 25, 1795; Troy University, 1818, P.S. 21, ord. as an evangelist by Presbyt. N.B. Oct. 2, 22; Miss. in West 23-4, Spotswood, N. J., 25-34 (Ger. Ref. Chambersburg, Pa., 34-1837, d. May 3. See "Appel's Recollections of Coll. Life, pp. 27-30; Corwin's 20th anniv. Ser. at Millstone.

Ricke, Herman. Hackensack (Ger.), 1874-7.

Ricketts, J. H. S.S. Princetown, 1863-5, w. c. 1867.

Riddle, David H., b. Martinsburg, Va., Apr. 14, 1805; J.C. 23, P.S. 28, l. Presbyt. of Winchester; (Winchester, 28-33, Pittsburgh, 3d, 33-57), Jersey City, 1st, 57-62, (Pres. of Jefferson Coll. 62-5, Prof. of Moral Philosophy in Washington and Jefferson Coll. 65-8, Canonsburgh, 63-8, Martinsburgh, Va., 68-79. Died July 16, 1888.

D.D. by Marshall Coll. 43. LL.D. by R.C. 63. See "N. Y. Evangelist," Aug. 1888, and "N. Y. Observer," July 26, 1888.

Publications: "The Pilgrims and their Principles." 1850.—"Our Country, for the Sake of the World." 1851.—"Ground of Confidence in Foreign Missions." 1851. "Before Am. Bd."—Ser. at Installation of Rev. Dr. Ab. Polhemus." 1857.—"Such a Time as This." Thanksgiving Sermon. 1859.

Riddle, Matthew B. (s. of David H. Riddle), J.C. 1852, Alleghany S. and N.B.S. 59, l. Cl. Bergen; Heidelberg University (Europe), 60-1, Chaplain in the army, 61, Hoboken, 61-5, Newark, 2d, 65-9, in Germany, 69-71, Prof. in Hartford Theological Seminary, 71-87. (In 1878 dismissed from Cl. Newark to Hartford South Assoc. Cong. Ch.) Prof. of N. T. Exegesis in Alleghany Sem. (Presbyt.) 1887——. Now President of the Faculty.

Publications: "Lange's Commentary": American edition. Vol. V. Epistle to the Romans. (Added Textual Notes, from chap. 5 onward; edited, with additional Notes, from chap. 6 onward.) 1869. "Lange's Commentary"; Am. ed. Vol. VII.; Epistles to the Galatians, Ephesians, Philippians and Colossians. (Edited Galatians; translated and edited Ephesians and Colossians; all with additional Notes.) 1870. "Notes on the Interna-

tional Sunday School Lessons," for Congregational Publishing Society. 1877, 1878, 1879, 1880, 1881. New Testament portions. "The International Illustrated Commentary." Four volumes: 1879-1883. (Vol. I, 1879, containing the Synoptic Gospels and General Introduction, by Dr. Schaff and M. B. R. Vol. III, 1882, containing the Pauline Epistles: Romans, Ephesians and Colossians, contributed by M. B. R., the first named in connection with Dr. Schaff.) "The International Revision Commentary." Vol. II, 1881; the Gospel according to Mark. Vol. III, 1882; the Gospel according to Luke. Vol. VI, 1884; the Epistle to the Romans. "Meyer's Commentary on the New Testament." American Edition. Vol. II, containing the Gospels of Mark and Luke. A Harmony of the Four Gospels in Greek. By Edward Robinson, D.D., LLD. Revised Edition. 1885. A Harmony of the Four Gospels in English. The Same; 1886. Revised. Notes; and Notes from R.V. An Outline Harmony of the Gospels, With Probable Time and Place of Events. "Ante-Nicene Fathers." American Edition. Vols. VII and VIII. "The Nicene and Post-Nicene Fathers." American Edition, first series. Vols. VI and X. "Bible Revision." In the "Congregationalist," Mar. 21, 1877. "The Greek Verb in the New Testament." In Anglo-American Bible Revision. 1879. "The Acts in the New Revision." 1881. "The American Company of New Testament Revisers." In "Presbyterian Banner," Nov. 6, 1895. "The American Revised Version." The same, April 6, 1898. "Hints on Bible Interpretation." "S. S. Times." Dec. 13, 1879. (Reprinted, with similar articles by others, in pamphlet form, "The Bible and its Study.") "Hints on the Study of the Gospels." "S. S. Times," Dec. 17, 1887. "Hints in the Line of Wise Bible Study." "S. S. Times," Nov. 26, 1892. "Hints in the Line of Wise Bible Teaching." "S. S. Times." Jan. 7, 1893. "The Study of the Epistles of Paul." "Mid-Continent," Oct. 25, 1893. "Preparing to Teach a Bible Class." "S. S. Times," Nov. 27, 1897. "The Literary Study of the Bible." "Pres. Ban.," March 2, 1898. "A Roman Catholic Help to Bible Study." (Review of "Spencer's Version of the Gospels.") "Pres. Ban.," March 9, 1899. "Studying for a Purpose." "S. S. Times," Nov. 4, 1876. "The Spirit's Help in Study." "S. S. Times." Nov. 18, 1876. "How the Spirit Illuminates the Word." "S. S. Times," Nov. 25, 1876. "'Pickwickian' Interpretation." "Pres. Ban.," Feb., 1873. "How to Read the Bible." "Pres. Ban.," May 17, 1893. "The Bible in the Pulpit." "Pres. Ban.," June 21, 1893. "Meditation in the Word." "Pres. Ban.," Jan. 9, 1895. "Ignorance of Bible History." "Pres. Ban.," Oct., 1894. "A Home Bible Class Fifty Years Ago." "Pres. Ban.," Oct. 9, 1897. "Symposium on the Ministry." "How may the Ministry Increase its Efficiency and Usefulness." No. IV. (A plea for Exegetical Study.) "Homiletical Review," June, 1886.—Articles in American Supplement to "Encyclopedia Britannica." New Testament; Paul; Pastoral Epistles; Hebrews; Peter; Epistles of Peter; Revelation. "Nelson's Illustrated Bible Treasury." 1896. The Gospels; The Catholic Epistles. "Uncial Manuscripts of the New Testament." A Chart, showing the age, designation, name, and extent of each. "Schaff-Herzog Encyclopedia." Hellenistic Idiom; Hellenists. "Striking Peculiarities of New Testament Greek." Read before and published by the General Association of Connecticut, 1879

"Training in Textual Criticism." "Pulpit Treasury," Oct. and Nov., 1883. "What did the Angels Say?" (Discussion of text Luke 2: 14.) "The Independent," Dec., 1873. "Jesus at Bethesda." (Discussion of John 5: 3, 4.) "The Congregationalist," July, 1875. "The Only Begotten Son, or, God Only Begotten." (Text of John 1: 18.) "S. S. Times," March 20, 1886. "The Chronology of Our Lord's Life on Earth." "S. S. Times," June 9, 1894. "The Gospel according to Luke: Its Peculiarities." "Pilgrim Teacher," Jan., 1890. "Critics and the Story of Christmas." "Independent," Dec. 21, 1871. "Authenticity of the Book of Acts." "S. S. Times," Sept. 30, 1876. "The Evidential Value of the Book of Acts." "S. S. Times," Jan. 27, 1883. (Reprinted in "Meyer's Acts." Amer. Ed.) "Antioch as a Centre: The Divine Strategy of Missions." "S. S. Times," April 21, 1883. "The Contention between Paul and Barnabas." "S. S. Times," Jan. 19, 1884. "Symposium on the Epistle to the Romans." No. V. "Homiletical Review," March, 1885. "The Closing Days of Paul's Life." "S. S. Times, Nov. 25, 1893. "The Apostle Paul a Lovable Man." "Pres. Ban.," May 4, 1898. "Modern Criticism and the Fourth Gospel." "Magazine of Christian Literature," April, 1891. (Review of Archdeacon Watkin's Bampton Lectures.) "Lesson Surroundings and Critical Notes." "S. S. Times." (About two hundred articles on the Sunday School Lessons, from the New Testament, 1894 to 1900. Still in progress.) "Christ the Centre of Thought." "Pres. Ban.," Dec. 27, 1871. "Christ and the Sabbath." "Pres. Ban.," June, 1872. "Our Father." "Congregationalist," Oct. 2, 1873. "Misuse of the Sermon on the Mount." "Chr. Int.," Feb. 1, 1872. "The Duty of Private Judgment." "Chr. Int.," Aug. 12, 1873. "On the Morning of Christ's Nativity." "Pres. Ban.," Dec. 25, 1872. "Mark the Connection." "Pres. Ban.," June, 1873. "Deliver us from the Evil One." "Pres. Ban.," April 21, 1875. "Misapplied Texts." "Pres. Ban.," May, 1875. "Paul's Precept against Prosing." "Independent," Oct. 11, 1872. "The Preacher's Choice of Subjects." "S. S. Times," May 31, 1879. "The Sermon as a Part of Worship." "S. S. Times," Oct. 25, 1879. "Enthusiasm in Teaching." "S. S. Times," Oct. 25, 1880. "The Ultimate State of the Redeemed." Two articles. "S. S. Times," Nov. 17 and Dec. 4, 1886. "The True Significance of Christmas." "Pres. Ban.," Dec. 6, 1893. "Forgetting the Things which are Behind." "Pres Ban.," Jan. 3, 1894. "Jesus Christ and Him Crucified." "Pres. Ban.," March 7, 1894. "Christian Conversation." "Pres. Ban.," April 11, 1894. "Indiscriminate Charity." "Pres. Ban.," Aug. 15, 1894. "The Passive Virtues." "Pres. Ban.," May 8, 1895. "Helpful Preaching." "Pres. Ban.," Sept. 4, 1895. "Association as an Aid to Worship." "Pres. Ban.," Aug. 19, 1896. "The Christian Ministry. Washington-Jeffersonian," Jan., 1891. "Intellectual Immoralities." "Pres. Ban.," Jan. 13, 1897. "Christian Candor of Mind." "Pres. Ban.," Feb. 17, 1897. "Some Misapprehended Texts." (From I Timothy.) "Pres. Ban.," Feb. 13, 1895. "Concerning Mary Magdalene." "Pres. Ban.," March, 1895. "The Paramount Purpose of Preaching." "Pres. Ban.," April 28, 1897. "An Old Fashioned Virtue." "Pres. Ban.," June 2, 1897. "Our Lord as a Teacher." "Pres. Ban.," Sept. 1, 1897. "Jesus Asleep." "Pres. Ban.," Nov. 23, 1899. "The Year of Conflict." (In Our Lord's Life.) "S. S. T.," April 3, 1880. "Music and

Spirituality." "Pres. Ban.," Oct., 1873. "The Evangelists' Emphasis." "Pres. Ban.," March 15, 1900. "Essentials in Preaching." "Pulpit Treasury." May, 1883. "The Work of the Holy Spirit." "Westm. Teacher," Dec., 1889. Inaugural Address. Hartford Theological Seminary, June, 1872. "The Study of the New Testament as Conditioned by its Divine Human Character." Published by the Trustees of the Seminary. Address to Graduating Class at Mt. Holyoke Seminary, June 21, 1877. Bible Study in Our Higher Institutions of Learning. Published in "Sunday School Times." Memorial Address (James B. Hosmer), at the laying of the Corner Stone of Hosmer Hall, Hartford Theological Seminary, May 7, 1879. "Hartford Courant," May 8, 1879. Inaugural Address, Western Theological Seminary, delivered in the Third Presbyterian Church, Pittsburgh (Sixth Avenue), Nov. 15, 1887. "Why and How the Theological Student should and can become skilled in New Testament Greek." "Pres. Ban.," Dec. 14, 1884. "Review of Nicene and Post-Nicene Fathers," Vol. I., Second Series. "Eusebius." By Professor A. C. McGiffert and Dr. E. C. Richardson. "Presbyterian and Reformed Review," April, 1891. Unsigned Articles—about two hundred and fifty in number, including extended reviews of at least two hundred theological, exegetical and homiletical works, and briefer notices of about four hundred others. In the "Sunday School Times" for the most part (1876-1900); also a few in the "Independent," "Nation," and "Hartford Courant."

More than fifty articles on incidental topics are not included in the above lists. The total of separate publications is about seven hundred.

Riedel, F. W. A. N.B.S. 1858, l. Cl. N.Y.; S.S. Jeffersonville, 58-61, also at Thumansville, 60-1; became a Roman Catholic; returned, 1867. Became Ger. Ref. (New Albany, 1867.)

Rieger, John Bartholomew, b. at Oberingelheim, Jan. 23, 1707; matriculated at Heidelberg, Feb. 24, 1724, as a student of philosophy; matriculated at Basle, Ap. 20, 1724; came to Philadelphia, 1731; Philadelphia, 1731-4, supplied also Skippack and Germantown, 1733; Amwell, N.J., 1734-39 (?) Lancaster, Pa., 1739-43; returned to Holland, and matriculated at Leyden, Mar. 20, 1744, to study medicine; returned to America, March, 1745; supplied Schaefferstown, 1746-... He also preached for the disaffected in the Raritan Dutch churches, 1736-7. Died, 1769.

Why he left Heidelberg University for Basle University so soon, is not known. The congregation at Amwell would not receive him, until he had made an apology to Boehm for intruding in the church of Skippack. This was done at New York in the presence of Domines Du Bois, Boel, and Antonides. He also then, 1734, promised submission to Classis of Amsterdam. He was at Lancaster during the Zinzendorf movement, into which he entered heartily. His church, therefore, turned against him. He now went back to Holland, and determined to study medicine at Leyden. He appeared before the Classis of Amsterdam on Nov. 5, 1743, and gave an account of the churches in Pennsylvania. On April 13, 1744, he wrote out his Report for the Classis, and made suggestions. He returned to Lan-

caster in March, 1745, to practice medicine. The church was now occupied by Schnorr. "Dr. Good's Hist. Refd. Ch. in U.S."

Ries, Geo. Adam, b. at Heringen, Ger., Oct. 18, 1846; R.C. 72, N.B.S. 75, l. Cl. Schoharie; Lawyersville, 75-8, Scarsdale, 78-80, (Home Miss. to Poplar Bluff, by Presbyt. Bd. 80-3. Living at Oakland, Cal.)

Riggs, Alex. Brown, b. Portsmouth, O., 1842; Jeff. Coll., 63; Aub. Sem., 69, U.S. 70, Fort Plain, 70-6. For other details, see "Gen. Cats. of Aub. and Union Sems.," and "Who is Who."

Riggs, Chs. Hart. R.C. 1862, N.B.S. 66.

Riggs, Jas. Forsyth, b. at Smyrna, Turkey, Oct. 4, 1852; C.N.J. 72, U.S. 78, lic. by Presb. of Morris and Orange, 78; ord. by Presbyt. Elizabeth, 78; (Cranford, N.J., 78-84), Bergen Point, 84-92, Prof. of N.T. Greek in N.B. Sem. 92-8, (East Orange, Brick Presb. Ch., 1898——)

Publications: Inaugural address as Professor of Greek, N.B.S. 1882.

Riley, Isaac, (s. of Rev. H. A. Riley, of Montrose, Pa., and son-in-law of Rev. Joel Parker, of Newark), b. in N.Y.C. Feb. 2, 1835; Y.C. 58, U.S. 61, lic. Presbyt. 1861; (Wilmington, Del., 61-4, Pottsville, Pa., 64-7 Newark, N.J., 67-8, all Presbyt.); N.Y.C., 34th street, 68-75, (Buffalo, Westminster Ch., 1875-8), d. Oct. 23. See Manual of 1879.

Ritzema, Johannes, b. 1710; ord. by Cl. Amsterdam, July 20, 1744; c. to America, 1744; New York City, 1744-84, (but absent from the city during the Revolution), Kinderhook, 1778-88. Also frequently officiated at Harlem, Philipsburgh, Fordham, and Cortlandt. One of the original trustees of King's (Columbia) College, 1754. Died Ap. 10, 1796.

The earliest reference to him in the "Minutes of the Classis of Amsterdam," is as follows:

Rev. Ritzema. Examination.

1744, July 20. Art. 11. Also were admitted to both final and preparatory examination, Rev. John Ritzema, called as minister at New York, after a sermon on Psalm 12:12; and Peter Brink, after a sermon on 2 Tim. 2:19; in the presence of Rev. Deputatus Synodi, Rev. Cornelius Houthof, minister at Amsterdam. Therein they each gave the Rev. Assembly such satisfaction, that Rev. John Ritzema was ordained to the Sacred Office of the church in New York, with the laying on of hands; and Rev. Peter Brink, to the public preaching office, as a licentiate. Minutes in Vol. XII., 72.

His name does not appear in the printed catalogues of Leyden, Utrecht, or Groningen. There was a Tiberius Reitsma, b. 1689, who matriculated at Leyden in 1714 for the study of Theology. He was of Friesland. He subsequently settled at Middleburg, and was called then to Amsterdam, being installed there Oct. 19, 1728. He died in that field in July, 1742. The name does not again occur in the "Catalogues" until 1812, when Egbert Reitsma, aged 16, of Haarlem, matriculated for Theology. In 1829, there was a Johannes Reitsma, of Haarlem, also entered for the study of Theology, and a Conrad Reitsma, 1865, of Haarlem, for the study of Mathematics and Physics.

He arrived in New York, with a wife and three children, pending the negotiations for a Cœtus. The Classis of Amsterdam wrote to the church of New York a very flattering testimonial concerning him. He was a prominent member in all the meetings of the Cœtus, and felt the incapacity of that body as much as any one, (1748-53.) In September, 1753, it was proposed to make an effort to put the Cœtus on a better footing, and to supply all deficiencies in its constitution. The next regular meeting (September, 1754,) was appointed for the handling of this matter, prior to all questions, and all the brethren were requested to be present.

But during this interim the plans of the Episcopalians for a college, to be under their control, but supported by general taxation, reached their consummation. The Hon. Wm. Livingston had for several years fought these plans through the press, and had been sustained by all the citizens except the Episcopalians. He showed that an English Church Establishment was lurking under the scheme, and that it was eminently unjust to charter a college to be supported by all the people, but which would be controlled by a single sect. The Dutch were a majority in the Provincial Assembly, and the charter could not be passed without their help. They were therefore reminded that they were not dissenters, but came from a State Church, and they alone of all un-Episcopal bodies were able to obtain church charters. The Ministry Act of 1693 did not *formally establish* the Episcopal Church as such, and by name, but only provided for the *settling of a ministry by law.* It was indeed explained by a subsequent Assembly that these ministers need not necessarily be Episcopalians. The Dutch Church was also sometimes called the Established Church. Now it was suggested that if the Dutch helped to pass the charter for King's College, they might have a Professorship of Divinity in the said college, and educate their ministers there, without the trouble, expense, and delay of sending them to Holland. The plan seemed eminently desirable in certain aspects. In the summer of 1754, Wm. Livingston complains that the Dutch had deserted him in his protests against such a college.

In September, 1754, the Cœtus met according to appointment to discuss the propriety of establishing an American Classis for the Dutch churches. Ritzema was president. The plan of a Classis, as proposed and discussed, was *unanimously* approved . The old Cœtus was a useless body; it had no foundation in the church order; it could pass no final sentence; it could not of itself ordain. The proposition for a Classis was sent to the respective churches for their decision, being signed by Ritzema and Verbryck as officers. They and two others were also appointed a committee to meet on the 1st of April, 1755, to canvass the votes of the churches upon this matter.

When the proposition was brought before the church of New York, (Oct. 1, 1754), the Consistory declared that if a Cœtus were useless, they believed a Classis would be still more so, and they would abide under the old condition, subordination to the Classis of Amsterdam. They released De Ronde from his obligations to the Cœtus as stipulated in his call, and Ritzema and De Ronde, with two elders, were to write to the Classis of Amsterdam concerning the position of the New York Consistory in this matter. The same committee were "to present a petition to the Assembly, requesting

liberty to have a Professor of Divinity for the Low Dutch Church," in connection with the new college. On Oct. 17, this committee wrote to Holland, expatiating on the uselessness of the Cœtus, the necessity of a learned ministry, that *American-made* ministers would bring about a total separation of the Church from Holland, that *partisanship ruled the Cœtus;* and hence they renewed their old relations to the Classis, and hoped that the request of the Cœtus for a Classis would not prosper. But they do not mention in this letter their own petition, two weeks before, for a professorship in King's College!

On Oct. 24, their petition to the Assembly was considered and received with apparent favor. But in the charter, signed Oct. 31, the Dutch professorship does not appear! Wm. Livingston had warned them "that all their pretenses to sisterhood and identity were fallacious and hypocritical." It was because of these circumstances that Theodore Frelinghuysen, of Albany, took the course which he did. (FRELINGHUYSEN, THEODORE.) But the probability that the Dutch would secure a college of their own, to the ruin of King's College, led Ritzema, on his own responsibility, to make another attempt, and also prompted the Episcopalians eagerly to grant his request for this professorship, May 7, 1755. But the mass of the people were now disgusted at the duplicity which had been manifested, and Ritzema's own Consistory severely censured him for his unauthorized conduct. The professorship was gained indeed by an amendment to the college charter, but an indignant people would have nothing more to do with it. No minister of the Dutch Church graduated from King's College until after the Revolution—a generation later. (BASSETT.)

Ritzema and his friends were now left in an awkward predicament. They had seceded from the Cœtus, and their final success concerning the professorship in King's College was a useless victory. The peculiar circumstances also, perhaps, drove the Cœtus to some rash actions, but for the division of the Church, and the tedious Cœtus and Conferentie strife, (1775-71), Ritzema was declared responsible. ("Centennial Disc.," p. 78.) The Cœtus now resolved itself into a Classis, (1755), and assumed all powers belonging thereto. Ritzema and a few others wrote letters annually to Holland as a *Conferentie,* (or an unorganized band of conferring ministers,) and in 1764, after two unsuccessful attempts of the American Classis to bring them into their body, these conferring ministers organized themselves into an Assembly subordinate to the Classis. They claimed to be the original Cœtus. They had the Minute-Book of the Cœtus, and recorded their own letters and acts therein. A pamphlet controversy sprung up between Rev. John Leydt and Ritzema upon the questions at issue. (LEYDT, JOHN.) Until 1764, no elders had attended the meetings of the conferring ministers, (the Conferentie.) In that year, anticipating the failure of the second effort for union, Ritzema had requested his Consistory to appoint elders as delegates, but they utterly refused, and Laidlie also refused to join the new assembly. Ritzema complained of this not a little. Meyer's independent position at Kingston was also very disagreeable to him, and he was largely instrumental in securing his expulsion from his pulpit. Ritzema was not present at the original meeting for union in

October, 1771, but his name stands first on the list of those who signed the Articles of Union, (after their ratification by the Classis of Amsterdam,) in June, 1772. After this he worked cordially in the Synod with Leydt, Meyer, and other former opponents.—"Amsterdam Cor.," very many letters. "Minutes of R.D.C. N.Y.," 1744-84. "Moore's Hist. of Columbia College," p. 25. "Gunn's Livingston." "Sedgewick's Life of Hon. Wm. Livingston." "Centennial Discourses," p. 62-101.—"Minutes of Cœtus and Conf. and of the early Synod." "Genealogy and Biog. Rec.," ix., 101, 102. "Year-Book of Collegiate Ch.," 1884, 68.

PUBLICATIONS: "Ware Vryheyt tot Vrede" beantwoort, ofte kortbondige wederleggig van het boekje van Do. Johannes Leydt waarin klaarlyk word aangewezen dat vrede zonder waarheyt niet mag gezogt worden. Zynde die Vergadering waarvoor zyn E. oykomt nog Cœtus nog geauthorizeerd omte examineren nog promoveren. Door liefhebbers van Waar heiden Vrede. Niew-York, 1761. Or, Reply to "True Liberty the Way to Peace," or "A Short Refutation of the little book of Rev. John Leydt, wherein is plainly shown that peace destitute of truth may not be sought, inasmuch as the assembly which his Reverence advocates is not a Cœtus, and has no authority to conduct examinations. By lovers of truth and peace." New York. Printed by H. Gaine. 1761.—Aan den Eerwarden Do. Johannes Leydt. Philadelphia, 1763. Or, "To the Rev. John Leydt, Minister at New Brunswick." 12mo, pp. 38. Phil., 1763. This was Ritzema's rejoinder to Leydt's second pamphlet of 1762.—Extract uit de Handelingen van het Hoog Eerwaarde Christelyke Synode, van Noord-Holland, gehouden te Edam, van den 26th July tot den 4 Augustus, 1763. Met een nodige voor afspraah aan de nederduitse Gemeentens in de provincien van Niew York en Niew-Jersey, door Johannes Ritzema. New York, 1765. Or, "Extract from the Acts of the Rev. Christian Synod of North Holland, held at Edam, July 26-Aug. 4, 1763, with a necessary introduction to the Dutch churches of N.Y. and N.J., by John Ritzema. 12mo, pp. 16. N.Y., 1765.

We append here the title of the letter of the Classis of Amsterdam, which is in harmony with the three pamphlets of Ritzema, and against those of Leydt.

Brief van de Wel-Eerwaarde Classis van Amsterdam, aaue de E. Heeren, predikanten en ouderlingen in de provincien van Niew-York en Niew Jersie, die zich Cœtus noemen. N.Y., 1765. Or, Letter from the Rev. Classis of Amsterdam to the Rev. Ministers and Elders in the Provinces of New York and New Jersey, who call themselves the Cœtus. 12mo, pp. 15. N.Y. 1765.—Answer to the Remonstrance of Abel Hardenbrook and others against preaching in English in the R.D.C. in N.Y. "Doc. Hist.," N.Y., iii. 310-314. Sept. 23, 1767.—A Sermon preached at Collum, Feb., 1741, and in New York, Jan. 15, 1755. (MSS. in State Library, Albany.)—Many letters in the "Amsterdam Correspondence.

Robb, John. North Hempstead, 1835-7, S.S. at Unionville, 1839. He died in his 60th year.

Robbins, S., died 1830.

ROBERTS, HERBERT BENNETT, b. Brooklyn, N.Y., Oct. 18, 1870; R.C. 91,

N.B.S. 94, l. Cl. Ulster; Berne and Beaverdam, N.Y., 94-1901, Scotia, N.Y., 1901——

Robertson, Noel. C.C. 1823, P.S. 1826; Wilmington, N.C., 1826-8, Miss. to Manayunk, 1828, d. Oct. See Manual of 1879. "Mag. R.D.C.," iii., 321.

Robertson, Samuel, b. near Troy, N.Y., Mar. 28, 1784; W.C. 1812, P.S. 15, (Huntington, N.J., 16-23, Miss. at White Plains, 23-5, Dryden, N.Y., 25-34, Stillwater, N.Y., 34-5), Canajoharie, 35-9, Schoharie, 1839-43, Westerlo, 43-8, (Miss. in Wis. 48-9, Winnecounee, Wis., 49-66), d. Sept. 23, 1869.

Rockefeller, De Witt G., b. Albany, N.Y., Sept. 30, 1852; N.B.S. 82, lic. Cl. Albany; Norwood Park, Ill., 82-84, (Presbyt., New Scotland, N.Y., 84-88, Whitehall, N.Y., 89-92, Evangelistic Work, 92-96,) Cobleskill and Lawyersville, N.Y., 96-98, Stuyvesant, N.Y., 1898——

Rockwell, Charles, b. Jan. 17, 1821; Y.C. 26, A.S. 34, l. by Andover Assoc.; (Chatham, Mass., 39-45, Pelham, N.H., 54-5,) Kiskatom, 60-6, "Assoc. Ref." D.D. by R.C. 1851. Died Ap., 1882.

Publications: Address before Greene Co., N. Y., Agricultural Soc. 1864.—Add. before Bible Soc. of Greene Co., N.Y. 1865.—"The Catskill Mountains and the Regions Around; Their Scenery, Legends and History; with Sketches in Prose and Verse by Cooper, Irving, Bryant, Cole," etc. 12mo, pp. 35. 1867.—"Foreign Travel and Life at Sea."

Rockwell, Geo., b. Lewisboro', N. Y., Jan. 17, 1821; N.B.S. 51, l. Cl. Westchester; Waterloo, N. Y., 1851-4, Thousand Isles, 54-77, Jan. 1; w. c. Died July 1, 1897.

Before entering the Seminary he was a teacher at the Irving Institute at Tarrytown, N.Y. Deafness compelled him to give up the pastorate in 1877. He then made his home at Fulton, Oswego Co., N.Y., until 1882, when he removed to New York City, and in 1885 to Tarrytown, where he lived until his death. His principal work was done at the Thousand Isles. This church was started as a missionary station by Dr. Bethune in 1847, and was organized as a church in 1851. His self-denying labors in that field, for 23 years, in season and out of season, with his soundness in the faith, made a profound impression on that whole community. His patience was never exhausted. He possessed a simplicity and sincerity that knew no guile, and rare good sense as well as intellectual ability. His resignation was received with general sorrow. He wrote with great facility.—"Mints. Gen. Syn.," 1898, 229.

Publications: "Ebenezer." A Hist. Disc. of the Church of the Thousand Isles.—"Twenty Years' Ministry." 8vo, pp. 27. Watertown, 1874.—"Descriptive Accounts of the Localities and Scenery Around Alexandria Bay, N.Y." These were afterward published as a Guide Book.

Rodenberg, F. W. Hartsburg, 1877.

Roe, Sandford W., b. Brooklyn, Dec. 22, 1820; U.N.Y. 47, U.S. 51, ord. by Presb. Catskill, Aug. 18, 52; S.S., N. Bergen, N. J., 51-2, (Cairo, 52-60, Jamestown, N.Y., 60-6), Germantown, N.Y., 66-8, Brookfield,

68-70, Middleburgh, 70-6, Lebanon, N.J., 76-83, (S.S. Cairo, 83-9), Tyre, 91-2, Plattekill, 1892—— D.D. by U.N.Y. 1873.

Roe, Walter C. Miss. at Colony, Okl., 1897-1900, Columbian Memorial Ch. at Colony, Okl., 1900——

Rogers, Ebenezer P., b. N.Y.C. Dec. 18, 1807; Y.C. 1837, P.S. 1840, lic. 1840; (Chicopee Falls, Mass., Cong. 1840-3, Northampton, 1843-7, Augusta, Ga., Presbyt. 1847-53, Philadelphia, 1853-6;) Albany, 1856-62; New York, South, (5th Av. and 21st St.,) 1862-81. Died Oct. 22, 1881. Elected a trustee R.C. 1858. D.D. by O.U. 1853.

Publications: "The Obligations of the Female Sex to Christianity." 1849.—"The Doct. of Election, stated in three Discourses." 1850.—"Earnest Words to Young men"; in a series of Discourses. 1851.—"The Precious Things of Peter."—"A Pious Mother." 1853.—Hist. Disc. R.D.C. Albany. 1857.—"The Sovereignty of God in Calamity"; on the loss of the "Central America." 1857.—"The Dignity of Teaching." 1857.—"Everything in Christ." 1858.—Annual Ser. before City Miss. Soc. 1858.—Ser. on "Death of John Knox." 1858.—Letter on "Death of Dr. Brownlee." 1860.—Disc. at Fun. of Mrs. A. B. Talcott. 1861—Ser. and Prayer on the "Death of Pres. Lincoln." 1865.—"In Voices from the Pulpit."—Address at the Semi-Centennial of Dr. Hodge.—Many contributions to the press.—"The Classmates, or The College Revival." (1852?).

Rogers, John Archibald, b. at Oswegatchie, St. Lawrence Co., N.Y., Aug. 9, 1855; Syracuse Univ. 1891, Aub. Sem. 94, l. Presbyt. of St. Lawrence; Owasco, N.Y., 1893——

Publications: "The Story of a Century," or a Brief Hist. of Refd. Ch. of Owasco.

Rogers, Leonard. N.B.S. 1832, l. Cl. N.B. 1832; Catlin, 1832-3. Sand Beach, 1833-34, w. c. 1838.

Rogers, Lester Cortlandt, b. Waterford, Ct., Dec. 11, 1829; W.C. 56, ord. 58, by Seventh Day Baptists; N.B.S. 60 (pastor, New Market, N.J., 57-68), Leonardsville, N.Y., 68-72, Milton, Wis., 72-6, Evangelist, Sabbath Reformer and Lecturer. Prof. of History and Civics in Alfred University, 88-98.

Publications: "The Golden Link," and other poems, pp. 270, 1895.

Rogers, Robt. Glenville, 1st, 1898——

Rogers, Samuel J., b. at Orford, N.H., Aug. 27, 1832; R.C. 59, N.B.S. 62, l. Cl. N.Y.; Battle Creek, 62-5, Geneva, 65-72, Port Jervis, 72-6, Fort Plain, 76-9, (pastor of Cong. chs. in Iowa, Ill., and Minn., 79-1900.) Sec. of Minn. Cong. Assoc.; also Sec. for Church Building Soc. for Minn. Supplying vacant churches, 1900——

Romaine, Benj. F. R.C. 1842, l. Assoc. N.Y. and Brooklyn, 1850; Editor of the "American Spectator" at Albany, 42-57, S.S. Canajoharie, 57-9, Canajoharie, 59-62, Bound Brook, 62-8. Sec. Coloniz. Soc. Ohio, 68-70, d.

Romeyn, Benjamin (s. of Thos. Romeyn), b. 1774, and died just as he finished his theological studies.

Romeyn, Dirck, (or Theodoric,) (brother of Thos. Romeyn, Sr.,) b. at Hackensack, June 12, (O.S.) 1744; C.N.J. 1765, studied theol. under J. H. Goetschius; licensed by the American Classis, 1766; Marbletown, Rochester, and Wawarsing, 1766-75, also occasionally supplied Upper Red Hook and Red Hook Landing, 1773-5, Hackensack (1st,) and Schraalenburgh (1st,) 1775-84, Schenectady, 1784-1804, d. Also Lector in Theology, 1792-7, Prof. in Theology, 1797-1804, April 16. Elected a Trustee Q.C. 1785. D.D. by R.C. 1789.

He possessed a mind strong and energetic, more than ordinarily comprehensive, and capable of viewing things in their natures, their connections, their dependencies and ends. His apprehension was quick and his understanding clear and informed. His judgment was sound and mature, and his memory remarkably retentive. In the application of these powers of mind, he was chiefly bent upon his professional studies. In these he most delighted, and labored most of all to excel. He was versed in the circles of general science, well read in history, and had made no mean attainments in the philosophy of the human mind.

In the discharge of his ministerial functions he proved himself an able minister of the New Testament, a watchman that needed not to be ashamed. As he had loved the doctrines of grace, and had experienced their power and influence on his own heart, so also he insisted on them in his public ministrations. His theme uniformly was Christ and Him crucified. His manner was bold, intrepid, and daring. In the execution of his duties, he was neither daunted nor moved. He was the Boanerges of the day. When he pronounced Ebal's curses against the wicked, it was like the thunders of Sinai. He, however, was not incapable of the pathetic. He could at times move the heart and melt the audience to tears. His discourses were solid and interesting, oftentimes enlivened by historical anecdotes. In the introduction of these he was peculiarly happy. He always entered deeply into his subject. His delivery was animated and unaffected, without ostentation, and becoming his subject. He aimed at nothing but what was perfectly natural.

In his intercourse with the world he supported a becoming dignity. Independence of sentiment marked its path through its busy rounds. He knew not how to dissemble. He was polite to all, familiar with few. This rendered the circle of his intimates contracted, and the number of his confidential friends small. In his conversation he was interesting, and always instructive. He was a pillar and an ornament to society. Says one of him, "He was unquestionably the first man in our Church, among the first in the whole American Church."

He and Dr. Livingston were constant correspondents; they discussed by letter all the important affairs of the denomination, during its formative period. He was the counselor of Senators, the adviser and compeer of the warriors of the Revolution, and an efficient co-worker with the patriot. He took the lead in his State in giving an impetus to the support and patronage of classical learning; he was greatly instrumental in the founding of Union College at Schenectady.—"Doc. Hist.," iii., 600. "Gunn's Liv-

ingston," ed. 1856, p. 383. "Taylor's Annals." "Sprague's Annals." "Centennial of N.B. Sem.," 424.

See Rev. J. B. Romeyn's Discourse V., in his "Vol. of Sermons," 1816, page 194, on his father, Rev. D. Romeyn.—Also Rev. J. H. Meier's sketch of, made from said sermon.—See also Rev. Th. Romeyn's "Hist. Ch. of Hackensack," and Rev. W. E. Griffis's "Hist. Ch. of Schenectady."

Romeyn, James, (s. of J. V. C. Romeyn,) b. at Greenbush, 1797; C.C. 1816, N.B.S. 1819, l. Cl. N.B. 1819; Nassau, 1820-7, Six Mile Run, 1827-33, Hackensack, 1833-6, Catskill, 1836-4, Leeds, 1842-4, Bergen Neck, 1844-50, Geneva, 1850-1, emeritus, d. 1859. Elected a trustee of R.C. 1842. S.T.D. by C.C. 1838.

No one attempts an easy task who would depict adequately and yet briefly the character of James Romeyn. We do not expect entire success. Mr. Romeyn was of an exceedingly sensitive temperament. This peculiarity measurably unfitted him for contact with a rough world, but gave extreme ardor to the pursuit of studies he loved, and rendered him, with his strong mental endowments, perhaps the most eloquent of our preachers—a flame of fire in the pulpit. His utterance was rapid in the extreme, yet in all his best days distinct, his posture a little stooped, his eye following his notes closely, his action not ungraceful, but vivacious and expressive. His style was sententious, full of Scripture, of which a leading word or two gave you the passage and its use in the argument. His quotations and allusions of all kinds, and his abundant, and to any but himself almost redundant, comparisons and figures, so characterized his sermons as to render them altogether peculiar. Sometimes a closing sentence gave finish and power to a paragraph or argument. Thus, after showing how science fails in religion, he says: "To attempt thus to back revelation is like holding a lamp beside the sun, or gilding gold, or propping the Alps." On the assumptions and progress of Popery, "There is a sword whose edge and point are penetrating the vitals of this land, whose handle is at Rome." Discussing religious form without religious power, he concludes: "We may be stable as a pillar and conservative as salt, and prove notwithstanding, like Lot's wife, (whom we are commanded to remember,) a living body transformed into a dead mass, and be nothing but a monument of folly and disobedience after all." In preaching, an irrepressible fire seemed to burn within him, ever seeking to flash upon others its light and heat in every form of rapid and intense expression. "Divine Redeemer, set me as a seal upon thy heart! My soul shall make her boast in the Lord! The humble shall hear thereof and be glad! For me to live is Christ! This God is our God forever and ever; he shall be our guide even unto death! Remember thee! If I forget thee, my bleeding, dying Lord, let my right hand forget her cunning!

"Did ever pity stoop so low,
Dressed in divinity and blood?
Was ever rebel courted so
In groans of an expiring God?"

With such impetuous, burning words, his face and whole system in a

glow, would he preach for more than an hour commonly, and then, while at Catskill, would often cease, to find himself completely exhausted, and to be helped through the window beside the pulpit and to his bed in the parsonage in rear of the church.

Mr. Romeyn has left only three sermons in print. General Synod, 1842; the American Tract Society, 1842; and "A Parting Memorial," 1857. Besides these we have his extended "Report," General Synod, 1848, which cost him great labor; and though criticised unmercifully, its suggestions have been abundantly proved wise and judicious. It is to be regretted that his manuscripts are so written as to be now nearly illegible. They are written in a hand so fine, as to show that he had eyes of microscopic power. He refused the D.D. In person Mr. Romeyn was tall, face large, forehead large and retreating, features prominent, eyes grayish blue, hair light brown, parted from the right side, short, neat and smooth. He was a man to impress you, voice full, manners ministerial, but modest and unstudied. conversation turning constantly to the church and religious themes. He was gifted in prayer, and his asking a blessing at table worth a journey to hear. He very seldom indeed spoke anywhere without the paper. He was disabled by paralysis, at Geneva, 1850, and this attack, acting on an extremely nervous constitution, gradually destroyed both body and mind, until after some years of suffering he was admitted to his rest.—Rev. Dr. Anson DuBois.

In the Seminary, it is said of him, he was never tardy in time, nor loose in preparation. In his intercourse with his fellow-students, he was blithe and joyous, with an unfailing smile of good-fellowship. He was never angry, though his nature was impulsive. His early efforts at sermonizing showed the budding of that rich and exuberant imagination which so eminently distinguished his more mature efforts. He would pursue a principal thought into its successive inferences, associations, corollaries, and suggestions, until it made almost a complete circle of Christian doctrine. When he had made one of these successful efforts, which showed him to be a head and shoulders taller than many of his seniors, he did not seem to be aware of the fact.

As a preacher he never occupied as conspicuous a position as his abilities merited, partly on account of shattered health, and partly because he shunned publicity. His rapid and impetuous delivery impaired the effect of his sermons, but his mind was engine-like in its workings.

His discourses exhibited great intellectual power, being always well prepared, full of the marrow of the gospel, glowing imagery, and brilliant thought; yet his wonderful rapidity of utterance seemed at first to confound the mind, as it required the closest attention to follow him. He always came to the sanctuary with beaten oil, feeling deeply that the responsibility of souls was upon him. His conscientiousness on this subject prevented him from accepting of several responsible fields which were freely offered him. His illustrations were gathered from every class of objects in the natural world, as well as from history and science. Any thing forcible or beautiful found by him was marked, and found a place in his reference-book, and hence he was always ready with a store of apt and brilliant im-

agery. His clerical brethren were happy to receive from him the messages of salvation. He was ever instructive and encouraging to them, and his labors were highly prized for their elevating and ennobling character. On one occasion, rising from a sick-bed to fulfill an engagement, he poured forth a tide of eloquence for more than an hour, and sinking exhausted on his seat called on the venerable Dr. Porter, sitting in a pew near the pulpit, to conclude with prayer. Overwhelmed with the big thoughts and burning words of the preacher, he commenced his prayer with an earnest thanksgiving for the feast of fat things which they had received, and then added, "But, O Lord, thou hast given our dear brother a mighty mind and big heart, but thou knowest thou hast put them in a poor weak body. O Lord, bless his body, oh! bless his body, to keep that mind and heart for future service."

With his tall form strung up to the highest nervous tension, and his tongue pouring forth a lava-tide of burning eloquence, he was one of the most powerful of preachers, not noted so much for literary polish, or for originality in fancy, or for erudition or pathos, but almost unequaled in the grander sublimities of eloquence. He was a Boanerges.

He saw the great system of revealed truth in all its grandeur, and he bent his mighty energies to set it forth in its most impressive manner, from the time he entered the ministry till his Master's hand was laid upon him. He made as much preparation to address a little gathering in a country schoolhouse as for the great congregation on the Sabbath. At funerals he was always happy in his choice of subjects, and in his manner of presenting them. In some of his flights of eloquence, a silence like that of death would come over his audience. He was wonderfully apposite in his quotations from Scripture, and the passage as uttered by him would often be fastened on the memory of his hearer for a lifetime. Equally remarkable in this respect was his power in prayer—the richest expressions from the word of God pouring from his lips.

He was especially noted for his zeal. He was an earnest, laborious, and faithful worker. He was also kind and attentive to the suffering and dying. He perhaps expected too much from human nature, and sometimes seemed severe in expressing his views of the actions of Christian men. He saw and felt how things ought to be, and if he could not effect these changes, it rendered him unhappy. But many of his strong expressions are to be attributed to the structure of his mind, for he thought, and wrote, and spoke in figures, often warm and glowing.

He was stricken with paralysis while in his chamber, in Geneva, a few days before the time fixed for his ordination. He had already made a great and most favorable impression in that community. From this time disease continually tried him; his nervous system was all unhinged, and wearisome days and nights were appointed him.

"Taylor's Annals." For Memorial Sermons, see "Chr. Intelligencer," vol. 30, Oct. 15, 1859.

PUBLICATIONS: "The Crisis and Its Claims." Before Gen. Syn. 1842. (See "Princeton Rev.," xiv. 632.)—"A Plea for an Evang. Press." Before Am. Tract Soc. 1843.—"Report on the State of the Church." 1848. Ap-

pendix to "Mints. Gen. Synod." A most elaborate and important paper.—"Enmity to the Cross of Christ." 1857.—Arts. in "Sprague's Annals," on Drs. J. H. Livingston and J. V. C. Romeyn.

Romeyn, Jas. Van Campen (s. of Thos. Romeyn), b. at Minisink, 1765; Schenectady Academy, 1784, studied theology under D. Romeyn, l. by Synod of D.R. Chs. 1787; Schodack and Greenbush, 1788-94, Greenbush and Wynantskill, 1794-9, Hackensack (2d), and Schraalenburgh (2d), 1799-1833, d. 1840. Elected a trustee of Queen's Coll. 1809.

He was one of the four sons of Thomas Romeyn, all of whom studied for the ministry. He was the subject of religious impressions at an early age, and his remarkable stability of character may be traced to the influence of a conscience correctly trained, and views of truth formed in the light of the divine testimony, fondly cherished, and carefully and consistently applied. He was not distinguished so much for energy of action, for eloquence of speech, for vastness of conception, as for originality of plan; yet in the consideration of his character, there is a feeling of satisfaction and admiration. His mind was correct, his judgment clear, his plans marked by usefulness, and in all he did he was distinguished for a large predominance of high moral qualities. No one could charge him with rash enterprise, doubtful expedients, personal antipathies, excited words, retaliating acts, or irritating and aggressive measures. The proportions of his character were in admirable adjustment. There was an honesty and transparency of purpose, a self-control and calmness in manner, a steadiness in action, and directness in his policies, which constrained respectful attention and delicate regard for his suggestions and avowals. He walked with God in the cultivation of personal piety. During a double charge of thirty-five years, it is not known that there was one act of collision, or one unkind, unsettling word or circumstance in his congregations. In the affairs of the church he was uniformly the ready helper, the judicious counselor, the pacificator. Without the form of judicial authority, he wielded an influence far more effectual, desirable and honorable. Without their ever having seen him or heard him, he was called to the distracted churches of Bergen Co., New Jersey, on the ground of his reputation as a man of forbearance, discretion, and piety. He was contemporary with Solomon Froeligh, at Hackensack and Schraalenburgh, for nearly thirty years, and was the nearest witness of the sad secession which has so long afflicted those localities. It became his duty, indeed, to present this matter to Synod, for their action. He was inflexible where principle was involved; yielding, where it was not. A casual acquaintance would not understand his merits. His whole disposition led to retirement and a noiseless course of life. His disinterestedness was frequently and nobly displayed. In the summer of 1832, he was struck with paralysis, and, though partially restored, and able to officiate again, yet a second attack, in April, 1833, compelled him to cease from labor. His last effort to preach, at a communion season, touched every heart most deeply. Whatever he had intended to say, he burst forth in the cry, "Have pity on me, O my friends! for the hand of God has touched me!" and his utterance was soon choked. From the day his tongue refused to speak, he yielded up all

his perquisites—a fair specimen of his generosity. Few men exceeded him in the power of scriptural illustration, and ability to weave the phraseology of the Bible into the structure of his sentences; in concentrating thought and giving an attractive flavor and raciness to his productions. He took a very active part in the endowment of Queen's College, in 1810. The last eight years of his life, he was a paralytic; but the same patience and meekness, the same calm and tranquillizing hope, became more conspicuous.—"Taylor's Annals." "Sprague's Annals."

PUBLICATIONS: "Address to the Students Theolog. Sem." "Mag. R.D.C.," iv. 202.—"A Manifesto," pub. in the Bergen Co. papers.

Romeyn, Jeremiah (nephew of Thomas Romeyn), b. in N.Y.C. 1768; studied under D. Romeyn and H. Meyer, l. by Syn. R.D. Chs. 1788; Linlithgo, 1788-1804, Upper and Lower Red Hook, 1794-1806, Harlem, 1806-14, supplied Schoharie Kill and Beaverdam (Roxbury), 1814-17, supplied Woodstock, Dec. 1817-Feb. 1818, died in July, 1818. Also Prof. of Hebrew, 1804-18.

"He was a man of imposing personal appearance, of full habit, grave, dignified, and graceful. His head was finely formed; his visage dark, with a dark-blue, powerful eye, well set under an expanded brow; his countenance florid; his hair full and white" (1812), "and usually powdered when entering the pulpit, or associating with gentlemen of the olden school."

With an excellent voice of large compass, and with a deliberate manner, he was an interesting and pleasing speaker. He preached without notes. He was able to combine divers styles of sermonizing and manner in a single discourse—the didactic, descriptive, discursive, and illustrative. He would sometimes begin with an *exordium remotum*, like the Dutch, then reason calmly and closely, in the English style, and perhaps finish with the lively and picturesque manner of the French. He was entirely self-possessed, and manifested profound thought in his preaching.—"Sprague's Annals."—"Centennial of N.B. Sem," 427.

Romeyn, John Brodhead (s. of Direk Romeyn), b. 1777; C.C. 1795, studied under Livingston, l. Cl. Albany, 1798; Rhinebeck Flats, 1799-1803, (Schenectady, Presbyt. 1803-4, Albany, Presbyt. 1804-8, New York, Cedar St., Presbyt. 1808-25), d. Trustee C.C. 1809-25; Clerk of C.C. 1811-15; Trustee C.N.J. 1809-25. S.T.D. by C.N.J. 1809.

He left the Dutch connection, accepting a call to the Presbyterian Church of Schenectady, that he might be near his aged father to soothe him in his declining days. The venerable professor rejoiced at the opening usefulness and honors of his only son. He was called in a few years to New York. His friends trembled for the result of this bold experiment. His people consisted of some of the most enterprising and spirited men of the city. But here his genius, his power of discrimination, his decisive and energetic mind, and his eloquence, gained him attention and success. Humility, meekness, and consummate discretion tempered the more rigid traits of his decisive and intrepid soul. It was a new congregation, under the very

shadow of the church of the renowned Dr. Mason. Yet he collected and bound together a loving people, and was the successful instrument in melting them down to the obedience of the cross. He maintained his eminent position amid all the talent and eloquence of the mart of America. His people ever adhered to him, declaring that he was their *first* pastor, in every respect. Yet he had his trials. An acute sensibility had been cherished until it became morbid; which, combined with intellectual and bodily labors, brought him to a comparatively early grave.—See "Sprague's Annals." In "The Evangelist," July, 1881, there is a sketch of the Cedar St. Presbyterian Church, of which the Presbyt. Ch. of Fifth Av. (the late Dr. John Hall's) is the continuation.

PUBLICATIONS: "A Tribute to the Truth." On the Controversy with Episcopacy. 1809. See "Christian's Mag.," ii. 429-441.—"The Danger and Duty of Young People." 1810.—"The Good Samaritan." A ser. for benefit of N. Y. Dispensary. 1810.—"Exhortation to the People." At the install. and ord. of Rev. Gardiner Spring. 1810.—A Ser. at the Opening of the Gen. Assembly. 1811.—Sermons. 2 vols. 8vo, pp. 434 and 440. N.Y., 1816.

Romeyn, Theodore B. (s. of Jas. Romeyn); b. Oct. 22, 1827, R.C. 46, N.B.S. 49, l. Cl., Bergen; Blawenburg, 49-65, Hackensack, 1st, 65-85, died Aug. 29. D.D. by R.C. 1869.

PUBLICATIONS: Historical disc. delivered on the occasion of the reopening and dedication of 1st R.D.C. at Hackensack. 1870.—"Centennial Disc." preached in 1st Ref. Ch. Hackensack. 1872.—"The Adaptation of Ref. Ch. in America to the American Character." 1876. In "Centennial Discs."

Romeyn, Theodore F., b. 1760 (s. of Thos. Romeyn); studied under Livingston (?), l. by Gen. Meeting of Ministers and Elders, 1783; Raritan and Bedminster, Nov. 1784-Sept. 1785, d.

His ministry was unusually spiritual and fervent, and was closed impressively in his sudden and early death. He was a gifted and extraordinary young man, and his brief career left a deep impression on many hearts.—"Messler's Mem. Ser.," 1783, p. 32. Some "Elegiac Verses" concerning him were composed by a lady, and published at the request of a member of one of his churches. The late Rev. George J. Van Neste possessed a copy.

Romeyn, Theodoric, see Romeyn, Dirck.

Romeyn, Thomas (Sr.), b. at Pompton, March 29, 1729; C.N.J. 1750, studied under Goetschius and T. Frelinghuysen, sailed for Europe April 11, 1752, l. Cl. Amsterdam, Sept. 3, 1752; Success, Newtown, Oyster Bay, and Jamaica, 1753-60, Minisink, Walpeck, Smithfield, and Deerpark, Sept. 6, 1760-72, also occasionally supplying Clove Station, Sussex Co., N. J., Caughnawaga, 1772-94, d. Oct. 22.

After preaching a few times on Long Island, he sailed, in April, 1752, to Holland, for ordination. At his settlement on Long Island, though a prudent man, he found it difficult to still the troubled waters. His call, also,

was not unanimous. In 1757, De Ronde usurped authority by presiding at a meeting of the disaffected elements, and another minister was called. Romeyn, being a quiet and peaceful man, sought freedom from the strife in another field of labor. His call to the churches on L. I. is dated Nov. 10, 1752.—"Amst. Cor." "Taylor's Annals." "DeBaun's Commem. Sermon," in "Mohawk Valley Democrat," Nov. 22, 1894.

Romeyn, Thomas, b. at Caughnawaga, 1777 (s. of Thos. Romeyn); U.C. 1797, studied under D. Romeyn, l. Cl. Albany, 1798; Florida, 1800-6, Niskayuna and Amity, 1806-27, w. c. 1827-57, d.

Nature had endowed him with a majestic frame, and his dignified personal appearance was calculated to impress those who met him. His words were weighty, and his opinions carefully guarded. In business affairs he was scrupulously just and honest. He could indulge in a quiet humor which amused the social circle, or gave inimitable point to some keen reflection. Never boisterous nor violent, his genial spirit flowed like a peaceful river. He was fixed in his views, and calmly self-possessed in maintaining them; a thoughtful, reflecting man, he was seldom or never taken by surprise. Neither in personal affairs nor in the councils of the Church did he display the hurried manner and action which betokened impulse without deliberation. His understanding was one of masculine vigor. He dealt with principles, and jealously guarded their maintenance and application. His preaching was eminently scriptural and experimental. His peaceful spirit would not allow him to indulge in controversy. He was a careful student and observer of the constitution and order of the Church. His views were generally far-reaching, sagacious, accurate, and consistent. His opinions were always treated with the highest respect and consideration. His attainments were respectable, and his reading was carefully digested and stored for use. He was not an orator, nor did he aim at the graces of composition; yet he could enchain an audience by his solemn and calm earnestness, his logical argument, and his forcible appeal. In 1827 he was obliged to resign pastoral duties, because of failure in health. In 1843 he met with a fall, which crippled him for the rest of his life.—"Mag. R.D.C.," i. 301.

Publication: "A Charge to Rev. Jas. Murphy, Glenville." 1826. "Mag. R.D.C.," i, 301.

Romondt (or Von Romondt) Chs. Rocloff, b. at Philipsburg, St. Martins, West Indies, Ap. 21, 1821; R.C. 41, N.B.S. 45, l. Cl. New Brunswick; Prof. Modern Langs. in R.C. 46-59, Greenville, N. Y., 59-61, S.S. Cold Spring, N. Y., Oct. 61-Jan. 63; w. c. Died at St. Martins, W. I., Nov. 15, 1889.

An affection of the throat interfered with ministerial duties. For twenty years, 1862-82, he served in a Government Department in Washington under successive political administrations. He had literary tastes, and skillfully employed his pen in the preparation of articles for the press. He often supplied pulpits in the vicinity of Washington. He was "a faithful friend, and always the polite and affable gentleman." "Mints. of Gen. Syn.," 1890, 192.—"Biog. Notices of Grads. R.C.," 1890, 16.

Roof, Garret L. U.C. 1831; Auriesville, 47-50, Port Jackson, 50-5, Southwest Troy, 55-64.

Roop, Marcus J., b. Dayton, Ohio, Oct. 2, 1871; Heidelberg Univ., Tiffin, Ohio, 93, N.B.S. 96, l. Cl. N.B.; English Neighborhood, N. J., 96——

Roosa, Egbert, from Presbyt. of Columbia; Miss. to Shokan, 1828-30, Shokan (S.S.), 1831-4, (Bath, Presbyt).

Roosevelt, Washington, b. 1802, Bronxville, 1857-73, w. c. Died Feb. 11, 1884.

Root, Oren, b. Syracuse, N. Y., May 18, 1838; Hamilton Coll. 56; lic. by Presbyt. Palmyra (Synod of Missouri), 74, ord. by same, 75; (Glasgow, Mo., 75-.., Salisbury, Mo., ..-89, both Presbyt.) Utica, 89-94, Prof. in Hamilton College, 1889——

Rosegrant (Rosenkrantz), Elijah, b. 1766; Q.C. 1791, studied under Livingston, lic. by the Partic. Synod of D.R. Chs. 1794; became a physician at Paramus, d. 1832.

Rosenkrantz, Ab. Canajoharie, 1750-8, Ger. Ref., N.Y.C., 1758-9, Schoharie, and Canajoharie, 1760-3, Canajoharie and German Flats (same as Great Flats), 1763-96, d. Also supplied Stone Arabia, 1759-69.

On Dec. 20, 1758, forty German families were dismissed from R.D.C. of N.Y.C. to establish the G.R.C., and Domine Ritzema was directed to install Rosenkrantz.—"Mints. Ch. N. Y. Eng. Trans. Lib.," B. 273. "Amst. Cor."

His name was at first written Rosen Krantz, and he was, at the time, the foremost divine west of Schenectady. He was a graduate of one of the German Universities, and a man of much learning for that day. From 1750-58, he preached in German, at Canajoharie. He had a brother, also a minister, laboring among the Germans from Schoharie to Utica, at the same time. In 1765 he took up his residence in German Flats, and became pastor of the Lutheran Church there. He married Miss Anna M. Herkimer, a sister of General Nicholas Herkimer. During the Revolution he was suspected of toryism; but his family relations and his superior intellectual ability enabled him to weather the political tempests. He retained his charge until his death. A few allusions to him in the "Amsterdam Correspondence."

Rosenkrantz, J. From Presbyt. of Utica; S.S. Princetown, 1849-50.

Rothenberger, Israel, b. Sheffield township, Tippecanoe Co., Ind., June 23, 1857; Heidelberg Coll. at Tiffin, O. 83, Heid. Sem. 85, lic. St. Joseph Classis, G.R.C. 85; (Denver, Ind. 85-6, White Pigeon, Mich. 86-9, Fort Seneca, O. 90-1, Plymouth, Ind. 91-9, Lindsey, O. 1889-1901, Carrolton, O. 1901-2), South Bend, Ind. 1902——

Rothenbergler (Rothenbühler), Fred., b. at Berne, Switzerland, 1726; studied at Berne, ordained 1752 (Haag and Amsterdam, Holland, 1759-60, pastor Ger. Ref. Ch., London, England, 1760-1), Ger. Ref. N.Y.C., 1761-2 (Ger. Cœtus), Philadelphia, Ger., 1762-5 (?), deposed, d. 1766. —"Harbaugh's Lives," ii. 386.

Rou, Louis, b. in Holland about 1683; said to have studied theology at Leyden, but his name is not in the "Catalogue"; ord. by Walloon Synod

of Tertholen, Aug. 31, 1709; French Ch. of New York City, July 30, 1710-50, d. Dec. 25.

Zealous and talented, the young pastor looked forward to a useful and happy career in the New World. Many French refugees arrived in 1710, and the French Church was only inferior to the Dutch in numbers and wealth. Its building was large and beautiful. There was also a French Club existing in New York at this time. The most cordial relations existed with all the other churches of the city. But his hopes were not realized. His young wife and son died soon after his arrival, and very perplexing difficulties arose in the church, which continued for many years.

In 1709 the French Church of New Rochelle conformed to the Church of England, which led to a schism in that church, as well as in the church of New York. Mr. Rou, although friendly with Episcopalians, refused to officiate for the separatists at New Rochelle. This displeased some of his church in New York, and they compelled him to receive a colleague in the person of Moulinaers, 1718, and who was more pliable. For half a dozen years, they labored amicably together. Rou was a man of learning, dignified and decided. Moulinaers was of a more pacific temperament. (See MOULINAERS.) We will not here follow out the difficulties which ensued. Diverse accounts are given of them, and there was a tedious litigation about the original contract with Mr. Rou. Mr. Rou retained his pulpit, and his salary was paid him, but some of the best men left the congregation. Those who opposed Mr. Rou secured the enmity of the Governor.

Rouse, Peter P., b. 1798, at Athens, N. Y.; U.C. 1818, N.B.S. 21, l. Cl. N.B.; Florida, 22-8, Brooklyn, 28-33, d. June 4. See Manual of 1879.

Rowan, Stephen, b. at Salem, N. Y., 1787; U.C. 1804, studied under J. H. Meyer and Jer. Romeyn, l. Cl. N. Y., 1806; Greenwich, N.Y.C., 1807-19 (8th Presbyt., Christopher St., N. Y. C.) 19-25; Sec. of Soc. for Amel. Condition of the Jews, 25-35, d. S.T.D. by C.C. 1822.

At the early age of six he had received deep impressions of religion, having been nurtured in truth by the kind and faithful instructions of a pious mother. At Greenwich his zealous and faithful labors were abundantly blessed, but at length an unhappy difference caused him to leave that church, and to found the Eighth Presbyterian Church in Christopher Street, in which many of his personal friends and converts of his ministry united. Here great success also attended his labors. For many years he was the efficient secretary for the society whose object was to ameliorate the condition of the Jews, visiting Europe in this behalf.

He was universally recognized in the community as a man of perspicuous, commanding intellect. His mind was characterized by clearness, directness, definiteness, and sound common sense. He went directly to his object, and whatever his hearers may have thought of his public exhibitions, none could doubt the meaning of his remarks, and few could avoid their point. His style of composition was remarkably chaste and accurate, adorned at times by the happiest illustrations, drawn from his extensive reading. As a friend he was most affectionate and faithful, and while to the world that had often cruelly oppressed him he might sometimes appear to cover his

heart under an iron mask, yet, to trusted friends, he was warm-hearted, confiding, and tender. It pleased God to try him sorely in various ways, yet he did not weep over his own trials; but he would shed tears of sympathy with others in their misfortunes. He commended himself highly while in Europe to the friends of truth, who spoke of him in terms of warm approbation. The exercises of his mind in his last illness were characterized by clear and sometimes awful views of the nature of sin, by great humility of spirit, and tender and ardent love to his Saviour, his hopes ever brightening as his end approached; his faith strengthening, and his conversation being peculiarly rich, solemn, and impressive.

PUBLICATIONS: Two Sermons on "Insensibility, under the Calls of God to Repentance." 1812. A Ser. at ord. of Rev. Richard V. Dey, at Greenfield, Ct., 1823.—"Jacob's Address to Laban." A Sermon at Greenwich, N.Y.C., Aug. 9, 1818, at the announcement of his resignation. 1818. Including Appendix, containing several acts of the Consistory. See also "Reply to Rowan's Ser.," being a Report thereon by the Consistory. 8vo, pp. 44. 1818.—"A Review of the Reply." 1819.—"Rowan's Miscellany." See "Mag. R.D.C.," iv. 289. Also "Evang. Guardian and Rev.," May, 1817.—Disc. on the death of Rev. Dr. J. B. Romeyn. 1825.—"Obsequies of Adams and Jefferson," 1826.

Rowland, Jonathan M., b. 1804; Beloit Coll. 26, P.S. 28; South Brooklyn, 1851-3, d. Oct. 2. See "P. Sem. Gen. Cat."

ROZENDAL, ANTHONY, b. St. Anna Parochil, Prov. of Friesland, Netherlands, Dec. 17, 1868; H.C. 97, W.S. 1900, l. Cl. Wis.; Hamilton, Mich., 1900——

Rubel, Johannes Casparus, b. Mar. 6, O.S. 1719, c. to America, 1751; educated in Germany; Philadelphia, Ger. Ref., 1751-5, Camp, Red Hook, and Rhinebeck (Ger.), 1755-9, Brooklyn, Flatlands, Flatbush, New Utrecht, Bushwick (and Gravesend), 1759-83, said to have been also minister at Cortlandt Manor, 1768, at Clarkstown, Orange Co., N. Y. 1770. 1784, deposed, died 1797, March 19. See "Min. G.S.," i, 109. A zealous Conferentie man.

He was styled by the German Cœtus, in 1755, "the rebellious Rubel," and requested to resign his charge. He claims also to have been minister in the manor of Cortlandt, 1769, and in Clarkstown, 1770. He was a violent tory, calling the American soldiers "Satan's soldiers," and frequently denounced from the pulpit, in violent language, the cause of independence. He was also accused of drunkenness and bad treatment of his wife.—H. Onderdonk, Jr. "Amst. Cor."

Rubinkam, R. I. Philadelphia, 2d, 1880-5.

RUDOLPH, JOHN, b. Oct. 5, 1853, at Sohreiberhan, Silesia, Germany; studied at Zulliotan, Brandenburg, Germany; Bloomfield Sem. 75, lic. Presb. of Newark (Elizabeth, N. J. 75-89, Presb.), Hoboken (Ger.), 1889——

PUBLICATIONS: "In Germany," three vols. of poems; four vols. of stories. "In America," six vols. of stories.—Sermons and Addresses.

Rudy, John, b. in Switzerland, 1791, studied under Helffenstein, l. Cl. Maryland (G.R.), 1821; (Guilford, N. C., 21-3), Germantown, N. Y., 23-35, also supplied Red Hook Landing; Miss. to the Germans in N.Y.C., 35-8; Ger. Evang. Miss. Ch., N.Y.C., 38-42, d.

While a student in Philadelphia, he made himself very useful in holding prayer meetings among the Germans, and visiting the poor and sick. He removed from North Carolina to the North, because the climate did not agree with him. He exerted a great influence for good on the Hudson, where his memory was long embalmed in the affections of the people. But in visiting the city he was deeply impressed with the necessities of the German population there. He resolved to devote himself to their welfare. He therefore resigned his pleasant settlement, and moved to the din of the metropolis. He preached at first in a hired room to a very few. By unwearied labors, soundness of judgment, prudence, and consistency of conduct, he at length built up a church of three hundred members. Crowded as they were, he resolved to seek to secure for them a proper edifice. The Collegiate Church gave them the use of a lot on Houston Street, and he raised, by personal effort, $10,000, and a fine edifice rewarded his labors. But he took a cold in his subsequent arduous pastoral duties, which soon terminated his life. His loss was deeply felt. He left a good report among all the brethren. His mind was well balanced, and his judgment sound. He was distinguished for a practical wisdom which combined discretion and prudence with zeal, fidelity, and perseverance, and which proved an important element in all his success. His piety was warm, decided, and active. His spirit was uniformly cheerful without levity, and this combined with his discretion secured him access, confidence, and attachment. He was connected with the Tract Society for the diffusion of evangelical literature among the Germans.

Ruhl, Fred. W. N.B.S. 1884, l. Cl. Albany; Tyre, 84-7, Prattsville, 89-91, Cicero, 91-2, Manheim, 92-5, Grahamsville, 95-98, w. c.

Ruigh, Douwe Cornelius, b. Ackley, Ia., Mar. 25, 1872; H.C. 96, N.B.S. 99, lic. and ord. by Cl. Dakota; Sioux Falls, S. D. 1899-1900, Wortendyke, N. J. 1900-2, Missionary to China, 1902——

Runk, Edward Johnson, b. N.Y.C., Nov. 5, 1858, C.C. 1879, U.S. 82, ord. Cl. Westchester, Nov. 9, 82; Bronksville, 82-4, S.S. N.Y.C. 84-7, Cold Spring, S.S. 87-8, pastor, 88-95, w. c.

Runkel, John W., b. in Palatinate, 1749; l. by Ger. Cœtus, 1777; Shippensburgh, Carlisle, Lower Settlement, and Hummelstown, Pa., 1777-81; the same, with Lebanon and Donegal, 1781-4, Frederick, Md., 1784-1802, Germantown, Pa., 1802-5, New York (G.R.), Forsyth St. 1805-12, Gettysburgh, Emmetsburgh, and Taneytown, 1815-19, Gettysburgh, 1819-23, d. 1832.

His father emigrated to America, with his family, in 1764. In his ministry, his zeal and earnestness and his insisting on vital piety awakened much opposition against him, and he suffered considerable persecution. His ministry, from the central point where he was located, extended over large sections of country. At Frederick, his enemies tried assiduously to

eject him, but failed. For a time Runkel lost possession of his church, because the friends of Rev. Geo. Schneyder, of Schoharie, wished to settle him, but the court restored to Runkel the property (1800). Schneyder had gone to Frederick, in 1787, to solicit funds to build a church at Schoharie, and the next year had returned to Frederick, and maintained a party there for a number of years. While settled in the independent German Church in New York, he made a visit to several of the German, Lutheran, and Dutch ministers along the Hudson, which is minutely detailed in his journal, among others spending several days at Domine Gebhard's at Claverack ("Harbaugh's Lives," ii. 299). After he left New York, he made his home in Germantown, Pa., frequently itinerating and preaching, as he also did after his resignation at Gettysburgh, in 1823.

He was a man of strong physical constitution, tall and raw-boned in person. His powers of endurance were great. He was venerable and patriarchal in appearance, excitable in temper, warm in preaching—in short, "a son of thunder." He was in advance of his times, and hence regarded somewhat as a fanatic. His preaching was evangelical, apt in illustration, and affectionate in appeal. He ever manifested much sympathy toward the suffering, visiting also prisoners and those under sentence of death.

Rust, E. C. Pekin, Ill. 1894-5.

Rutte, John M. University of Utrecht; N.B.S. 1867, 1. Cl. N.B. 1867; 6th, Paterson (Hol.), 1867-73.

Ryerson, Abram G., b. 1817; R.C. 39, N.B.S. 42, 1. Cl. Passaic; Gorham, 43-6, Wyckoff, 46-64; Principal of a Public School in Paterson for several years. Died Feb. 18, 1887. "Mints. Gen. Syn.," 1887, 435.

Rysdyck, Isaac, matriculated University of Gröningen, Sept. 14, 1751, of Gröningen; Hopewell, New Hackensack (and Poughkeepsie, "M.G.S." i, 31-37), 1765-72, Fishkill, Hopewell, and New Hackensack, 1772-89, resigned, d. 1790.

"He was," says Dr. Brownlee, "in his day, considered the most learned theologian in the Dutch Church. He was familiar with the classics. He wrote in Greek, but especially in Latin, with as much facility as in his native Dutch, and in the University of Gröningen he was as familiar with Hebrew as with his mother tongue. But great as were his attainments in the sacred and profane classics, his theological readings and attainments were no less extensive and accurate. His sermons were specimens of the analytical form of discussion. The body of them were judicious and masterly dissertations, and the applications were practical and full of affectionate consolations, warnings, and reprovings." He was of commanding personal appearance, and, in his manners, an old-time gentleman. According to the custom of those days, he usually rode on horseback, wearing a cocked hat, and white flowing wig, and the customary clerical dress. On the Sabbath he rode up to the church door, where the sexton was waiting to take his horse, and dismounting would pass into the church and kneel in silent prayer, at the foot of the pulpit. He was also principal of a classical school at Fishkill, in which John H. Livingston and other eminent men received their earlier education. Synod indorsed his academy in 1772. He

was received in 1765 by his congregations with great love and joy. He belonged to the Conferentie party, but never manifested much bitterness of spirit, and at the second meeting in 1772, to adopt articles of union between the parties, he was made president. He lived in troublous times, both for church and state. Many of his congregation were Tories in the Revolution, and party spirit ran high.—See "Kip's Hist. Dis." "Mag. R.D.C.," ii. 244. "Amst. Cor." "Sprague's Annals."

St. John, ..., S.S. Cortlandt, 1858-65.

Salisbury, John Henry, b. at Catskill, N. Y., Feb. 16, 1852; R.C. 75, N.B.S. 78, lic. Cl. Greene; Coxsackie, 2d. 78-88 (Trenton, N. J., 4th Presbyt. 88-1891, Jan. 10). D.D. by R.C. 1890.

He came of distinguished lineage in Europe. His American ancestor was one of the British officers at the capture of New Amsterdam; but the family, from that time forward, through marriage, were identified with the Dutch. His mother was a woman of remarkable piety, helping the most pitiable objects of humanity, and the halo of her piety was reflected in that of her son. He was early consecrated to the work of the ministry. In college he loved hard work—the difficult problem, the knotty translation, an abstruse page in metaphysics, and was the leader of his class throughout his college course. He met all the deep questionings which come to the student fairly and frankly; but his personal experience of the grace of God enabled him to rise above all the mists in which scholars so often involve themselves. The people of his respective charges loved him for his sympathetic soul, for his instructive sermons, for his helpful prayers. His final sufferings were intense, but his death was triumphant. See "In Memoriam: John Henry Salisbury," 1891. Also "Biog. Notices of Graduates of R.C.." 1891. 34.

Salisbury, Wm. Blenheim, 1832-4.

Samuel, T. (Hindoo), Arcot Sem. 1897. l. Cl. Arcot; evangelist in India, 1897——

Sangree, Henry Hudson, b. in Pa., 1857; Mercersberg Coll. 80, U.S. 83; Currytown and Mapletown, 88-93. For other details, see "U. Sem. Gen. Cat."

Santosham, Subbarayant (Hindoo), l. Cl. Arcot, 1891; evangelist in India, 1891——

Saul, Geo. Hackensack (Ger.), 1874-5.

Sawyer, Andrew (a native Hindoo), educated by the missionaries in India, l. Cl. Arcot, India, 1859: Rahnpett (Arcot), 59-65, Sattambady, 65, with the station Gnanodayam, 68-75, Chittoor, 1875-86, d. Ap. 20.

He was the first native pastor ordained by the Classis of Arcot, in India. He had been a member of it from its organization in 1854. His reports to it year by year show that he received and baptized hundreds of converts and their children. He broke the bread of life to tens of thousands in all parts of the Mission. He walked before men consistently, in the footsteps of Christ; and the example he left to his fellow-workers and the whole Church is a lasting treasure. He preached the whole counsel of God, and

lived as he preached. The Classis expressed its sense of its heavy loss, and its appreciation of his long and faithful labors in Christ's kingdom. See "Report of Mission Board," 1887.

Scarlet, George W. R.C. 1880, N.B.S. 83, l. Cl. Raritan; Peapack, 83-88, New Hurley, 88-95, Havana, Ill. 95-1901, w. c.

Scarlet, John H. R.C. 79, N.B.S. 82, l. Cl. Raritan; Ringoes, N. J. 82-86, Union and Jerusalem, 86-92, Gilboa, 92-9, w. c.

Schaats, Gideon, b. 1607; l. Cl. Amsterdam, 1651; Rensselaerwyck, 1652-94, supplied also, at times, Schenectady. Died Feb. 27, 1694.

He had been a schoolmaster at Beest, Holland, before coming to America. During his pastorate at Albany, Gov. Andros compelled him to receive as a colleague Van Renslaer, an Episcopalian. (Van Renslaer.) Not being a union of love, it is not surprising that it was lacking in harmony. Van Nieuwenhuysen, of New York, assisted him in his troubles, and gained a victory over the Governor. (Van Nieuwenhuysen.) But Renslaer was soon removed by death. During the latter part of his ministry, Schaats had difficulties with his congregation, to which were added also domestic troubles. He was a Voetian in hermeneutics.—See "Doc. Hist.," iii, 70-72, 529-534. "Col. Hist.," ii, 653, 707. "O'Callaghan's New-Neth.," ii, 567. "Brodhead's, N. Y."

Schaefer, see also Shafer.

Schaefer, Daniel, b. Oregon, Ill., Sept. 27, 1857; (Mission House College, near Sheboygan, Wis. 82, l. Cl. Minnesota (Refd. Ch. U.S.); Bongards, Minn. 82-7), Ramsay, Ia. 87-93, Parkersburg, 1893——

Schaefer, Frederic. Aplington, Ia. 1886——

Schaefer, John, b. Rockvale township, Ogle Co., Ill., May 10, 1869; H.C. 93, W.S. 96, l. Cl. Holland; White Rock Centre (or Elim), 1897——

Schanck, Garret Conover, b. at Matteawan, N. J., Sept. 14, 1806; R.C. 28, N.B.S. 32, l. Cl. N.B.; Miss at Marshallville, Jan.-July, 33; Walpeck, 33-5, Clover Hill, 35-37, Pompton Plains, 37-53, w. c. Died Sept. 17, 1888.

Elected a trustee R.C. 1866. D.D. by R.C.

His ministry at Clover Hill and at Pompton Plains was marked with gracious outpourings of the Holy Spirit and large accessions to the church. His preaching was evangelical, sound, pointed and earnest, always spiritual and ever pervaded with impressive solemnity. The center of his theology was Christ and Him crucified, the friend of the sinner, the strength of the saint, the only hope of a perishing race. He shunned new departures and held to the old paths, martyr-consecrated and God-approved.

His life as a minister without charge, was exceedingly exemplary, a practical preaching of the truth, an object lesson on godliness. It manifested the beauty of heartfelt piety, and exhibited the power of Christian faith, gained for him the esteem of all who knew him, the universal conviction that he was a good man, and caused him to be revered almost as a saint by the Romanists of the neighborhood in which he resided. His studious habits acquired in the Seminary were

maintained throughout life. He read the Scriptures daily in their original languages and delighted in exploring their hidden depths. He kept himself acquainted with the current literature of the day and well informed of the advances in every department of the world's progress. Well read and thoughtful, he was an excellent conversationalist and at all times an entertaining and instructive companion. He was especially careful to have all the family, including the laborers on the farm, present at family worship. Now and then a Romanist would refuse to comply, but when told that those who would not worship with the family could not labor for the family, very few persisted in their opposition. After he retired from the active ministry he lived not in vain, but adorned his profession by a godly life. He was studious, prayerful, and retained his interest in all that appertained to the prosperity of Rutgers College, of which he was a trustee, and whatever else was connected with the glory of God, the welfare of the race, and the advancement of the Master's kingdom. He had prepared, at considerable expense, though never published, "The Schenck Genealogy," beautifully bound in one large volume. It is now in the hands of a relative at Hightstown, N. J. See "Mints. Gen. Syn.," 1889, 913.—"Biog. Notices of Grads. R.C.," 1889, 10.

Schaul, Ulysses Simpson, b. Sedalia, Mo., Jan. 10, 1867; Univer. Pa. 1892, U.T.S. 95, l. Cl. Saratoga; Easton, N. Y. 95-98, Wynantskill, N. Y. 1898——

Schefer, Johan Daniel. Rhinebeck (Ger.), 1794-9.

Schenck, Cornelius, b. Weston, Somerset Co., N. J.; R.C. 1879, N.B.S. 82, l. Cl. N.B.; Philadelphia, 4th, 82-7, Plainfield, Trinity, 1887——

Publications: "Hist. Disc. 4th Ref. Ch., Philadelphia," 1885.

Schenck, Ferd. S. (s. of M. L. Schenck), b. Ulster Co., N. Y., Aug. 6, 1845; C.N.J. 65, Albany Law School, 67; Attorney-at-Law, 67-9; N.B.S. 72, lic. Cl. Ulster; Clarkstown, 72-7, Montgomery, 77-90, Hudson, N. Y. 90-97, University Heights, N.Y.C. 97-9, Prof. of Practical Theology, New Brunswick Seminary, 1899——

D.D. by R.C. 1891. President of Gen. Synod, 1892.

Publications: "The Ten Commandments in the Nineteenth Century."—"The Bible Reader's Guide." Sermon, as Pres. of Gen. Synod, at Inauguration of Prof. Jas. F. Riggs, 1892. "The Ten Commandments and the Lord's Prayer," 1902. "The Brick Ch. Memorial"; "Hist. of R.D.C. Montgomery, Orange Co., N. Y." 1882.

Schenck, Geo., b. at Matteawan, 1816; Y.C. 37, N.B.S. 40, l. Cl. Poughkeepsie; Bedminster, 1840-52, d. See Manual of 1879. See Funeral Sermon, by Rev. T. W. Chambers. "Sprague's Annals."

Publications: "Music"; an Address at Somerville. 1849.—"Second Coming of Christ." 1843.

Schenck, Isaac Stryker, b. at Weston, N. J., Ap. 26, 1852; R.C. 73, N.B.S. 76, lic. Cl. N.B.; Rosendale, 77-80, Ghent, 2d, 80-96, w. c.

Schenck, Isaac Van Wart, b. White Plains, N. Y. Dec. 6, 1846; Westminster Coll., Mo. 64, P.S. 67, ord. by Presb. N.B. May 18, 69 (Ham-

ilton Square, N. J. 69-80, Philadelphia (Eastburn Mariners' Ch.), 80-3, Portage, Wis. 84-7, Mt. Olivet, Brooklyn, 88-94), Newark, Christ Ch. 94-9, w. c.

Schenck, Jacob Wyckoff, b. at Weston, N. J., 1849; R.C. 70, N.B.S. 73, lic. Cl. N.B.; Ghent, 2d, 73-9, d. Feb. 15. See Manual of 1879.

Schenk, John Van Neste, b. at South Branch, N. J., Feb. 21, 1842; R.C. 62, N.B.S. 65, lic. Cl. Geneva; Owasco Outlet, Sept. 28, 65-7, Pompton Plains, Oct. 23, 67-71, d. Sept. 28. See Manual of 1879.

PUBLICATIONS: "Hist Disc. at Reopening of Church of Pompton Plains." 1871. (Posthumous.)

Schenck, John W., b. in N. J., 1825. R.C. 45, N.B.S. 49, l. Cl. N.B.; Tarrytown, 49-51, Chatham, 51-3, Bedford, now East Brooklyn, 53-5, Ithaca, 55-63, New Brunswick, 63-6, Philadelphia, 3d, 66-8 (Pottsville, Pa., Presbyt., 68-72), Claverack, 72-1881, d. Dec. 28.

Schenck, Martin L., b. at Six Mile Run, N. J., 1817; R.C. 37, N.B.S. 40, l. Cl. N.B.; Plattekill, 40-53, Fort Plain, 53-7, Rocky Hill, 57-65, Whitehall, 65-9, Plattekill, 69-73, d. Mar. 11.

He was the son of Dr. Ferdinand S. Schenck, a distinguished physician of Somerset Co., New Jersey. He became a subject of divine grace during the memorable revival with which the churches of New Brunswick and the College were favored during the year 1837. Twelve of the students, including Mr. Schenck, united with the First Reformed Church, all of whom turned their attention to the gospel ministry. He was a settled pastor for thirty-three years, and died suddenly while in the fulness of his strength, and in the midst of a career of great usefulness.

He was blessed with a buoyant nature, and was always accustomed to look upon the bright side of things. He was a cheerful, happy man in whatever circle he was thrown, and his very presence was as sunshine among the homes of his people. In his disposition he was generous and open-hearted. He loved to make others happy, and he was accustomed to study their welfare even to the sacrifice of his own personal convenience.

He loved the work of the pastorate, and never neglected any interest in the congregation that needed his attention. He was accustomed to go through cold and heat visiting the sick, comforting the troubled, and bestowing help wherever it was needed. He was prompt, active, and conscientious in the discharge of all his duties. He never failed to meet his engagements, and he made friends wherever he went. The children greeted him gladly, and his vivacious way was always pleasing, helpful, and encouraging among all classes.

As a preacher he was sound, Biblical, practical, and impressive. He was fond of studying the gospel narrative, and brought out with great distinctness and frequency subjects that related to the Person, offices and work of Christ. Lessons from the Great Biography were his favorite topics, and these he presented and enforced with great pungency and fervor. No one could excel him in earnestness and devotion. His end was unexpected. On the Sabbath he preached three times, according to his custom, and with his usual energy. On the succeeding Tuesday he was suddenly smitten down

by fatal disease, and in a few hours his useful and successful life was brought to a close.

PUBLICATIONS: "The Harmony of Heaven." 1855.—Address at Fun. of Dr. Ostrander. In "Memorial."

Schenck, Wm., b. near Marlboro', N. J., Oct. 13, 1740; C.N.J. 1767, studied theology with Rev. Wm. Tennent; lic. by Presbt. of New Brunswick, 1770 (Allentown, N. J., Presbyt. 1771-77), North and South Hampton, 1777-80 (Pittsgrove, N. J., Presb., 1780-6, Ballston, with Freehold and Milton, N. Y., 1786-93, Huntington, L. I., 1793-1817), w. c. Died Sept. 1, 1823, in Franklin Co., O. See "Rev. T. W. Wells' Hist. Disc.," 1877.

He was descended from Roeloffe Martense Schenck, who settled at Amersport, L. I., in 1750. Gen. Robt. C. Schenck, Rev. Wm. E. Schenck, D.D., Sec. of Bd. Pub. Presbyt. Ch., Philadelphia, and Rev. Garret C. Schenck are among his descendants. "He shows an analytical mind, and an extensive knowledge of Scripture, and withal sounds the gospel trumpet most sweetly."—See "Rev. Alex. S. Hoyt's Hist. Disc.," Ballston, N. Y., 1875.

Schermerhorn, Cornelius D., b. in Schoharie; U.C. 1797, studied under Livingston, lic. 1803; Schoharie Kill, 1802-30; also at Oak Hill, 1809-18. He is said to have been settled in Canada in 1823. He was ready to join McDowell there as early as 1819. He died in 1830.

Schermerhorn, Harvey R., b. at Schodack, N. Y., 1835; N.B.S. 62, l. Cl. Albany; Germantown, 62-5, Principal of Riverside Sem., at Germantown, 65-9, Principal of Hudson Academy, N. Y., 69-74, Pella, 2d, 75-9, Prof. of Rhetoric and Belles-lettres in Central Univ., Iowa, 76-81, Prin. of Spencer Academy for the Choctaws, at Nelson, Indian Territory, 1881——

In early life he spent several years among this tribe of Indians. The Choctaw government had erected new buildings at an expense of $20,000 for this, their oldest and most prosperous, institution.

Schermerhorn, John F., b. Sept. 24, 1786, U.C. 1809, from Cong. Ch. 1813, Middleburgh, 16-27, Sec. of Missions, 28-32. In Dec., 35, he was agent to make a treaty with the Cherokees at New Echota, but the Indians with whom he negotiated were afterward said by the tribe to be unauthorized, and in 1837-8, the Cherokees petitioned Congress for its nullification. Died March 16, 1851, at Richmond, Va.

He was a son of Barnhardus Freeman Schermerhorn and Ariantje Van de Bogert. He was a very eloquent man, and while Secretary of Missions, 1828-32, raised far more money than had ever been collected before in Dutch churches for Benevolent Societies. See page 219 of this work. But difficulties arose between an old and new Mission Board, which were very unpleasant for a time (1831-3), but which were finally amicably adjusted. (See minutes of these Boards of the General Synod, and the "Christian Intelligencer," where full accounts are found, and Schermerhorn vindicated). There was probably a published memoir of him, but it has not

come under our observation. A son of his, Bernard F. Schermerhorn, lived at Delphi, Ind.

Schick, G. B. S.S. Bayonne, 3d, 1875.

Schiebe, Henry, student in N.B.S.; perished at sea in the burning of the Austria, 1858. He had returned to Germany during this vacation to visit his affianced, in company with a fellow-student, Philip Berry. On their return voyage the vessel caught fire, and Schiebe was drowned. (Berry, P.)

Schild, Frederic Kienhold, b. La Crosse, Wis., Mar. 23, 1868; Missions Hans Coll. Sheboygan, Wis.; Sec. Y. M. C. A. 89-92; N.B.S. 95; lic. Cl. N.B.; Linlithgo, N. Y. 1895——

Schilstra, Elbert Sybrandus, b. in Java, E. I., Apr. 18, 1872; at Gymnasia in the Neths.; W.S. 95, l. Cl. Holland; Jamestown, Mich. 95-9, visited Netherlands, 99, Sayville, L. I. 1900——

Schilstra, Sybrandus Ales, b. at Ulst, Friesland, Neths., Aug. 31, 1840; Rotterdam Missionary Association, 1869, lic. by said Assoc.; in Java, at Cheribon, Oct. 70-Dec. 70, Bandong, Dec. 70-May 72, Soemedang, May, 72-Jan. 81, Soekaboemi, Jan. 81-Dec. 81, in the Netherlands, 81-Jan. 92; Rochester, N. Y. May, 92-Apr. 1901, w. c. In Java preached in the Soenda and Malay languages; at Rochester in Dutch.

Publications: Many articles about the Java Mission.—For ten years editor of the "Kleine Zendbode" ("Little Messenger"), in the Holland language.

(Schlatter, Michael, b. at St. Gall, Switzerland, 1716, Gymnasium of St. Gall; Sab. evening preacher, at Lintenbuehl, 1745-6, agent to Ger. Chs. in Pennsylvania, from Synod of N. and S. Holland, 1746; Philadelphia and Germantown 1747-51; visited Holland, 1751-2; Philadelphia, 1752-5; also Sup. of Charity School Agency; chaplain in Royal Am. Reg. 1757-9, supplied Barren Hill and Franklinville, Pa., occasionally, 1759-77, d. 1790.)

He was descended from a pious parentage, confirmed in his fourteenth year, and placed under the instruction of Prof. Waegelin, in his native town. But a roving spirit soon manifested itself, leading him to forsake his home without consultation with, or consent of, his parents. He went to Holland. In the course of the year, he returned, and resumed his studies, and was accepted as a candidate for the ministry when only fourteen years of age. He spent most of the next fifteen years of his life in Holland, being ordained in that country, and engaged, much of the time, in teaching. In 1746, he offered himself to the Synod of North and South Holland, as a missionary and agent to the destitute German churches in Pennsylvania. His mission was to organize the already existing congregations into churches, and to unite them more closely together, for mutual encouragement and support, as well as defense against unauthorized preachers; and to establish formal and authorized correspondence with the Classis of Amsterdam. He found the German churches, about 46 in number, comparatively independent. There were here at the time of his arrival

about 30,000 German Reformed. He came with authority from the mother Church to organize and consolidate the Reformed churches of America, as they were found among the Germans. Much of his time was taken up by his long tours into the interior. He visited the various settlements in New Jersey, Pennsylvania, Maryland, and Virginia. In October, 1746, he invited the regularly ordained ministers, namely Dorsius, Boehm, Weiss, and Reiger, to meet in a Cœtus, or Synod. Preparatory steps were taken for organization. In May, 1747, he visited New York, to consult with Domines Du Bois, Boel, and Ritzema, respecting the organization of a German Synod. This Synod, or Cœtus, was organized Sept. 29, 1747, and consisted of thirty-one ministers and elders. The Dutch Cœtus in New York had been organized on Sept. 8th, of the same year, with about half as many. In 1749, Mr. Steiner, a man of popular gifts, arrived, and some of the people, captivated by him, wished his services in place of those of Mr. Schlatter. A sad contention arose with many bitter fruits. The case was submitted to arbitration, and decided in favor of Mr. Schlatter. Yet the wounds remained, and these difficulties were ultimately the occasion of a visit to Europe by Mr. Schlatter, from which increased good came to the German churches. This visit to Europe took place in 1751-2. The Classis of Amsterdam, in session on his arrival, appointed a committee to confer with him, and to report. A lengthy report of the condition of the American churches was drawn up and presented to the Synod of N. and S. Holland in print. He also made a verbal appeal. The Synod was highly interested in the work, and furnished him with means to visit Germany and Switzerland, especially to seek to secure ministers to return to America with him. He found six ministers willing to accompany him, namely, Otterbein, Stoy, Waldschmid, Frankenfeld, Rubel, and Wissler, and collected some means, and seven hundred German Bibles, five hundred of them being in folio. But the work did not end here. Appeals were further made by those who had been interested in the cause of the American Reformed churches of German origin, and a fund of £12,000 was soon collected in Holland, the interest of which was devoted to the support of ministers and schoolmasters in Pennsylvania; and so interested became George II. of England in the matter, that through his help and influence £20,000 were raised there for the maintenance of free schools among the Germans in America, to be under the inspection of Mr. Schlatter. He held this position till 1757. For thirty-six years the Reformed in Pennsylvania and vicinity continued to received help from this fund, though in gradually decreasing amounts, till 1791. The highest amount sent over was about $2,100 of our currency, in 1755. The moneys in England were obtained through the solicitations of Rev. Mr. Thompson, English minister in Amsterdam, and a member of that Classis. The Holland funds, in part at least, went through the London Society. As far as they were for the support of the gospel, they were distributed through the Cœtus; as far as for the maintenance of free schools, they went through the trustees appointed for that purpose.

When Mr. Schlatter returned to America, his general superintendency of the churches was continued by the Synod of Holland, while he also again took charge of his old congregation in Philadelphia. But a spirit of jealousy

was excited against him on account of his powers. The enemies of the Free School scheme, also, did their utmost against him. Saur's newspaper was especially vehement. The Cœtus, therefore—unjustly, no doubt—removed him from his general superintendency in 1757. He then accepted of a chaplaincy in the Royal American Regiment, which was about to proceed to Nova Scotia. He was present at the sieges of Halifax and Louisburg, which gave the death-blow to the dominion of the French in that part of America. "There," says Bancroft, "were the chaplains, who preached to the regiments of citizen-soldiers, a renewal of the days when Moses, with the rod of God in his hand, sent Joshua against Amalek."—"Hist. U.S.," iv. 300.

After his return home he supported himself partly from his labors on a small farm on Chestnut Hill, named by him Sweetland, and partly from the perquisites of wedding fees, he almost monopolizing that business. He also preached at Barren Hill and Franklinville more or less frequently. He was driven into this retirement by the jealousy and opposition waged against him. The active usefulness of his life was compressed into the brief space of thirteen years. His earnest labors had only excited the ignorance and prejudice of those whom he would have benefited. The free schools, which he advocated, his enemies declared were meant for the enslavement of the Germans to the English. The people ignorantly believed, and lost the services of a most useful man. How similarly have the friends of intelligence and humanity been often served!

Shortly after the opening of the Revolution, he felt impelled to take the side of freedom. He had, up to this time, retained his chaplaincy in the British army, but being now ordered for service, and declining, he was imprisoned and his effects destroyed. He was, however, by some means soon released. He lived in his declining years near his former home on Chestnut Hill. He was the intimate friend of Dr. Muhlenberg, who was the patriarch of the Lutheran Church for forty years.

Mr. Schlatter was possessed of great physical health and mental vigor. He had also a cheerful disposition. In his old age his appearance was very venerable. He was of lymphatic temperament and mild appearance; of medium size and weight. His hair was bushy, and as white as snow, nicely parted, hanging down to his shoulders. He was always careful to present a genteel appearance. He entered with sympathetic joy into the cheerful spirit of the young. He was remarkably easy and friendly in his manners, and full of vivacity. He excelled in pure, innocent humor and wit. He was of a catholic spirit in reference to others, ever keeping himself well informed of the general movements in the world, political and religious. He was ever deeply interested in the civil affairs of his adopted country. He had not the least particle of bigotry or sectarianism. He had the tact of organization in an eminent degree. His preaching was solid and instructive, though not eloquent or fascinating. His perseverance and industry were untiring.—See "Schlatter's Interesting Life," by Harbaugh, Philadelphia, 1857. ("Bib. Sac.," xx. 16.) "Amst. Cor.," many letters. Also "Sketch of Schlatter," by Dr. Jas. I. Good, in his "Early Fathers of Ref. Ch.," 1897. Dubbs, 278.

PUBLICATIONS: Gertrow verhaal van den waren toestand der meest herderloozer gemeentens in Pennsylvaniën en aangrensende provintiën, voorgestelt en opdegraden met nederig versoek om hulpe en bystand aan de ..... Synodens van Nederland, enz. Met eene aanpryzende voorrede van de Gecommitteerde der Classis van Amsterdam. 4to, pp. xxii. and 56. Amsterdam, 1751; or, A true history of the real condition of the destitute congregations in Pennsylvania, by M. S., Evangel. Ref. Minister in Philadelphia, addressed in the Dutch language to the very Rev. Christian Synods in the Netherlands, and other charitable Christians; and now translated into the German language by the author, and dedicated to the Hon. Ref. Magistrates and Ministers of the Swiss Confederacy, together with an Introduction by the Commissioners of the Classis of Amsterdam, Feb. 6, 1752. (This work was soon afterward translated into English by Rev. Mr. Thompson, Eng. Ref. minister in Amsterdam, and distributed throughout Great Britain and Scotland, and it received very liberal responses.) A copy of this work was sold in 1882, at E. B. O'Callaghan's sale, bringing $35.

This appeal, including Schlatter's interesting journal of his labors in Pennsylvania, are given in full by Harbaugh in his life of Schlatter. (HARBAUGH.)

SCHLEGEL, CHARLES, b. Thullingen, Wurtemberg, Germany, Mar. 20, 1863; Ger. Theolog. School, Bloomfield, N. J. 95; lic. by Ger. Refd. Ch.; Norfolk St. (now 68th St. Ger.), 1896——

SCHLEGEL, JACOB. (From G.R. Ch.); N.Y.C., Ger. Evang. Ch., Av. B and 5th St., 1877——

SCHLIEDER, ALBERT HENRY (son of F. E. Schlieder), b. West Leyden, N.Y., Jan. 13, 1869; R.C. 93, N.B.S. 96, l. Cl. Montgomery; Hurley, 1896——

SCHLIEDER, FRED. ERNST, b. at Gleina, Germany, 1838; N.B.S. 65, lic. Cl. N.B.; West Leyden, 65-72, Forreston. Ill. 72-81, Plainfield and Raritan. 4th, 81-6, Canarsie, 86-9, West Leyden, 1889——

Schmidt, H. T. Forreston, 89-93.

Schmidt, N. Parkersburg, 1884-5.

SCHMITZ, WILLIAM, b. at Crefeld, Germany, Apr. 28. 1857; R.C. 1881; N.B.S. 84, l. Cl. N. Y.; Pottersville, N. J. 84-86, Roxbury, N. Y. 86-90, (Presbyt. Greenwich, N. Y. 90-92), Fultonville, N. Y. 1892-1901, Rocky Hill, N. J. 1901——

Schmolz, Carl. (From Lutheran Church), Thumansville, 1881-2.

Schneeweiss, Franz M., b. in Eisenerz, district of Bruck, Austria, Jan. 29, 1831; studied Philosophy in University of Gratz, 46-7; studied Law in University of Vienna, 47-8; came to America, 50; N.B. Sem. 55; lic. and ord. by Cl. of New Brunswick; New Brunswick, 3d (Ger.), 1855-8, w. c. Died May 15, 1888.

He became a member of "The Academic League" of the Vienna University, and with his fellow-students, joined the cause of Kossuth against Austria. Kossuth was defeated in Oct., 1848. Mr. Schneeweiss returned to his home and studied "Practical Law" in the Jurisdiction of Melling (near

Marburg), from Nov., 1848-July, 1849, when he was forced into the army, and sent to Italy, Oct., 1849. On Sept. 6, 1850, he escaped, crossing in a small boat, not without great danger, to Spezia, Sardinia, and on Oct. 6 was received by Captain Mitchell on an American "Man of War." He made great progress in the English language, and, although brought up in the Romish faith, became a Protestant and passed honorably through the Theological Seminary. After one pastorate of three years, he spent a year or two as City Missionary among the Germans, in Brooklyn, under the direction of Dr. Bethune. His subsequent life was largely devoted to music and teaching, he becoming the organist, successively, in several large churches.

Schnellendruessler, Herman Frederick Francis, b. in Brandenburg, Prussia, Oct. 4, 1819; Gymnasium of Gumbinnen, Prussia; c. to America, 1852; N.B.S. 1855, l. Cl. N. Y.; Albany, 4th, 1855-64, chaplain, 16th Regiment, Heavy Artillery, U.S. Volunteers, 1864-5, Callicoon (Thumansville), N.Y., 1866-9; also Milesville, 1869, Warren, N. J. 1869-70, w. c.; died Sept. 20, 1898.

He was a refugee to America, after the Kossuth Revolution of 1848. Without knowing any English, he entered the New Brunswick Theological Seminary, in 1852, together with Franz Schneeweiss, who was a companion in flight. He was an excellent Latin scholar, and, notwithstanding his lack of English, he managed to keep up with his class. Failing health compelled him to resign the pastorate. From 1875-83 he was instructor in German in the High School at Plainfield, N. J. He also supplied, for a season, the German church at Raritan. For the last fifteen years of his life he lived in strict retirement. He was always a hard student, with peculiar habits. When alone, he wrote or read all night. He always gave a tenth of his income to the Lord, for the cause of Missions.—"Mints. Gen. Syn.," 1899, 555.

Schneyder, Geo. W., applied for licensure to Gen. Meeting of Mins. and Elds., 1785, but was refused. ("Mints. Gen. Syn.," i. 133, 136.) Licensed and ordained by Ger. Cœtus, 1785; Schoharie, 1785-8, Frederick, Md., 1788-9.

(Schnoor (Snorr), Casper Ludwig. Lancaster, Pa., 1744-6, Germantown (East Camp), N.Y., 1746-9 (?))—"Amst. Cor.," several letters. "Harbaugh's Lives," ii. 380.

The third parties, on his list of marriages, at East Camp, is a person of his own name (no doubt himself) to Barenke Van Scheich, Dec. 16, 1746. He was an ecclesiastical vagabond, guilty of many misdemeanors, and finally found guilty and punished.

Schnücker, George, b. Allendorf, Hessen, Germany, May 14, 1874; College Depmt. Bloomfield Sem. 96, N.B.S. 99, l. S. Cl. L. I.; Hope Ch., George, Ia. 1899——

Schock, James T., b. Centerton, Salem Co., N. J.; Wesleyan University, Ct. 1876; lic. by N. J. Conference of M. E. Church; Prin. Public School, New Brunswick, N. J. 76-87; ord. Cl. N.B. 1888; Bound Brook, 88-92, Keyport, 92-97, Prin. Keyport Public School, 1897——

Schoeffer, J. D. Camp. 178..-98 (?), Scholarie, 1798 (?)-1819.

Schoenfeldt, Christian. N B.S. 1860.

Scholten, Dirck, b. at Zutphen, Neths., Dec. 26, 1852; H.C. 83, N.B.S. 83-4, W.S. 84-6, l. Cl. Iowa; Luctor, Kan. 86-91, Muscatine, Ia. 91-6, South Blendon, 1896——

Scholz, Charles, b. in Silesia, Germany, about 1835. (Columbus, Neb. (Evang. Luth.), 18..-88), Flatbush, L. I., 2d (Ger.), 98-1900, d. Mar. 5.

As a scholar and preacher Mr. Scholz was far superior to the average man of his profession. People who attended his church bear testimony to the fact that they never listened to better sermons than he preached. He was also an eminent lecturer on some of the important questions of the day.

Schomp, William Wyckoff, b. Bedminster, N. J., Nov. 19, 1853; R. C. 76, N.B.S. 79, l. Cl. Raritan; Glenham, N. Y. 79-85, Marbletown and North Marbletown, N. Y. 85-92, Athens, N. Y. 93-97, Walden, N. Y. 1897——

Publications: "Hist. Address at 150th Anniv. of Ch. of Marbletown," 1888. Sermon on "Proclaim Liberty to the Captives," July 7, 1900.

Schoon, J. H. Lennox, 2d, S.D. 1890——

Schoonmaker, Henricus, b. in Rochester, Ulster Co., N. Y., 1739 (son-in-law of J. H. Goetschius); studied under Goetschius, lic. by the American Classis, 1763; Poughkeepsie and Fishkill, 1763-74, Aquackanonck, 1774-99, Belleville (S.S.) 1784-94, Aquackanonck and Totowa, 1799-1816, died 1820.

He gave early indications of piety, under the short pastorate of Henricus Frelinghuysen, at Marbletown. He was a warm friend of the Cœtus. When called to Fishkill and Poughkeepsie, he was strongly opposed by the Conferentie party, so much, indeed, that when the Cœtus ministers assembled to ordain him, in Poughkeepsie, they found the church in the possession of his enemies, and barred against them. The committee, determined not to be frustrated, had a wagon placed under a large tree in front of the church, and the ordination sermon was preached thence, by John H. Goetschius, of New Paltz and Shawangunk, and on bended knees, in the wagon, the candidate received the laying on of hands. A young man, John H. Livingston by name, was present, and deeply interested in the whole scene, and said to one of the elders, at its conclusion, "Thank God, though the opponents have succeeded in excluding him from the church, they have not succeeded in preventing his ordination." Mr. Schoonmaker was greatly admired for his ardent piety and faithful ministerial labors. He was, in his time, the most eloquent and impressive speaker in the Dutch language in this country. Though meeting with much opposition from the Conferentie, his ministry was greatly blessed. He was contemporary, in his first field, though of opposite ecclesiastical sentiments, with the learned and polished Rysdyck. After the death of Professor Meyer, of Pompton and Paterson, he was called to succeed him at the latter church, in con-

junction with Aquackanonck. He could not preach well in English, and as the use of the Dutch language was declining in his first charges, and he was unwilling to injure his usefulness by awkward attempts at English preaching, he accepted the call to New Jersey, where the Dutch was yet in use. He resembled the celebrated Professor Romeyn, being, like him, a Boanerges. His style was nervous, eloquent, and powerful. He was the last but one of the early ministers who continued to minister only in Dutch till the end of their lives. A warm friendship existed between him and Dr. Livingston, and he was one of the efficient organizers in the formative period of the Church.—See "Kip's Hist. Dis." "Sprague's Annals." "Ch. Int.," vol. ii. 123.

Schoonmaker, Jacob, b. at Aquackanonck, N. J., 1777 (s. of Henricus Schoonmaker); C.C. 1799, studied under Froeligh and Livingston, lic. Cl. Paramus, 1801; Jamaica and Newtown, 1802-49, Jamaica, 1849-50, d. 1852. Elected a trustee of Rutgers Coll. 1828. S.T.D. by D.C. 1831.

He had a fine portly frame, being six feet in height and in every way well proportioned. His countenance was expressive of benevolence, thoughtfulness, and gravity, while his manners were dignified and gentlemanly. He was eminently fitted, intellectually, morally, socially, to be both popular and useful. He possessed an excellent judgment, and his conclusions al-always evinced impartiality. Without being disingenuous, he was remarkably discreet in his movements. He had a benevolent spirit, and was ever on the lookout for doing good. While undemonstrative, he was a true friend, and ever ready for any kindness within his power. Considerate and accommodating, he was always ready to forgive. As a preacher, he was evangelical, logical, and instructive, and in every way an admirable specimen of a minister of the gospel. He is said to have left his papers to his son Richard. They were boxed up and sent to Waterford. "The Journal of the Conferentie" is said to have been among them.—See "Rev. G. I. Garretson's Disc. at Quadragenian Anniversary of Schoonmaker at Jamaica," 1842. "Sprague's Annals."

Publications: "Charge to Rev. Jas. Otterson." 1828. "Mag. R.D.C.," iii. 119.—"Letter on Hist. of the Church." "Mag. R.D.C.," iv. 371.—Art. in "Sprague's Annals" on Rev. J. H. Goetschius.

Schoonmaker, Martinus, b. at Rochester, Ulster Co., N. Y., 1737; read the classics under Goetschius, 1753-6, studied theology under Marinus, lic. 1765; Gravesend and Harlem, 1765-84, Flatbush, Brooklyn, New Utrecht, Flatlands, Bushwick, and Gravesend, 1784-1824, d.

He married Mary Bassett, at Aquackanonck, in 1761. He was an ardent Whig in the Revolution. On his word and statement to the Congress in session at Harlem, a suspected Tory was liberated from arrest. He fixed his residence at Flatbush when he took the charge of the churches in Kings County. His labors for his Master were very arduous, but he never fainted in the work. Few men have gone to the grave with a character more unblemished, or who have been more universally respected and beloved. It is said he never had an enemy. He was of reserved and retiring habits,

made more so from his unwillingness to converse in English, lest he should violate the rules of grammar. He preached only in Dutch. In this language he was fluent and ready, and by his manners and gestures displayed all the dignity suited to his office. Courteous and polite, he was a relic of the old school of Dutch domines. In his eightieth year, he said he could not complain of a single bodily infirmity—even his sight and hearing being perfect.—H. Onderdonk. "Sutphen's Disc."

Schoonmaker, Martin V., b. Newtown, L. I., Aug. 11, 1816; U.C. 39, N.B.S., 42, lic. by S. Cl. L.I. East New York, 42-49, Walden, 49-88, w. c. Died June 13, 1899.

D.D. by R.C. 1877.

He was grandson of Rev. Martin Schoonmaker, above mentioned. He had, in early life, laid himself on the Master's altar. His singularly beautiful and consistent life and character was acknowledged by all who knew him. He was never known to have had an enemy. None could know him but to love him. He was bright of eye, sweet of voice, tall of form, and gentle of word—a pure, holy, consistent follower of the Lord, who did his work well. See "Mints. Gen. Syn.," 1899, 900.

Schoonmaker, Richard Ludlow (s. of Jacob Schoonmaker), b. at Jamaica, L. I., 1811; R.C. 1829, N.B.S. 32; l. Cl. L.I.; Waterford, 32-5, (St. Augustine, Fla., 35-6, Presb.); Harlem, 37-47, North Hempstead, 47-52, Waterford, 52-6, Amity, 56-61, Rotterdam, 2d, 61-71, chaplain at Sing Sing Prisons, 71-6, Greenville, 76-80, Glen, 80-82, d. June.

He was of genial and winning disposition and of much pulpit power.

Publications: Fun. ser. on death of Sarah J. Treadwell. 1851.

Schroeder, A., from G.R. Ch.; Hackensack (Ger.), 1864-9.

Schroepfer, Ernest, l. Cl. Westchester, 1851; Melrose (Ger.), 1855-61; to "Lutheran Ch.," 1864. Letter of his enterprises, Dec. 30, 1852, in "Ch. Int."

Shulke, Paul F., from G.R.C.; Pekin, 2d, Ill. 1876-80, Washington, Ackley, Ia., 80-91, Pekin, 2d, 1891——

Schults, Emanuel. L. I. City, Laurel Hill, 1878.

Schultz, Jacob I., b. at Rhinebeck, 1792; U.C. 1813, N.B.S. 16, l. Cl. N.B.; Rockaway and Lebanon, 16-34, Middlebush, 34-8, d. 1852.

See Manual of 1879.

Schultz, John Newton (son of Jac. I. Schultz), b. at Lebanon, N. J., June 11, 1819; R.C. 39, N.B.S. 42, l. Cl. N.B.; Vanderveer, Ill., 1843-5, Washington, Ill. 49-51, Centreville, Mich. 53-5, Battle Creek, Mich. 55-7; (Presbyt.; preaching at Crown Point and Bristol, Ind.). Died at Menardsville, Tex., Nov. 8, 1888.

After giving up the pulpit he held an official position in the Indiana State Prison, at Michigan City; taught freed men in the South; was a chaplain in U.S. Army; and an Evangelist in Texas. His life was one of privation and hardship, but he was a devoted Christian. He walked from place to place, in Texas, preaching the Gospel. "Biog. Notices of Grads. R.C.," 1889, 16.

Schuneman, Johannes, b. at East Camp, Aug. 18 (O.S.), 1712, studied under T. Frelinghuysen and Goetschius, l. Cl. Amsterdam, Jan. 9, 1753; Catskill and Coxsackie, 1753-94, d. May 16. Also at Shawangunk and New Paltz, 1753-4. Often supplied Kaatsban.

His father, Herman, immigrated under the lead of Kocherthal and company, 1708. (KOCHERTHAL.) He was deeply impressed, religiously, in early life, and under the instructions of Rev. Theodore Frelinghuysen, of Albany, was led to enter the ministry. On Nov. 12, 1751, he was invited to become the pastor of the churches of Catskill and Coxsackie, provided he would go to Holland to prosecute his studies, and receive ecclesiastical orders. The church offered to defray his expenses. This proposition was made, although the Cœtus was in full operation. He went in 1752, and returned the following year in August. His pastoral field, embracing two large congregations, was very extensive and laborious. He was zealous, persevering and strong, physically, and for forty eventful years he preached the truth in that region. He was a short, corpulent man, and had a powerful voice, and his ministrations were effective. In ecclesiastical matters he sympathized with the friends of church independence, and naturally, therefore, also belonged to the party of freedom in the Revolution. The interests of religion and politics were almost identical to his mind, and no one took a deeper interest in the success of political independence. He traversed the wilderness generally alone, between his churches, when he knew that his person was a coveted prize to the enemy. But he went in faith, and in preparation for defense. Domine Schuneman is the hero in Murdock's "Dutch Domine of the Catskills." He was also a physician. He was one of the original trustees of Queen's College.—See "Ch. Int.," vol. ii. 107; also Jan. 20, 1876. "Hist. Ser. by Rev. G. R. Livingston." "Amst. Cor." "Doc. Hist.," iii. 328, 332; "Col. Hist.," v. 53. "Sprague's Annals." Funeral sermon by Rev. Peter Van Vlierden. A copy is in N. Y. Hist. Soc. Library. See also "Hist. of Greene Co., N. Y."

Schureman, John, b. near New Brunswick, Oct. 19, 1778; Q.C. 1795, studied under Livingston, lic. by Cl. of Albany, Sept. 4, 1799; Bedminster, 1801-7, Hillsborough, 1807-9, New York, 1809-12; Vice-Pres. of Rutgers Coll. 12-18, New Brunswick, 1813, Prof. Moral Phil. and Bel. Let. in Rutgers Coll. 13-18, Prof. Ecc. Hist. in N.B. Sem. 15-18, d. May 15. Elected a trustee of Q.C. 1800. A.M. by R.C. and C.N.J. 1801; S.T.D. by C.C. 1816.

He was one of the worthies of our Church—a man greatly beloved and confided in. He had nothing very remarkable in his appearance or manner. A stranger on meeting or passing him would probably have thought or said, "There goes a sensible, kind-hearted, unpretending, humble man." His constitution of body was rather frail from his childhood, and needed care on his own part, and indulgence on the part of those to whom he ministered, to keep him at all in a proper condition for the pastoral work. When called to New York, he sustained his reputation, and competed successfully with some of the most popular city ministers. He could not preach anything but a solid, judicious discourse, logically arranged, and

therefore lucid in every part, and symmetrical. In his style he was not strong or sparkling, but simple, clear, neat, direct. In manner not rapid, or fervid, or impassioned, but very distinct in his enunciation, just in emphasis, affectionate in tone, with not too much, but proper and rather graceful gesticulation, altogether making the impression of a man that felt in his own soul the power of the truth, and was desirous that his hearers should be profited by his ministrations. His course was a short one, though useful while and as long as it lasted. It was a melancholy day when the tidings came that Dr. Schureman was no more, and it was another melancholy day when those who loved him (and they were many), assembled to commit his remains to their long resting-place. Even the tolling bell was mute in mercy to the stricken, bereaved widow. The characteristics of the man, on only a short acquaintance, were amiability, solidity, and Christian discretion. These qualities showed themselves everywhere and at all times, in his family, among his pupils, and his people, when he had a pastoral charge, and in all his intercourse. If Dr. Schureman had shown himself harsh, selfish, frivolous, rash, every one that knew him would have been astonished with great astonishment. Such manifestations would have been thought foreign to the man. People would almost have thought that there was something like a temporary metempsychosis in this case. It is now nearly, if not quite, half a century since he passed away from among us, but we who survive him among his pupils still think of him with a mournful pleasure, and make powerful draughts upon memory, that we may recall all that is possible of such a man and such an instructor.—Rev. Dr. Gabriel Ludlow. "Sprague's Annals." "Berg's Evang. Quarterly," ii. 112. "Brief Memoirs of the Life and Character of Rev. John Schureman, D.D., Prof. of Ecc. Hist.," etc., in the Theolog. Coll. of R.D.C., in "Evang. Guardian and Review," Sept. 1818. Also in "Centennial of N.B. Sem.," 431; and in "Collegiate Ch. Year Book," 1891, 89.

Schuurmans, Henry P., b. Neths., Nov. 19, 1866; H.C. 97, W.S. 1900, l. Cl. Holland; Grand Rapids, 9th, 1900——

Schuyler, Johannes. Schoharie, 1736-55, Hackensack (2d), and Schraalenburgh (2d), 1755-66, Beaverdam and Schoharie, 1766-79. Preached also at Stone Arabia, occasionally. Died 1779.

His call to Schoharie was approved by the Classis of Amsterdam, Sept. 3, 1736. By letter of Oct. 1, 1736, permission was given to Erickzon and Haeghoort to examine and ordain him, under the peculiar circumstances existing; but this letter was not received until Mar. 3, 1738. His ordination and installation took place on Ap. 18, 1738. This permission was, perhaps, the immediate cause of the effort to secure a Cœtus in the following year. Yet he became one of the conservative members of the Cœtus, and after 1751 did not attend the meetings. His interest was growing cold, and in 1755 the anti-Cœtus party of Curtenius at Hackensack called him to take the peculiar position of both colleague and opponent of Goetschius. He was censured by the Cœtus for accepting this call without their consent and against their will. He thenceforth consorted with the Conferentie. The "Col. Hist.," viii. 551, calls him the Presbyterian minister at Scho-

harie. He seems to have continued at Hackensack ten years, and not three years only, as has been supposed.—Amst. Cor. "Berg's Evang. Quarterly," ii, 112. "Gunn's Mem. of Livingston," ed. 1856, p. 389. "M.G.S.," i. pp. cxiii. cxxii.

Schwartz, Moritz Johannes, b. Oct. 19, 1853, at Drohobycz, Gallicia. Took a severe Hebraical and Talmudical education in Gallicia. N.B.S. 1891, lic. Cl. N.Y. w. c.

He was a Hebrew and Talmudical teacher for nine years, 1873-82, the last two years teaching in Germany. Upon reading a New Testament in Hebrew, he was led to embrace Christianity, and was baptized, with his son, at Cologne in 1883. He studied Christian Theology in Germany, and in 1888 came to New York. During his course at New Brunswick Seminary he translated the Heidelberg Catechism into Hebrew.

Schwartzbach, C. H. Flatbush, 2d, 1881-5.

Schwedes, Franz R. N.B.S. 1855; New York (Ger.), 1855, deposed.

Schweitzer, Edward. S.S. Plainfield (Ger.), 1872.

Schwilk, W. F., l. Cl. Schenectady, 1855; Schenectady, 1856-68, w. c.

Sciple, Chs. Morton, b. Easton, Pa., 1872; LaF. Coll. 97, N.B.S. 1900, l. Cl. N. Y.; Highwood, 1900——

Scott, Charles, b. Little Britain, N. Y., Dec. 18, 1822; R.C. 44, teaching in S. C. 44-8, N.B.S. 51; Shawangunk, 51-66, Prof. of Chemistry and Nat. Hist. in Hope College, 1866-77, Synodical Lector in Ch. Hist. and Ch. Gov. at Hope College, 66-77, Vice-President of Hope College, 78-81, Provisional President, 81-5, President of H.C. 85-92. Died Oct. 31, 1893.

D.D. by N.Y.U. 1875. Pres. of Gen. Synod, 1875.

He was noted from boyhood for sturdy integrity. Classmates and colleagues remember him as a scorner of shams, and as one whom it was impossible to seduce from the promptings of sound principle. He was a splendid specimen of a manly, straightforward boy at school and young man at college, whom every one could absolutely trust. This beautiful character he had even before he seemed to have given his heart to Christ. As a Christian he became eminent for his intelligence of conviction, his strength of trust, and the unreserve and practicalness of his consecration. He left his mark upon his pastoral field, upon our Holland institutions, and upon our whole Western Church, so deep that it can never be effaced. No name on our rolls will stand higher than his for faithful consecration as a servant of the Lord Jesus Christ.

He was a scholar. His mind was bright and active, and his faculty for acquisition was well balanced along all lines of study. He was a linguist, a mathematician and a scientist. As a student and teacher he was noted for his love of accuracy. Of course, his great life work lay in his ministry and teaching. But he had also side lines of pursuit. Especially he was a laborious antiquarian and local, secular, and church historian. It is regretted that large treasures of relics and historical data collected by him were destroyed by the fire that swept over Holland in 1871. He was one of the

most unassuming of men, but as a scholar he was one of the leading ornaments of our Church. He was devoted to the Reformed Church and its interests. In 1872 he was tendered the Presidency of an Indiana College, and in 1875 the offer was made to him of a Professorship in a Presbyterian institution. But he considered himself the depository of a sacred trust, and no offer could move him. Not only were these offers tempting in themselves, but they came to him at a time when his work in Holland was in a very disheartening condition, and a change might have brought unspeakable relief to a tried spirit. But he stood by his charge and lived to see our young institution carried past all danger. We owe everything, humanly speaking, to his manly fidelity and indomitable perseverance. No sketch of him would be complete without emphasizing these traits in his character, and noting their illustration in the devotion he manifested to the interests of our church.—"Mints Gen. Syn.," 1894, 212.—"Biog. Notices of Grads. R.C.," 1894, 16.

PUBLICATIONS: Letters from the "Pine Land." "Charleston (S.C.) Courier," 1846-7.—Articles in the "Madison (Ga.) Visitor."—"Legend of Stone Mountain," etc. 1847-48.—Oration at Aiken, S.C., July 4, 1848. Pub. in one of the Augusta papers.—Address before the Rutgers College Bible Society, 1850. Reported in ——— N. Y. City.—Contributions to the "Christian Intelligencer," 1853-66. To the "Sower," 1854-58. To "De Hope," 1874-76.—Communications and letters in various secular papers of New York, New Jersey, and Michigan; among which may be mentioned: "The Minisink Country, and its Original Purchase from the Delaware Indians." "Newburgh Telegraph," about 1857. "Up the North River," and "Robinia." "New Brunswick Fredonian," about 1858-59.—"The Original Manifesto of the Coldenham Loyalists of 1775." "Kingston Journal" and other papers. "How the Union is to be Preserved." "New York Journal of Commerce," 1860.—"Letter to the 156th Regiment, N.Y. Volunteers." "New Paltz Independent," 1863. "The Birth-Place of De Witt Clinton." "Ellenville Journal," 1872.—"The Dutch in the Revolution." "Holland City News," May, 1876.—In the Transactions of the Ulster County Historical Society, four papers, viz.: "The Indian Forts of 1663," "The Origin and Meaning of Shawangunk," "The Crime, Trial, and Execution of a Negro Slave in 1741," "Ulster County and the Expedition against Canada in 1746." —Three printed pamphlets, viz.: Farewell Sermon at Shawangunk, May, 1866. Pub. also in "Ch. Int." Arguments for a Railroad through the Valley of the Wallkill, 1864. A Plea for a Railroad from Allegan to Holland, in Dutch, 1868.—Centennial Sermon No. xviii. in "Centennial Discs."—Manuscripts ready for the press: A Sermon on "Moral Courage," preached before the Ulster County Temperance Society. "The Semi-Centennial History of the Ulster County Bible Society." "History of the Township and Church of Shawangunk," 200 pages, 8vo. "The Services of the Militia of Orange and Ulster Counties, in the Revolution, with Original Muster-rolls, Pay-rolls, Orders, etc." "Memoir of Henry Wisner, a Delegate in the Continental Congress of 1775-76, and of his Powder Manufactory at Philipsburgh, N. Y." "Letters from the Classis of Amsterdam to the Cœtus, 1763-70, with Translation and Notes." "Semi-Centennial History

of the Theological Seminary of the Reformed Church at New Brunswick, with Memoirs of its deceased Alumni and Professors." "The Hardenbergh Family and Patent"—Also manuscripts furnished to the New York Bureau of Military Statistics: "A Partial Record of what was done in Ulster County during the War for the Union." "Biographical Sketches of those who fell, as Volunteers, from the Town of Shawangunk."—Memorial Sermon on "Rev. Dr. A. T. Stewart," 1878. In "Stewart Memorials."—Address as Pres. of Hope College at Cent. N.B.S., p. 250, of Centennial Vol.

NOTE.—Dr. Scott lost all his books and papers in the great fire in Michigan, Oct. 9, 1871, and hence could not give all the dates of his publications with definiteness.

Scott, James, b. in Scotland, 1809; Universities of Glasgow and Belfast; c. to America, 1832, l. Presbyt. New York, 34; (German Valley and Fox Hill, Presbyt.,) 34-43, Newark, 1st, 43-58, d.

His mind was one fitted to impress and attract. The predominance of the imaginative faculties rendered his discourses very attractive and popular, especially to the young. His figures and illustration rolled forth in a flood of pictures, and when he preached on special occasions, crowds attended him.

In conversation he was distinguished for a happy and extraordinary combination of vivacity and charity. He was always courteous and friendly with all classes of persons. His life was one of eminent usefulness. He was always glad to be employed in the service of others, and was thus continually engaged. Calls to attend at sick-beds and funerals, to advise and console, were always attended to with alacrity, and his sympathizing ministrations were of the most acceptable character. He was conspicuous in many of the benevolent and public enterprises of the city in which he lived. He executed trusts for widows and orphans, encouraged beginners in business, corresponded for journals at home and abroad, was sought for advice in matters of domestic and social relations, wrote letters for others, and attended to all the minute details of social intercourse. In the judicatories of the Church he was always ready to attend to any duties.

He gave himself devotedly to the duties of his pastoral charge, was diligent in visitation; conversation with the young, and individual exertion. He was peculiarly distinguished for his social sympathies. He loved the human mind and heart. His imagination and poetical tastes led him to an enthusiastic love of nature. He loved to hear the human voice, and it was the sweetest music to him, and when uttered in tones of friendship and love, it was irresistible. He had withal a prudent reserve, and was only intimate and confidential with his family and the friends of his youth. He understood human nature well, and by adapting himself to it was able to impress, convince, and control.—See "Memorial," containing sermons by Drs. G. Abeel, McKee, and Murdock.

PUBLICATIONS: "Life of Rev. Robt. Pollock." 12mo, pp. 364. N.Y., 1848. —"An Epic. Poem." On this he had been long engaged. It had but recently been finished when he died. He left directions for its publication.

He and Rev. J. L. Chapman issued a series of School Books, published by A. Williams, Boston.

Scoville, Frank C., b. North Bingham, Pa.; A.C. 1875, U.T.S. 78, lic. by Manhattan Cong. Assoc. (Cong., Independence, Kan., 78-80, Saugerties, N.Y., 80-85, post-graduate, Andover Sem., 85-86,) Greenwich, N.Y., 1896——

Scribner, John M. U.C. 1833, N.B.S. 1836, l. Cl. of Ulster, 1836; Schoharie, 1836-9, Walden, 1839-42, Prin. Female Sem., Auburn, 1842-4, Prin. Female Sem., Rochester, 1844-6, supplied Schoharie, Mt. and North Blenheim, 1847-8, w. c. Died 1881.

Publication: "The Ready Reckoner."

Scudder, Charles Judson (son of John Scudder, Jr.), b. at Vellore, India, July, 1866; R.C. 89, N.B.S. 97, lic. Cl. N.Y.; Bay Ridge, Brooklyn, 1897——

Scudder, Ezekiel Carman, (s. of John Scudder,) b. Oct. 20, 1828, in Pandeteripo, Ceylon; W.R.C. 50, N.B.S. 55, l. and ord. Cl. N.B. Voyage to India, Oct. 55-March 56, Chittoor, 56-59, supplied Palamanair, 59-60, Chittoor, Jan., 61-62, Vellore, 62-68, also supplied Kundipatur, 66-68, Sékadu and Kattupadi, 67-68, voyage to America, March-Sept. 68; in America, 68-70, voyage to India, autumn of 70, Arni, 70-76; Vellore, 73-76, voyage to America, April-Sept. 76; S.S. Upper Red Hook, Sept. 77-78, Sept.; pastor, 78-84, (San Antonio, Texas, 84-89, Presbyt.) Asbury Park, N.J., 89-96; d. Jan. 31. M.D., D.D., W.R.C. 1885.

When eight years of age his father left Ceylon, going to Madras. In due time he came to America for education, probably in 1843. After ample preparation, taking also one course of medical lectures in the College of Physicians and Surgeons, he joined his brothers already in India. On his return to America in 1868, he spent two years in completing his medical education at the Brooklyn Hospital for Physicians. On account of a sunstroke he was obliged to abandon the mission field in 1876. He had a watchful eye, and feet always ready to go on missions of mercy and comfort. He set a noble example for inciting others to a higher life. He was a man of rare personal gifts and of scholarly attainments, and whose missionary career was conspicuously successful. His work was distinguished for its thoroughness and deeply spiritual character. Some of the most flourishing village churches in India were established by him. At Asbury Park, a year before his death, he was stricken with paralysis. Ripe in years, in work, in grace, he was revered and beloved by all. He preached a pure and simple Gospel, and illustrated its excellence in all relations. As the end drew near, he prayed with his family. His mind wandered, and he thought himself in the midst of his missionary work in India. He preached earnestly to a supposed audience of natives, asking them if they had made their peace with God. Thus his ruling passion was strong in death. "Mints. Gen. Syn.," 1896, 494.

Publications: "Village Work." In "Manual of Missions, R.C.A."—Many letters in the papers on mission work in India.

Scudder, Ezekiel Carman, Jr. (son of Ezekiel C. Scudder), b. in India, R.C. 79, N.B.S. 82, l. Cl. Hudson; Missionary to India, 82-1900, Wanaque, N. J. 1901——

Scudder, Frank Seymour (son of Ezekiel C. Scudder), b. Conoor, India, Apr. 28, 1862; R.C. 85, N.B.S. 90, l. Cl. N.B. Havana, Ill. 90-3, Sec. Arabian Mission, 93-4, Mt. Vernon, N. Y. 94-7, Missionary, Nagano, Japan, 1897——

Publications: "Songs of Rutgers," 1885.—"Sunday-School Lesson Helps" (in Japanese), 1898-1901.—Articles on Arabia and Japan, in "Miss. Review of the World," and in Religious Papers.—"Easter Anthem and Responsive Service," in Japanese.

Scudder, Harry Johnston (son of John Scudder, Jr.), b. Coonoor, Neilgiri Hills, India, Oct. 1, 1867; R. C. 90, N.B.S. 97, l. Cl. N.B.; ord. by same, May 31, 1897. Missionary at Arcot, India, 1897——

He was engaged in Educational Work, as Principal of the Arcot Mission High School, Ranipettai, India, Oct. 90-Aug. 94; Principal of Arcot Mission College, Vellore, India, 98-9; in charge of Coonoor and Ranipet stations, 1900-1.

Scudder, Henry M. (s. of John Scudder), b. at Pandeteripo, Ceylon, Feb. 5, 1822; N.Y.U. 40, U.S. 43, supplied New Rochelle, 43-4, ord. by Presbyt. Nov. 12, 43, voyage to India, 44, Madura, 44-6, Madras, 46-50, Arcot, 50-3, Vellore, 53-7, voyage to America, Sept. 57-Ap. 58, in America, 58-60, voyage to India, May-Dec. 60, visiting Switzerland on the way; Coonoor, 60-4, Ootacamund, 64; voyage to America, June-Oct. 64, Jersey City, 1st, Dec. 64-May 65, (San Francisco, Cal., Howard Ch., Presb. 65-71. Brooklyn, Cent. Cong., 71-83, Chicago, Plymouth Cong., 83-7, independent missionary to Japan, 87-9), w. c., but living at Pasadena, Cal., 89-90, at Chicago, 90-2, at Winchester, Mass. 92-1895, d. June 4. M.D. by N.Y.U. 1853. D.D. by R.C. 1859.

He went to India under the American Board, and remained in that connection, 1844-51, when he came under the Board of the Dutch Church, and so continued, 1851-63, when he was obliged to resign mission work on account of ill-health. He was very eloquent and successful in his several charges in this country.

Publications: "Address at Anniversary Am. Tract Soc." 1860.—"Liturgy of R.P.D.C. in Tamil." Madras, 1862.—"The Bazaar Book; or, Vernacular Preachers' Companion." In Tamil. 8vo. Madras, 1865.—"Sweet Savors of Divine Truth." In Tamil. Madras, 1868. (This is a Christian Catechism, with Decalogue, Creeds, Prayers, etc.).—"Spiritual Teaching." In Tamil. Madras, 1870.—A Sermon on "The Coming of Christ." In "Pulpit and Rostrum," vol i.—A Sermon at 65th Anniversary of A.B.C.F.M. 1874.

(His son, John Lewis Scudder, b. in Madras Presidency, India, 1853; Y.C. 74, U.S. 77, lic. by Manhattan Assoc., Brooklyn, 77, ord. Worcester Cent. Conf., Mass., 77; Shrewsbury, Mass., Cong., 1877-82, Minneapolis, 82-6, Jersey City, Cong. Tabernacle, 1886——)

Scudder, Jared Waterbury (s. of John Scudder), b. Niligiri Hills, India, Feb. 8, 1830; W.R.C. 50, N.B.S. 55, lic. by Cl. N.B. 55; ord. by Cl. N. Y. 55; voyage to India, Oct. 55-March, 56, Arni, 56-9, voyage to England, Dec. 59-March, 60, voyage to America, 60, voyage to India, May-Sept. 62, Chittoor, 62-75, in America, 75-8, voyage to India, 78, Chittoor, 78——; Prof. of Theology, Arcot Theolog. Sem. 1895——

M.D. by Long Is. Coll. 1860; D.D. by R.C.

Publications: Translation from the Tamil into English of Rev. H. M. Scudder's "Spiritual Teaching." Madras, 1870; also of his "Bazaar Book"; 13 Tracts.—"Hist. Sketch of the Arcot Mission." In "Manual of Missions."—Was also a member of Committee for revision of Tamil translation of the Bible.—"Critical Commentary of Gospel of Matthew," in Tamil. —"A System of Didactic Theology," in Tamil, pp. 700.—"Commentary on Epistle to the Romans," in Tamil, pp. 800.—Translation of "Westminster Shorter Catechism," in Tamil.

Scudder, John, b. at Freehold, N. J., Sept. 3, 1793; C.N.J. 1811, Coll. of Physicians and Surgeons, N.Y.C., 1815; practicing medicine in N.Y.C. 15-19; voyage to India, under A.B.C.F.M. (sailing from Boston and arriving at Tillipally), June 8-Dec. 19; labored as a minister and physician in Ceylon, Feb. 20-May, 21; ordained May 15, 21, in a Wesleyan Chapel at Jaffnapalam, by Congregationalists, Baptists, and Methodists. Pandeteripo, Ceylon, 21-36, Madras, 36-41, the Neilgherry Hills, 41-2, voyage to America, Jan.-Aug. 42, in America, 42-6, voyage to India, July-Nov. 46, Madura, 46-8, Madras, 48-54, voyage to the Cape of Good Hope, 54, died at Wynberg, South Africa, Jan. 13, 1855. M.D.

He was a grandson of the illustrious New Jersey patriot, Col. Nathaniel Scudder, who represented his State in the Second Continental Congress and who was one of the signers of the Articles of Confederation, and who lost his life while leading his regiment at the battle of Monmouth.

Dr. John Scudder chose the medical profession, and studied with Dr. Samuel Forman, of Freehold, N. J. He afterward settled in New York, where he had previously been house-surgeon of the City Hospital. He had united with the old Tennant Presbyterian Church in Freehold, Oct. 13, 1810, under the ministry of Rev. John Woodhull, and now transferred his relations to Father Bork's church in Franklin Street. He became at once an active member, laboring assiduously in various ways for the cause of Christ. Long was his earnestness of spirit and fidelity to his Master remembered by that people. He was prominent in originating prayer-meetings, kindly exhorting in private intercourse, and lending his influence to every plan of doing good. While here, engaged in his profession, the claims of the heathen were brought vividly before his mind in a peculiar manner. In professional attendance on a lady, while in the ante-room, he took up a tract whose title was, "The Conversion of the World; or, The Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting Them." This ripened convictions often felt before, and he resolved to offer his services to the American Board, and, if accepted, at once prepare

for the work. He had, at this time, an extensive, lucrative, and increasing practice.

After his connection with the Church, he passed through a spiritual conflict of no ordinary kind. He was most severely tried. Satan seemed to have been let loose upon him. Faith and its foundations seemed gone forever. He was in an agony to believe, but could not. He doubted of all things, yea, even of his own existence. Hope died within him, and despair spread her pall over him. Every star went out in his sky. Satan and his legions assailed him on every side. He felt the flap of their demon wings, and was poisoned by their blasphemous breath. Horrid thoughts which could never be uttered by mortal man crowded thick and fast upon him. His heart was like a sepulchre full of specters. The terrors of hell rolled like quickly succeeding billows over him, and he scarce got breath between. For many months he ventured not to the communion-table. Yet in the roar and darkness of that fearful tempest, above that ocean of anguish, there stood an unseen form—the Holy One, the Crucified—who caused that gasping soul in all its blind struggles to come nearer and nearer to himself. He had once seen the cross; he had once been near it, and experienced its pardoning and sanctifying power, and it was still the magnet of his soul. He kept his eyes on that point of the spiritual horizon where he had seen it fade from view, and he never turned them elsewhere. When God had sufficiently shown him Satan's power, and his own weakness; when he had bruised, and broken, and humbled him—then again he flooded his sky with the light of the Sun of Righteousness. Satan shrank away. Peace spread out her wings over his weary heart, and the foretaste of hell's agonies was changed into an antepast of heaven. While the storm raged, God fastened him to the Rock of Ages, as he had never been fastened to it before. As the surge was sweeping him away, grace guided it near the cross, of which he had lost sight, and he got a death-grip of it, which nothing ever after could loosen. He came out of those conflicts like gold out of the fire. He began with calm joy to climb the Delectable Mountains, and from that time he dwelt mostly on their happy summits. These trials eminently prepared him to encounter the difficulties of the newly-developing missionary work. He was to meet none so great as those he had already overcome, and he was thrust forth a well-equipped and experienced warrior, to carry the battle with an intrepid spirit into the heart of Satan's territories—even to the grim frowning walls of one of his oldest and strongest fortresses, Hindoostan. God thus prepared him, and then he called him to the mission field.

Mr. Newell had begun a mission in Ceylon in 1812, and in 1816 five new missionaries joined him, namely, Meigs, Richards, Warren, Bardwell, and Poor. But in two years, through death and sickness compelling a change of climate, Messrs. Poor and Meigs were left the only missionaries on the island. In June, 1819, Messrs. Winslow, Spaulding, Woodward, and Scudder were sent to re-enforce them. They went by the way of Calcutta, and were at their station in February, 1820. In 1822, the plan of a college was drawn up, and soon put in successful operation. Early in 1824 a general revival was enjoyed. The success of the Ceylon Mission was wonderful. (See the "Cyclopedia of Missions.") In 1836 it was thought advisable to

establish a printing-press at Madras, to issue the Scriptures and tracts in the Tamil language. To accomplish this, a mission was started there under the care of Messrs. Winslow and Scudder. The latter took up his residence at Chintadrepettah. The establishing of a press was consummated under unusually favorable circumstances, a large printing establishment, fully equipped, of the Church Missionary Society falling into their possession in 1838. The first year they printed 6,000,000 of pages of Scripture and tracts, increasing the number in subsequent years. The missionaries itinerated far into the interior, scattering the truth, and several regular preaching stations were soon established. These were the germs of the Arcot Mission. It was received under the American Board in 1852.

Dr. Scudder had a strong mind. He was a vigorous, able thinker. He thought out his conclusions in straight lines of his own, knowing nothing of circuitous approaches.

He had decision of character. His outward countenance was the truthful index of the inward mental structure. His thought and expression were of a peculiarly decisive cast where evil was concerned. He was endowed with perseverance. Whatever he undertook, he steadily pursued. He never relaxed his hold upon a object, nor retreated from a course which he believed to be right. This trait was forcibly exhibited in his unremitting labors as a street-preacher. Apathy, ridicule, scorn, abuse, blasphemy, blows, stonings, physical languor, the natural shrinking of the spirit, and many other causes combined, could not force him to succumb in a single instance.

He was capable of endurance, and willing to suffer. He seldom spoke of pain, however severe. He had power to bear it. Fixedness of feature alone revealed it. A cancer once appeared in his foot. Without telling even his wife what he was about to do, he shut himself up in a room with a servant, and dissected out the malignant growth. He only just made out to get through with it, but he did it without flinching.

He was both stern and tender. But he had a warm, kind heart, possessing deep fountains of tenderness and overflowing affection. He loved with the full energy of his spirit. He was courageous. It is dangerous for a missionary to enter the great temples in southern India during their festival days. They can claim no protection from Government there. Nevertheless, he went in one and became involved in the throng which fills, on such occasions, those vast edifices. He could not find the way out again, and was obliged to wait till midnight, when he followed the procession, which at that time left the temple. Any one might have killed him there, and the murderer never have been known.

While decided in his own views, he was a man of liberal spirit. He had not an iota of bigotry in him. He refused to exalt the non-essentials of religion to a position subversive of charity and fellowship. His eye was single. All the strong feelings of his strong nature were concentrated in the holy passion of love to Christ. An hour and a half at early morn, and an hour at night, were always sacred to reading the Bible, meditation, prayer, and praise. At these times he studied the Bible in connection with the marginal references. He told one of his sons that his ambition was to be one of the inner circle around Jesus in heaven. For years he had no

doubt of his salvation. Sacred music, vocal or instrumental, and often extempore hymns, were his delight. He read but few books besides the Bible. The "Vicar of Wakefield" was the only novel he ever read.

He made it a constant practice to speak to all those in whose company he was thrown, about their souls. Whether coolie, hawker, servant, stranger, or friend, black or white, child or adult, rich or poor, he spake to all of Jesus and the great salvation. Even those who were on their guard against him could seldom outwit him, or foil him in his design. An English lady, high in rank and influence, called on him, and her daughter, having heard of Dr. Scudder's habits, determined not to see him, and remained in the carriage; but he managed with politeness and kindness to have a brief interview with her and tell the way of life. It was also his custom to have one or more unconverted persons as objects of special, continued prayer. God made him the means of many conversions. His tract, "Knocking at the Door," has been much blessed.

He had the true spirit of a reformer. When he came to India, missionaries drank wine. He drank it himself. But as soon as the trumpet-clang of teetotalism smote across the ocean on his ears, he stopped, examined the subject, decided that total abstinence was the only rational and righteous course. Again, when the question of *caste* in the Christian Church was mooted, he studied it thoroughly, and put his hand vigorously to the extirpation of caste, root and branch. He was then a member of the Madura Mission. He said that "*caste* was the mightiest obstacle to the progress of the gospel; that it was a monster that defied description, worse than idolatry itself." Led by him they threw off this enemy which was feeding on their very vitals, and from that day the course of that mission has been upward and prosperous.

He was never disheartened. When asked in America, "What are the discouragements of the missionary work?" he answered, "I do not know the word. I long ago erased it from my vocabulary." Here was the command, "Preach the gospel to every creature." Here likewise was the promise, "My word shall not return unto me void." These furnished him with immovable foundations.

Almost every large town in the south-eastern part of Hindoostan heard the gospel from his lips. His tours were many and extensive. He once stood eleven consecutive hours, when on a tour, at his post. He did not stop even to eat, but had coffee brought to him. It was his habit when thus standing to lean on his left arm, and it was supposed by his medical advisers that this was the cause of its becoming paralyzed. When he left India to visit America, it hung motionless by his side. He recovered its use on the voyage. After he had become unable to itinerate, he preached twice daily, in Madras, only excepting Friday morning, his fast day. When he heard that his son Samuel, whom he expected shortly to join him, was dead, he resolved to make up Samuel's loss by extra work, especially since so few missionaries came to India. This excessive labor soon brought on his first serious illness. He subsequently preached twice daily, but his failing strength soon compelled him to lessen his labors, and ultimately to take a voyage to the Cape of Good Hope. The voyage and change seemed

greatly to benefit him. He endeared himself to the colonists there by frequent services. He had taken passage, and was on the eve of embarking again for India, when he was suddenly stricken down by apoplexy and died.—Extracts from a letter of Rev. Dr. H. M. Scudder. This letter is given with much more fulness in the Manual of 1879. See "Life of Dr. John Scudder," by Rev. Dr. Waterbury. "Sprague's Annals." "Cyclopedias of Missions."

PUBLICATIONS: "A Voice from the East"; being a series of letters to the children of R.D.C.—"Grandpapa's Talk with Little Mary." 2 vols. 18mo.—"The Redeemer's Last Command."—"The Harvest Perishing."—"An Appeal to Christian Mothers, in behalf of the heathen," 1844. Pubd. by Tract Soc.—"Knocking at the Door."—"Passing over Jordan." 1841.—Letters to Children on Missionary Subjects.—Communications of Dr. Scudder, scattered through thirty-five volumes of the "Missionary Herald," 1820-55.—"An Earnest Appeal to Physicians." 1832.—Letters in "Christian Intelligencer."—"Tales about the Heathen."—"Journal" (in part) and some letters in "Waterbury's Memoir of."

Scudder's Letters to Ministers of R.D.C. in the U.S., and to the Society of Inquiry in New Brunswick, 1833, were published in pamphlet form. These letters were also published in "Ch. Int.," in the fall of 1833. See Nov. 10, 1833, p. 64, for reference.

For sketch of his mother, Mrs. Maria Scudder, see "Ch. Int.," Jan. 20, 1859. She died Dec. 21, 1858, in the 90th year of her age. An oil painting of her husband, Joseph Scudder, is in possession of Mrs. Andrews, of Hudson, N. Y.

It will be of interest to the friends of missions to see the relationship of the many Scudders who are now, or have been, in the ministry or missionary service of the Church. The consecration by one man of himself to this cause, has led to vast results. His faithful work did much, also, in leading his denomination to enter more earnestly into the work of Foreign Missions. Rev. John Scudder, M.D. (1793-1855), had the following children:

I. Henry Martyn Scudder, M.D., D.D. Missionary.
II. William Waterbury Scudder, D.D. Missionary.
III. Joseph Scudder, M.D. Missionary.
IV. Ezekiel Carman Scudder, M.D., D.D. Missionary.
V. Jared Waterbury Scudder, M.D., D.D. Missionary.
VI. Samuel Scudder. Died while in College.
VII. Silas Downer Scudder. Missionary.
VIII. John, M.D. Missionary.
IX. Harriet.
X. Louisa.

I. Henry Martyn Scudder (1822-95) had the following children:
1. Harry, M.D. Physician.
2. Rev. John, of Jersey City.
3. Hattie.
4. Katie, missionary of the American Board.

Rev. Dr. John Scudder and Wife.
In India, 1819–1855.

5. Doremus, missionary of the American Board.
6. Fannie.

II. William Waterbury Scudder (1823-95) had the following children:
1. Rev. William W.
2. Rev. Lewis R., b. 1861. Missionary.
3. Katharine. Missionary.
4. Frances.

III. Joseph Scudder (1826-76) left no children.

IV. Ezekiel Carman Scudder (1828-96) had the following children:
1. Rev. Ezekiel Carman. Missionary.
2. Myron T. Teacher.
3. Frank. Missionary.
4. Sarah. Married Rev. Silas Scudder. Missionary.
5. Harriet.
6. Anne.
7. Isabel.

V. Jared Waterbury Scudder, b. 1830, had the following children:
1. Rev. William H.
2. J. Waterbury. Teaching.
3. Clarence. Died in College.
4. Julia. Missionary.
5. Bessie. Married Dr. Harry Scudder, of Chicago.

VI. Samuel Scudder (1827-49) died in College.

VII. Silas Downer Scudder (1833-77), M.D., had the following children:
1. Silas Downer.
2. Frederic.
3. Nellie.
4. Joseph.
5. Lillie.

VIII. John Scudder (1835-1900) had the following children:
1. John S.
2. Lewis.
3. Rev. Charles. Pastor at Bay Ridge, Brooklyn.
4. Harry. Missionary.
5. Walter. Missionary.
6. Ida. Missionary.

There is an excellent account of the Scudder ancestry in "Wicke's Hist. of Medicine in New Jersey," page 389.

Scudder, John, M.D. (s. of John Scudder), b. at Chavagacherry, in Ceylon, Oct. 29, 1835; R.C. 57, N.B.S. 60, lic. and ord. Cl. N.Y. May, 60; voyage to India, March-June, 61, Chittoor, 61-63, Arcot and Arni, 63, Palamanair, 65-66, Arcot, 65-74, Gnanodiam, 74-76, Arni and Vellore, 76-78, in America, 1878-82 (in Nebraska), Arni, 82-85, Tindivanam, 85-92, Vellore, 92-94, in New Brunswick, N. J. 94-97, Vellore, 97-1900, d. May 23.

D.D. by R.C. 1896. Vice-President of General Synod, 1897.

Through a period of nearly forty years, he labored with great fidelity. Besides the several stations which he occupied, he, for a long time, officiated also as Mission Secretary and Treasurer. Few missionaries have been honored with responsibilities as varied and important.

As an evangelist he boldly declared to the heathen, in season and out of season, the whole counsel of God. As a pastor he faithfully nourished the large flock committed to his charge. As a physician he tenderly ministered to the sick and the poor. As an administrator he carefully managed the mission finances, and rendered valuable help in its counsels. A genial and beloved friend, he brought cheer to our Mission gatherings, and rendered help to his associates. In labors abundant, in faith unflinching, in character blameless. He was the youngest of the seven brothers who, with two sisters, followed their parents to India, and whose names are so interwoven with the progress and success of the Arcot Mission; and he, in turn, has left two sons and a daughter in the same Mission.

Cheerfulness and perseverance, broad sympathies and strong convictions, self-forgetfulness and unbounded faith were his characteristics. His presence was ever a tonic, his steady devotion ever an inspiration. "In the home circle he was the model father, his children's 'friend and brother and spiritual helper,' knitting himself closely into their hearts and life." On the mission field he ever shunned prominence, but never shirked work. His first term of service was for seventeen years and his second for eleven years. Without a murmur he changed stations whenever the interests of the work called, until he had lived in all but one of the Stations of the Mission. "He literally made himself a *servant* of the Mission. In 1871 to 1878 he did the work of three and part of the time of five missionaries, postponing his furlough year after year that others might take theirs."

He chose and was content to be "only a village missionary." Other duties were assigned him, as already mentioned. He also had charge of the building of the Church and Mission House at Tindivanam, and for three years of the Ranipettai Hospital, during which he opened the Lying-in-ward. He administered large sums during the great famine of 1876-78; but during all his long service, preaching to the heathen and "the care of the Churches" were pre-eminently his chosen work. A fearless preacher, he proclaimed the law in its full breadth, but he also presented the Gospel with a tenderness that moved his Tamil audience to tears. In evangelistic fervor and pastoral faithfulness, in short, in all that makes a successful missionary on the field, none have surpassed and few have equaled him. Many thousands in the Arcot districts have heard from him the Gospel, and hundreds of native Christians own him as their spiritual father.

See "Report of the Arcot Mission"; of the Board of Missions. "Mints. of Gen. Synod," 1900, p. 901. "Biog. Notices of Grads. of R.C.," 1900, 22.

Scudder, Joseph (s. of John Scudder), b. July 14, 1826; R.C. 1848, N.B.S. 51, l. Cl. N.Y.; voyage to India, 51-2, Arcot and Arnee, 53-6, attending his father in his voyage to Cape of Good Hope, 55-6; Coonoor, 56-9, voyage to England, Dec., 59-March, 60, voyage to America, 60, Chaplain in Union army, 61, Chaplain at Fort Columbus, Governor's Isl-

and, 61-3, Sec. Am. and For. Ch. Union, 63-70, in service of Ref. Ch. Bd. For. Miss., Feb. 71-2, Feb.; Glenham, 72-5, Upper Red Hook, 75-6, d. Nov. 21, M.D. D.D. by U.C.

He shared fully in the enthusiasm of his parents and brothers in the great work of foreign missions, to which they have all devoted the best of their lives. He was ardent, impulsive, energetic, and industrious, a man of feeling and a man of action; and above all "a man of God." His impaired health was a constant restraint upon a spirit that panted for constant service, and only a strong will, with God's grace, enabled him to accomplish much of what he did in long years of feebleness. Twenty-five years in the ministry, of which about fifteen were spent in India, and much of the remainder in mission labors for our own and other lands, make a record which will long bear precious fruits.

Dr. Scudder was an effective speaker, possessed of large and varied attainments, and of a natural eloquence which he often used with power. His wife published "Captain Waltham"; a truthful presentation of work done by members of the Arcot Mission.

Scudder, Lewis R. (son of Wm. W. Scudder), b. Vellore, India, Dec. 22, 1861; C.N.J. 82, Hartford Theolog. Sem. 85; lic. by Hartford Assoc. 84, recd. as licentiate by Cl. of N. Y. 85; Med. Deptmt. of U.N.Y. 88; missionary to Arcot, India, 1888——. Visited America, 1899-1901.

Scudder, Samuel D. (s. of J. Scudder), b. in Ceylon, 1827; R.C. 47, N.B.S. d. Nov. 14, 1849.

Scudder, Silas D. (s. of John Scudder); b. in Ceylon, Nov. 6, 1833; R.C. 56, arrived in India, Jan. 61; went as a physician; lic. Cl. Arcot, 62; Arnee, 62-3, Palamanair, 63-5, Coonoor, 64, in charge of the Dispensary in Arcot, 65-72, in Europe, 72, in America, 73, died Dec. 1877. M.D.

He became a Christian and a missionary by the power of prayer. The burden of the supplications of his parents and brothers, was, "Make him a Christian and make him a missionary." He knew that, but he was unwilling to be a missionary. He desired to be a physician in New York City. So he resisted. But whatever he did, and wherever he went, he was begirt and beset by prayer. At last he yielded to the Spirit of God. He was associated with Dr. Simms, then engaged in founding what has become the Woman's Hospital. His prospects were bright and alluring. He was on the high road to honor and wealth. He turned his back on this and went to India as a missionary. He established a hospital and dispensary at Arcot. At first opposition was encountered. It was difficult to obtain a building. But the work finally commended itself, and the confidence of the English officials was won. They gave over to the institution a noble building and ample grounds, with outbuildings in which patients of different castes could be treated separately. Probably no missionary medical work in all India was so generously provided for. The government made an annual appropriation toward the current expenses. Many English residents made annual contributions. Lord Napier, the Governor of the Madras Presidency, was among the regular subscribers to the treasury. When Mr. Seward

visited India, Lord Napier conducted him to this hospital and dispensary as one of the chief objects of interest in his Presidency. Many thousands of Hindoos sought the benefits of the treatment granted gratuitously. One hundred or more patients were treated every day. Dr. Scudder worked with untiring industry, with great spirit and vigor. Rising at daylight, he took a cup of coffee and a bit of bread, and then walked to the dispensary. Frequently he was unable to return to his breakfast before eleven o'clock. A large outdoor practice was skillfully and faithfully attended to. The English residents, the high caste natives, and those able to pay for his services, called him to their houses. High caste ladies placed themselves under his treatment. To the attendants at the dispensary and hospital he expounded the Scriptures, and declared the doctrines of eternal life. He disliked it extremely. He was a doctor, not a preacher. He went to India to do and not to talk. The patients coming to the dispensary were attended by their friends, and so the audience was usually a large one. He conquered his reluctance and talked to them. The work had a marked effect on the millions of people to whom the mission sought to minister. Antipathies, oppositions, hostility were softened and removed. Eyes that once glared fiercely on the missionary preachers, now had a friendly, kindly look. The patients came from homes for forty miles around. They returned to tell of the Christian love and Christian instruction they had received. The treatment was very successful; very few of the patients died, many were decidedly relieved, the large majority were cured. The physicians stood alone. There was no one to consult with, except occasionally, when Dr. John Scudder was present. A class of medical students was also taught. Some of them are now successful practitioners. The work was done without ostentation; no noise was made about it. The Board at home pleaded for at least a quarterly report. The answer was that there was nothing to write about. It was nothing to him, the physician, but it was a great thing to the mission, and the Board, and the Church, and it was everything, even life or death, to the patients. The record speaks for itself.

Dr. Silas D. Scudder was in India nearly thirteen years. When his health was broken apparently beyond mending, he turned away from his work and came home to die. He never recovered from the injuries received from overwork, from a tropical sun and malarious climate.—See "Reports of the Arcot Dispensary."

Scudder, Walter Tracey (son of John Scudder, Jr.) R.C. 1892, N.B.S. 97, l. Cl. N.B.; Oyster Bay, 97-9, missionary to India, 1899——

Scudder, William H. (son of Jared Scudder), R.C. 1878, N.B.S. 82, lic. by Cl. N.B.; New Durham, 1882-4, (Chicago, Plymouth Congregational, 1884——)

Scudder, Wm. Waterbury (s. of John Scudder), b. at Pandeteripo, Ceylon, 1823; C.N.J. 41, P.S. 45, lic. by Presbyt. Elizabeth, N.J.; ord. Presbt. Elizabeth, N.J., July 14, 46; voyage to India, Nov. 46-Feb. 47, Batticotta, Chavagacherry, and Manepy, Ceylon, 47-51, voyage to America, 51, to India, 52, Arcot and Chittoor, 52-56, voyage to America, Dec. 56-57, Mar.; in America, 57-58, voyage to India, Dec. 58-59, Ap.; Chit-

toor, 59-61, Vellore, 61-71, in charge of Arcot Sem., 64-71, voyage to America, May-Aug. 72; (Glastonbury, Ct. 1st Cong. Ch., Dec. 17, 73-84), retd. to India; Madanapalle, 85-9; Palmaner, Prof. of Theology in Arcot Sem. 89-93, retd. to America; died Mar. 4, 1895.

He was converted during a revival in Springfield, Mass., in the winter of 1835-6. In 1839 he united with the Presbyterian Church of Elizabeth, N. J.; he spent one year before leaving for India in medical studies. In 1852, in conjunction with two brothers, Henry M. and Joseph, he established the Arcot Mission and organized the Classis of Arcot. In 1873 family circumstances seemed to make a return to this country necessary; and in December of that year he accepted a call to the Congregational Church at Glastonbury, Conn., which he served for eleven years. In 1885, though over sixty years of age, the way being opened for a return to India, he sailed thither, laboring there for nine years, first at Madanapalle, relieving Dr. Chamberlain; and then at Palamaner, as General Synod's Professor of Theology in the Seminary in the Arcot Mission. In the summer of 1894, his health was so broken that he was compelled to return to Glastonbury, and pass what remained to him of life among the beloved people of his former charge. His life was a record of consecrated devotion to missionary service. To this he was set apart in infancy, and in it he achieved great things. More than half of the native preachers and teachers in the Arcot field before 1893, were instructed by him, who was called Dr. William, and "the very just father." Firmly settled in his views of Bible truths, he taught them with unswerving loyalty. Judicial strictness and compassionate tenderness characterized his treatment of the natives. Manly dignity and childlike simplicity were beautifully blended in his bearing. His work on the foreign field cannot be estimated. Beloved by those among whom he wrought, his influence over them was great. Arduous and fruitful as were the other years of his missionary life, those spent in the professorate were as full of labor, and of at least equal value and importance. For that work he had special adaptation, in his quiet dignity, free from all assumption, in his kindly, sympathetic nature, and his capacity to win the confidence and admiring affection of his pupils, in his love for the truth, his soundness in the faith, his deep spirituality and piety, and in his intellectual power and equipment. He had a consuming zeal, and at the same time a well-balanced judgment; qualities not always united in the same man. At the time that the Reformed Church withdrew from the American Board, his counsel and experience were of great value in shaping the policy and devising the methods of the new departure, as well as in commending it to the favor of our people. Those who worked with him at that time bear testimony to his combination of faith and fervor, with a far-seeing sagacity, and a skillful adaptation of means to ends. He was a man whose very face and manner, as well as voice, proclaimed him the Lord's ambassador. He suffered great physical weakness during the last six years of his work, which continued after his cessation from labor. A disease wearing and depressing had fastened upon him. Before coming home he spoke of his desire to depart and be with

Christ, yet struggled on with his work, though urged to give it up. "Mints. Gen. Syn.," 1895, 214.

PUBLICATIONS: His wife, Mrs. William W. Scudder, published "Nineteen Centuries of Missions," 1899.

SEARLE, EDWARD VAN VECHTEN (son of Samuel T. Searle), b. Wyckoff, N. J. Oct. 20, 1869; R.C. 91, N.B.S. 94, l. Cl. Kingston; Berea, 94-Dec. 99, Methuchen, 1900——

Searle, Jeremiah, b. at Atkinson, N.H., Apr. 19, 1795; Bowdoin and U.C. 21, studied theology under Prof. Andrew Yates; l. Cong. Assoc. Vermont, 22, Miss. at Princetown, N.Y., six months; ord. Cl. Albany, 23, Rotterdam, 1st and 2d, 23-5, Coxsackie, 1st, 25-51, Keyport, 51-3, Fallsburgh, 53-61, d. May 28.

He was descended from a long line of Christian ancestors. In every generation, as far back as 1692, when Rev. Wm. Searle was preaching in Bradford, England, was there at least one minister of the gospel. He was also son-in-law of the Rev. Jac. Tomb, for many years pastor of a Presbyterian Church, Salem, N.Y. The teachings of his godly parents resulted, through the Holy Spirit, in his mind being early impressed with the importance of personal religion, and his heart subdued to the love of Christ, so that the naturally joyous and kindly temperament, which was a lifelong characteristic, had the added charm which flowed from the controlling power of Christian principle.

During his college course he made himself useful in visiting places about Schenectady, and for the last year, while maintaining a very creditable standing in his academic studies, he pursued the study of theology, and regularly conducted Sabbath services at a school-house in Rotterdam, which resulted in a revival of religion and the organization of a church, over which he was installed as pastor. In the church of Coxsackie he labored for more than a quarter of a century. The territory embraced in the congregation at the time of his settlement there was about twelve miles square. It was his custom, besides holding three services on Sabbath, to preach during the week in various school-districts, and he frequently filled four such appointments in a single week. He was greatly blessed in his efforts to win souls to Christ. Several revivals of religion resulted from his ministry in this field, and though nine churches were organized within the bounds of his original parish during his pastorate, he left the church in 1851 with a larger membership than he found at his settlement.

At Fallsburgh, his last charge, his diligence and activity were rewarded by an extensive revival, by which seventy persons were brought into the church. Robust in body and cheerful in mind, his face wore an habitual smile. The most adverse denominations respected and loved him. As a preacher, he was a man of diligent study, careful preparation, and a solemn, earnest delivery. His sermons contained the results of various reading, much reflection, and deep Christian experience.

Searle, Jeremiah (s. of Jer. Searle); R.C. 1855, N.B.S. 58, l. Cl. Monmouth; Bloomingburgh, 58-62, Chap. 144th Reg. N.Y.S.V. 62-3, Oyster Bay.

63-6, Syracuse, 66-8, Albany, 3d, 68-71, Peekskill, 71-3, (Newburgh, Presb., 1873——)

Searle John Preston (s. of S. T. Seale), b. at Schuylerville, N.Y., Sept. 12, 1854; R.C. 75, N.B.S. 78; lic. Cl. Passaic; Griggstown, 1878-81, Raritan, 1st, 81-93, Prof. of Didactic and Polemic Theology, N.B.S. 1893—— D.D. by R.C. 1893.

Publications: "Side Lights of the Advent"; a sermon, 1881.—"Woman's Exaltation"; a sermon, 1883.—"College and Seminary Life of Rev. John H. Salisbury"; a funeral address, 1891.—"Love for the Church": Dedication Sermon, 1892.—"The Theological Seminary in the R.C.A." 1892.—"Our Missionary Opportunity in the West": address before the P.S. of New Brunswick, 1893.—"The Source of Authority": Inaugural address as Prof. of Theology, 1893.—"His Chosen Habitation": Dedication Sermon, 1894.—"Nehushtan": Sermon in final service in old church building, Raritan, 1st, 1895.—"Talbot Wilson Chambers": in "Presb. and Reformed Review," with reprint, 1896.—"Outline Sketch of Theological Encyclopedia," 1897.—"The Death of President McKinley": a sermon, 1901.—Articles on Egyptian Travel and Miscellaneous Contributions in "Christian Intelligencer" and local papers.

Searle, Samuel Tomb (s. of Jer. Searle), b. at Salem, N.Y., 1825; U.C. 45, N.B.S. 48, l. Cl. of Greene; Tiossiock, 48-50, Saratoga, 50-7, Leeds, 57-69, Wyckoff, 69-88, Hurley, 88-96, w. c.

Publications: "Address before Leeds Debating Club on Mental Culture; in "Catskill Examiner," Feb. 4, 1865.—Mission Paper read before Classis of Passaic, in "Mission Record" of that Classis, 1883.—Necrological Reports in "Mints. Gen. Synod," 1884-9.

Searle, Stephen (s. of Jer. Searle); U.C. 1850, N.B.S. 53, l. Cl. N.B.; Mamakating, 53-9, Griggstown, 59-73, Caatsban, 74-1885, d. Jan. 15.

He was a good man. His piety commended itself to all who knew him. It was an ornament about his neck continually. Clothed with humility as with a garment, he walked among his people without affectation or desire of applause. Modest and retiring, he was ever ready to show his devotion to his Master. He was faithful in all his services, laboring diligently for God. His presentations of the Gospel were always plain, clear, persuasive and evangelical, with the design of bringing instruction, comfort or help as circumstances required. His trumpet never gave an uncertain sound. He held fast to the form of sound words, as taught by the inspired writers. He wrote his sermons with carefulness in order to move men by pointing them to the cross of Christ. The familiar truths of the Word of God furnished him with his themes. "Mem. Ser." by Rev. N. F. Chapman.

Sears, Jacob C., b. at Montgomery, N.Y., 1798; U.C. 21, N.B.S. 24, l. Cl. N.B.; Miss. to Spring Garden, Philadelphia, 24, Spring Garden, 1st, (or Philadelphia, 2d, Eighth St.), 25-33, Six Mile Run, 33-1881, d. Aug. 13. Emeritus, 1878. D.D.

His fidelity in his office was witnessed to by the universal respect and esteem in which he was held by the Church and the community at large.

His preaching was direct, forceful and sound, and always distinguished by its clear and exhaustive analysis. Upon questions of public reforms, or of national or patriotic interest, he had decided convictions, and was bold in uttering them. He continued the catechizing of the children on week-days until the infirmities of age compelled him to abandon it. Throughout his ministry none of the ordinances of the Church were allowed to fall into desuetude. The best evidence of the faithfulness and power of his ministry was the remarkable manner in which the congregation ever clung to the old Church, although scattered over a wide area, with churches growing up on every side. Near the close of his ministry at Six Mile Run, after a service of forty-three years, in 1876, there was a remarkable revival, in which 130 souls were gathered into the Church, although the pastor himself was then laid aside by sickness. His services at the Lord's Table and at funerals were especially memorable. In the Classis, his theological attainments were recognized by a term of thirty years as examiner in theology, while his geniality, wisdom and age, long made him a beloved father to the younger brethren. His private and social life was pure, simple and godly, and the religion which he preached was a part of himself.

SEBASTIAN, S. A. (Hindoo.) He was educated in England; came to Arcot, 1878; Headmaster of Mission School at Tindevanum, 1878-94, Bible-master in Arcot Mission College, 1894-8, ordained as pastor at Vellore, 1898——

SEBRING, ARAD J., b. at Ovid, N.Y.; R.C. 1859, N.B.S. 62, l. Cl. Geneva; Mellenville, 1862-85, Kaatsban, 1885——

PUBLICATIONS: Articles and Poems.

Sebring, Elbert Nevius, b. at Ovid, N.Y., Sept. 22, 1836; R.C. 62, N.B.S. 65, l. Cl. Geneva; Ghent, 2d, 65-73, Fairfield, 73-7, Prattsville, 77-9; Middleburgh 79-84, Leeds and Athens, 2d, 84-1889, d. Oct. 12.

He was noted in college for proficiency in English composition. Though physically not robust, he continued to perform the duties of his holy office for nearly twenty-five years. He was a devoted Christian whose soul thrilled with the thought that he had a call to preach the Gospel to perishing men. He was amiable in disposition, a true friend, whose warm heart never lost the affection of youth. As a pastor, he was gentle yet faithful, a comforter in time of trouble, and a wise winner of souls. His sermons were sound expositions of Gospel truth, carefully written, and delivered with characteristic energy. His labors were blessed in every field. See "Mints. Gen. Syn.," 1890, 192.—"Biog. Notices of Grads. R.C.," 1890, 23.

SEE, EDWIN F., b. Tarrytown, N. Y., Jan. 29, 1861; R.C. 80, N.B.S. 83, l. Cl. Westchester; Albany, 3d, 83-6, Gen. Sec. Brooklyn Y. M. C. A. 1886——

PUBLICATIONS: Papers on the General Secretaryship of the Y. M. C. A.; Northfield College Conference, 1887; World's Convention, Amsterdam, Neths., 1891—Compiler of Religious Work Prospectus of International Committee, Y. M. C. A. 1898-1901.

See, Isaac M. R.C. 1849, N.B.S. 52, l. Cl. N.Y.; Middleburgh, 52-4, Mt. Vernon, 54-64, Mt. Pleasant, 50th St., N.YC., 64-7, Miss. to Palisades, 68-72, (Newark, Presbyt., 1872-8, Independent.)

PUBLICATIONS: "Rest of Faith." 1871.—"Zion the Sunny Mount"; a monthly. 1876.

See, John Limburger, b. N.Y.C., May 20, 1822; R.C. 41, N.B.S. 44, l. Cl. N.Y.; Teaching in N.B. 44-47; Kiskatom, 47-50, Unionville and Greenburgh, 50-54, Miss. in Buffalo, 54-55, Buffalo, 1st, 55-61, Cor. Sec. Bd. Education, 1861-84. Died June 1, 1892. D.D. by R.C. 1865.

In 1861 the Board of Education invited him to become its Secretary. This position he accepted and filled with great efficiency and usefulness, organizing the work upon the same basis upon which it exists to-day. This was the great work of his life, and it was always a source of satisfaction to him to have been the means of introducing so many efficient ministers into the pulpits of the church he so much loved. During the years of his Secretaryship he resided in New Brunswick, and endeared himself still more to the friends of his youth by his uniform and consistent Christian courtesy.

He was active in all the meetings of the College and Seminary alumni, and happiest when he could do anything to further the interests of either He continued in the Secretaryship until 1884, when failing health compelled him to desist from active labor. At this time, also, his mind became slightly affected. His devotion to his family was great, and he feared lest they might come to want. So strongly did this fear take hold of him that it was found necessary to send him to the asylum at Trenton, where he seemed speedily to recover, and was brought home. But his mental peculiarity returned, and, conscious that he needed such care as could not be given him at home, he voluntarily returned to Trenton, where he passed the remainder of his days in peace and quietness under the kindly care of the Superintendent, Dr. John W. Ward, who became his personal friend, treating him more as a guest than as a patient in the institution, and receiving from him in time of trial Christian advice and consolation. The mild nature of his monomania was recognized, and Dr. See had the freedom of the county of Mercer. He never violated his parole.

While still able to do so, he walked four miles to church on Sunday to hear the Gospel preached by one who was always ready to acknowledge his indebtedness to the Secretary of the Board of Education for the fostering care which had enabled him to enter the ministry, the Rev. John H. Salisbury, pastor of the Fourth Presbyterian Church of Trenton. When asked where he went to church, Dr. See facetiously answered, "To the Church of St. John."

During the last year of his life, however, Dr. See was too feeble to walk so far. On his seventieth birthday, which occurred the week before he died, he wrote delightful letters to his wife and daughter, assuring them that with him everything was bright.—John B. Thompson, in "Biog. Notices of Grads. R.C.," 1892, 23.—"Mints. Gen. Syn.," 1892, 887.

PUBLICATIONS: "Reports of Bd. Ed.," 1861-84.—"Digest of Laws of Gen. Syn." 1869.

See, Wm. G. Ely, b. in N.Y.C., Sept. 30, 1825; R.C. 49, N.B.S. 53, l. Cl. N.B.; North Blenheim, and S.S. at Breakabin and Eminence, 53-59, Gilboa, 59-61, Amity, 61-68, Kiskatom, 68-73, Plattekill, 73-84, Stone House Plains, 83-92; d. Mar. 6, 1894.

As a Christian minister, he was a distinct answer to the prayers of an eminently pious mother, who with her whole heart dedicated her boys from their birth to the sacred office. He was, from his young manhood, spiritually minded, and throughout his ministry he was intensely concerned for the salvation of souls. He found his highest joy in the house and service of God, and in the companionship of spiritually minded people. His prayers were remarkable. He seemed to lead us into the very presence chamber of God. Quiet, unobtrusive, gentle in manner, he shed upon us all a refining, hallowing influence, the source of which no one acquainted with Christ could for a moment doubt. Himself guileless, he thought and spoke no evil of others. This natural unselfishness of disposition ripened under the genial influence of the Holy Spirit into a character noble and Christ-like. He was one of the most devoted men in our Reformed Church ministry, and was much blessed in winning souls to Christ. "Mints. Gen. Syn.," 1894, 221.—"Biog. Notices Grads. R.C.," 1894, 18.

Secber, Safrenus, b. at Sharon, N.Y., 1811; R.C. 43, N.B.S. 46, l. Cl. Schoharie; Centreville, 46-9, Mottville, 49-51, d. See Manual of 1879.

Séely, Amos W., b. in N.Y.C., 1805; U.C. 28, P.S. 31; Frankfort, 31-5, (Hillsdale, N.Y., Presbt. 35-40), Cicero, 40-4, (New Haven, N.Y., 46-6), supplied Salisbury, 46-55, d. 1865, Sept. 12. See Manual of 1879.

SEELEY, FRANK BARROWS, b. May 10, 1872, at Richfield Springs, N. Y.; Middlebury Coll. Vt. 93, U.S. 96, lic. by Otsego Presbyt. 95; (S.S. Mayaltville, N. Y. 96-8), Kingston, 2d, 1898——

Seelye, Edward Eli, b. at Lansingburgh, N.Y., Sept. 24, 1819; U.C. 39, P.S. 43, (Stillwater, N.Y., 44-51, Sandy Hill, 51-8), Schenectady, 1st, 58-64, d. Aug. 10. D.D. by U.C. 1859.

He cannot readily be forgotten by any one who knew him. The first impression from his acquaintance was that of rugged strength. Physically, he was robust, a little above medium height, with a compact, well-knit frame. In repose his countenance was somewhat stern, but no eye ever greeted a friend more frankly than his, or looked upon childhood more tenderly, or won even timid confidence more readily. With this physique his mind and heart were in perfect correspondence. He had a robust, rugged intellect, which delighted to grapple with difficulties, and which could be content with no superficial acquirements. His devotion to truth and right was chivalrous, and brooked no compromise. And yet in his ministrations of the Word he oftenest and most lovingly dwelt upon the revelations of God's love and the truths which appeal to the tenderest feelings of the heart. Beneath the exterior strength of body and mind, Dr. Seelye had the heart of a child. Extremely sensitive, he repaid confidence with

confidence, and love with love, in a manner which left no one to doubt of his friendship. With such an organization, his delight was in his family. No wife or children were ever cherished more tenderly than his, and no one ever loved home more than he. As a preacher, he was always instructive, never dull, and seldom cold. As a scholar, he was diligent, thorough, and widely accomplished. As a theologian, he was uncompromisingly orthodox, and always able and ready to give a logical, scriptural, and unanswerable reason why. As a writer and thinker, his style is preserved in a posthumous volume of discourses, entitled "Bible Emblems," published by the American Tract Society.—Rev. J. A. De Baun.

Seelye, Julius Hawley, b. Bethel, Ct., Sept. 14, 1824; A.C. 49, Aub. Sem. 52; Schenectady, 1st, 53-8, Prof. of Moral Phil. and Metaphysics in Amherst Coll., 58-75. In Congress, 75-6, President of Amherst College, 1877.—S.T.D. by U.C., 1862. LL.D. by C.C., 1876.

For an account of his visit and labors in India, see "Anderson's Hist. Miss. of A.B.C.F.M.," p. 221.

Publications: "Abridged Transl. of Schwegler's Hist. of Philosophy." 1856. "Dr. Hickok's Philosophy." "Princeton Rev." 1862.—"Our Place in History." "Bibliotheca Sac.," xxiii. 211.—"The Bible in Our Schools." "Bib. Sac.," xiii., 725.—"The Way, the Truth, and the Life." "Lectures to Educated Hindoos," p. 146. 1873.—"Christian Missions," 1875.—Sermons, Addresses, Reviews.

Seibert, Francis Augustus (son of George A. Seibert), b. Havana, Ill., Nov. 21, 1874; R. C. 97, N.B.S. 1900, l. Cl. N.B. Ocean Hill. Brooklyn, N.Y. 1900——

Seibert, Geo. A., b. Jan. 24, 1839; R.C. 62, N.B.S. 66, lic. Cl. Bergen; Middletown Village, 66-72, S.S. Havana, Ill., 72-81, Schraalenburgh, 81-91, Garfield, N.J. 91-2, d. Ap. 30.

The War breaking out while he was a student in College, he enlisted as a private in the First New Jersey regiment and served two years in Virginia. He was a close student and an earnest preacher. His character was positive, his theological views sound. He was an inflexible defender of order in Church government and discipline. He had been pastor of the Church of Garfield only a short time, but long enough to win the confidence and love of the people, when he died. "Mints. Gen. Syn.," 1892, 657.—"Biog. Notices of Grads. R.C.," 1892, 37.

Seibert, George Gurnee (son of G. A. Seibert), b. Middletown, N.J., Ap. 10, 1867; N.Y.U. 89, N.B.S. 92, l. Cl. Bergen; Garfield, N. J. 92-96, Helderberg, N.Y. 1896——

Selden, Calvin. From Royalton Assoc., Vt., 1857; Jersey City, 3d, 1857.

Selden, Edward G., b. Hadlyme, Ct., June 9, 1847; Y.C. 70, And. Sem. 73, lic. by Manchester Council, N.H., Dec. 16, 73; (Manchester, 1st, N.H. 73-85, Springfield, Mass., South Cong. 85-93), Albany, 2d, Madison Av. 1893——

Publications: "In the Time of Paul."—"The Story of the Christian Centuries," 1902.

Selvam, Joseph (Hindoo), Arcot Sem. 1892; lic. by Classis of Arcot; evangelist in India, 1892——

Selyns, Henricus, b. in Amsterdam, Neths., 1636; matriculated at Leyden University, March 19, 1657, aged 21, for the study of Theology. Lic. by Cl. of Amsterdam, Oct. 2, 1657; ordained by the same, Feb. 16, 1660. His call is dated on the day of his ordination. Brooklyn, Bushwyck and Gravesend, 1660-4, returned to Holland; (Waverveen, Holland, 1660-82; also chaplain in the army, 1675); New York, 1682-1701, d. July.

The first allusion to Domine Selyns in the "Mints. of the Classis of Amsterdam," is the following:

"Rev. Henricus Selyns asks that he may be examined preparatoir," (preparatorily for licensure). This was granted him upon his praiseworthy credentials, ecclesiastical as well as academic. ("Mints.," vol. vi. p. 74.) The examination took place on Oct. 2, 1657. We give also the specimen of the Dutch of that period:

Do. Henricus Selyns hebbende syn propositie gedaen over Joh. 5:39, en daer op ondersocht synde in de hooftstucken der Christelicke gereformeerde Religie, heeft so in syn predichen, als oock in syn antworden op de vragen Dom. Examinatoris aen de vergaderinge seer goedt genoegen gegeven, en is daerom tot de publycke predicatien geadmitteert, na ondertekeninge van de acten daertoe gerequireert.

Rev. Henry Selyns, having made his exposition on John 5:39 (Search the Scriptures), and having been examined in the principal points of the Christian Reformed Religion, gave such very great satisfaction to the Assembly, both by his preaching and by his answers to the questions of the Rev. Examiner, that he was admitted to the public ministry, after his subscription to the Acts (Formulas) required. ("Mints. Cl. Amsterdam," vi. 79.)

He was the most eminent of the ministers who had yet come from Holland. His ancestors, on both sides, had been officers in the Reformed Church in Holland from its organization a century before. He was officiating as a *proponent* (or licentiate), when he received the call to Brooklyn. Governor Stuyvesant was in the north effecting some Indian treaties when he arrived, and together with Blom, his fellow-passenger, they followed him to Esopus and Fort Orange, to present their letters. He was presented to his congregation by two officers of the government—Nicasius de Sille and Martin Krigier—and was installed September 3, 1660. He also officiated on Sabbath afternoons or evenings at Governor Stuyvesant's Bouwerie (now on East 13th Street), especially instructing the negroes. He also occasionally preached for the Huguenots on Staten Island. (See p. 39 of this work.) His charge extended from Wallabout to Gowanus. He once came in collision with the magistrates, who attempted to override his ecclesiastical prerogatives. In a respectful letter, he declined to appear before them or acknowledge their authority in such matters. He sustained himself with firmness, dignity, and force of reason, and his arguments prevailed. He married, July 9, 1662, Machtelt Specht, a young lady of New

Utrecht; and if we may trust his own description, of rare beauty and worth. He subsequently married, January 10, 1694, Margaret de Riemer, widow of Hon. Cornelius Steenwyck. He had engaged himself for service in America for only four years, and was anxious to return, as he said, to gladden the eyes of his aged parents. He left upon the arrival of Samuel Megapolensis, a short time before the surrender. He had been already greatly useful, and was highly esteemed. He took charge of a small congregation in Holland, whose inhabitants earned their living by gathering turf. But he was not contented with his position. He refused a call to New Amsterdam, to become colleague with Drisius, in 1670, after the death of the elder Megapolensis. The call was renewed in 1682, after the death of Drisius and Van Niewenhuysen, and was then accepted. The need was pressing, as Van Zuuren, on Long Island, was the only minister nearer than Weekstein, at Kingston, and Schaats, at Albany. He was received with great affection and joy. He preached three times a week, and catechized the children on Sunday evenings, and officiated occasionally at Bergen and Harlem. (See pages 53 and following, of this work.)

His was now the most important ecclesiastical position in the province. It was at the same time a most critical period for the Reformed Church, and the greatest wisdom and prudence were necessary to preserve her privileges, under English aggressions. The Dutch were only tolerated, according to the capitulation, as if dissenters. The Governors attempted to exercise arbitrary powers, but the people resisted. Domine Selyns was fully alive to the importance of the subject, and was rejoiced at the arrival of Governor Dongan, in 1683, who allowed full liberty of conscience. An assembly of the people was soon called, which among other matters established the legal position of the denominations, allowing the churches to choose their own ministers. The law never indeed became operative, but it increased the struggle for religious freedom. In 1689, with the accession of William and Mary to the throne of England, Leisler, a political adventurer, supported by the lower orders, seized the fort and the public funds, for "the preservation of the Protestant religion," as he declared, but this was only a pretext for his usurpation. The Dutch clergy, without exception, opposed his pretensions, and when Governor Nicholson fled, and Leisler possessed the government *de facto*, they still continued their opposition, and preached against his authority. This excited the Governor bitterly against them. (Dellius, Varick.) But Selyns committed no overt act, so that he was able to remain at his post. He was for a time the only Dutch minister on duty in the province, yet he was in close communication and sympathy with the leaders of the opposition, and was constantly watched. His house was searched, and his service in the church interrupted by Leisler himself, who was a member, and his letters to Holland were intercepted. Selyns rejoiced over Leisler's downfall, preaching a sermon on the occasion from the words of the Psalmist, "I had fainted unless I had believed, to see the goodness of the Lord in the land of the living." But his conduct split the congregation, and his salary was withheld by a part of them for several years. Leisler himself was a low, illiterate man, and the same classes of the people were his friends. He was executed

in 1691. Leisler's son complained to King William, but without effect. The queen, however, ordered the estates to be restored to their families, as objects of *her* Majesty's mercy. The bodies also of Leisler and Melbourne, by direction of Bellomont, were exhumed, nine years after burial, and after lying in state for several weeks, were buried with great pomp under the Dutch church in Garden Street, notwithstanding the protests of the Consistory. (See pages 61-65, of this work.)

Selyn's letters, about this time, refer to the civil difficulties and the evils to the Church incident thereto. He says that he, and Domine Varick who endured more than can be believed, have to be patient of necessity. In 1693, during the administration of Fletcher, the city had become unprecedently corrupt, by the influx of freebooters and privateers, who made it their rendezvous, with the Governor's sanction. Fletcher also procured the same year an act to provide a ministry by law, thus establishing the Episcopal Church, as he asserted; but see Chaps. V and VI of this work, where the contrary is shown. The dispute was really between the Episcopalians and the Presbyterians; yet, whichever side prevailed, the Dutch were sure to suffer. Selyns was not satisfied with the legal condition of the Reformed Church. Its privileges might at any moment be withdrawn. He and his Consistory therefore applied for a charter, which was the first church charter issued in the colony. It was not obtained, however, except by the most persistent and determined efforts with the Governor. It is dated May 11, 1696. This charter secured to the church of New York its independence. Besides permitting them to call their own ministers, to hold property, etc., it also provided for a compulsory payment of church rates by the members. This latter provision was stricken out at the confirmation of the charter in 1784. It may also be worthy of remark that when the Episcopalians called Mr. Vesey, a Presbyterian on Long Island, as the first rector of Trinity Church, Selyns assisted in the installation service, which was performed in the Garden Street Church. Selyns now felt that the liberties of the Dutch Church were secured. He had labored faithfully, zealously, and successfully. Amid all his trials, no one had ventured to breathe a syllable against the purity of his life, or of his fidelity to the spiritual interests of his congregation. He was sixty years old, and needed help. He had been alone in his extensive charge during his whole ministry, although Daillé had preached in the French Reformed Church from 1683-90, and Peiret after him. He called these his colleagues. The Consistory, in 1698, resolved to call a Dutch colleague, as their new charter gave them this right. The old party of the friends of Leisler were opposed. They wished a minister of their own party. The controversy was carried to Holland. Mr. Verdieren, whom they had called, declined. Then the Classis called Rev. Gualterus Du Bois, who in 1699 entered on his duties, and continued for more than half a century. (See pages 61-100 of this work.)

Selyns was truly a remarkable man. He possessed in an eminent degree that rare combination of faculties which unites the zeal of the preacher, seeking the salvation of souls, with the prudence of the presbyter, looking after the temporalities of the church. He was most systematic, energetic, and industrious in the discharge of his ministerial and pastoral duties. He

was the chief of the early ministers to enlarge the usefulness of the Church to which he belonged, and to secure for it an independent and permanent foundation under the English government. He died in his sixty-fifth year, universally esteemed for his talents and his virtues. In all his letters he shows an entirely catholic spirit, speaking kindly of other denominations, and rejoicing in their success. His liberal and amiable character endeared him to all around him. He was on terms of friendship with the heads of government, and in correspondence with distinguished men in the neighboring colonies. He was also a poet, versifying in both Latin and Dutch. Cotton Mather, with whom he corresponded considerably, remarks of him: "He had so nimble a faculty of putting his devout thoughts into verse, that he signalized himself by the greatest frequency, perhaps, which ever man used, of sending poems to all persons, in all places, on all occasions; and upon this, as well as upon greater accounts, was a David unto the flocks of our Lord in the wilderness."—"Magnalia," iii. 41. See "Amst. Cor.," very many letters. "Mints. Ch. N.Y.," Eng. Transl., A., 95, 96. "Col. Hist.," ii. 223; iii. 415, 588, 646; iv. 219, 427, 523, 621. "Doc. Hist.," ii. 247; iii. 72. "Smith's N.Y.," 76, 102-110. "Mag. R.D.C.," ii. 249, 277, 330; iii. 52. (Another H. Selyns writes in "Mag. R.D.C.," ii. 52, on Incest, and in iii. 24, 117, 213, on the Atonement; also iii. 337; iv. 361.) "N.Y. Gen. and Biog. Rec.," vi. 143, 144, 156; vii. 92, 145. "Baird's Daillé," 91, 92. "Murphy, Anthology of New Neths." All the documents and letters relating to him are now (1902) in course of publication by the State of New York.

Publications: Poems in Dutch and Latin. Several of these have been rendered into English verse by Hon. Henry C. Murphy, and published in his "Anthology of New Netherlands."—A Latin Poem, Oct. 18, 1697, was prefixed to some editions of "Mather's Magnalia." This, Murphy does not give. We, therefore, here append it, as an exhibition of the learning and ability of Domine Selyns.

A Poem by Rev. Henry Selyns, in honor of Rev. Dr. Cotton Mather's Magnalia Christi Americana. Oct. 16, 1697.

(To this famous work there is an appropriate Introduction, styled "An Attestation to this Church History of New England," by John Higginson, including a brief Latin "Epigramma Matheros," or Inscription to Mather; "A Prefatory Poem," by Rev. Nicholas Noyes, of Salem: several Latin Anagrams to Mather; a Poem by Timothy Woodbridge, Minister at Hartford; and this Latin Poem of Domine Selyns, of New York.)

In Jesu Christi Magnalia Americana
Digesta in Septem Libros,
Per Magnum, Doctissimumque Virum, D. Cottonum Matherum,
Jesu Christi Servum, Ecclesiæque Americanæ Bostoniensis
Ministrum Pium et Disertissimum.

Or,

The Mighty Works of Jesus Christ in America,
Arranged in Seven Books,
By that Great and Most-learned Man, Mr. Cotton Mather,
A Servant of Jesus Christ, and the pious and most eloquent
Minister of a Church at Boston in America.

Sunt Miracla Dei, sunt et Magnalia Christi,
Qua patet Orbis. Erant ultra Garamantas, et Indos
Maxuma, quæ paucis licuit cognoscere. Sed, quæ
Cernis in America, procul unus-quisque videbit.

The wondrous works of God and Christ abound.
Wherever nature reigns or man is found.
Some, known to few, have been revealed before,
Beyond the Indies and the Afric shore.
But what God *here* hath wrought, in this, our age,
All shall behold, emblazoned on thy page.

Vivis, ubi fertur nullum vixisse. Videsque
Mille homines, res multas, Incunabula mira.
Strabo sile, qui Magna refers. Vesputius autem
Primis scire Novum potuit conatibus Orbem.

Strange is thy dwelling-place. Thy home is where
'Twas thought no creature breathed the vital air.
Yet there a mighty future is begun,
And men and things a race of empire run.
Strabo! thy many marvels tell no more,
No proud discovery known in ancient lore
Can match that wondrous waif Vesputio found,
A world—new world—at ocean's farthest bound.

Et dum Magna docet te Grotius, unde repletos
Esse per Americam, volucresque, hominesque, Deosque:
Tumque libet, tibi scire licet Nova viscera rerum.

Let Grotius fancy whence, in ancient time,
Came the first people of this Western clime,
Whence their religion and ancestral line:—
MATHER! a deeper, loftier theme is thine.

Nullus erat, nisi brutus homo: Sine lege Deoque.
Numa dat Antiquis, Solonque et Jura Lycurgus.
Hic nihil, et nullæ (modo sic sibi vivere) Leges.
Jam decreta vide, et Regum diplomata, curque,
Ne sibi vivat homo, nostrorum vivere Regi est.
Dic, tot habendo Deos, legisque videndo peritos,
Centenosque viros, celebres virtute, Statumque
Quem Novis Orbis habet; Quantum Mutatus ab illo est!

Res bona. Nec sat erit, et Lege beatum,
Posse vehi super Astra. Deum tibi noscere, fas est,
Nil Lex, nil Solon, nil et sine Numine Numa.

The savage race, who once were masters here,
Nor law nor God inspired with wholesome fear:
They no Lycurgus, Numa, Solon knew,
To fame their code, and fix its sanctions, too.
Self-will alone was law: but now we see
Our royal charters sent across the sea,
To teach our wills their loyal bond to own
To England's statutes and our sovereign's throne.
Look at our courts—our rulers, small and great—
Our civil order and compacted State;
See these where once the lawless savage ranged,
And then, like old Æneas, say, "How changed!"

'Tis well. But not enough are laws and kings
To raise our souls to Heaven and heavenly things.
We must know God, and in his ways be taught;
Without such knowledge, men and states are naught.

Sit Deus ignotosque Deos fuge. Multa Poetæ
De Jove finxerunt, Neptuno et Marte, Diisque
Innumerabilibus. Magnique Manitto pependit
Non conversa Deo Gens Americana; Manitto,
Quem velut Artificem colit, et ceu Numen adorat.

The Lord is God! The ancient poets feign
Their Pantheon on pagan gods in vain.
In vain the unconverted Indians raise
Their forest altars in Manitou's praise.

E tenebris Lux est. In abysso cernere Cœlum est,
Ignotumque Deum, notum Indis, Biblia Sancta
Indica, Templa Preces Psalmos, multosque Ministros.
Ut Christum discant, Indorum Idiomate Numen
Utitur, et sese patefecit ubique locorum.

For light shines out of darkness: the Unknown
And dreadful God the Indian calls his own.
The Indian has his Christian psalms and prayer,
His Christian temple, and his pastor there;
God speaks the Indian's language, rude and wild,
To teach his mercy to the forest-child.

Plura canam. Veterem Schola sit dispersa per Orbem,
Et tot Athenæis scatet Anglus, Belga, Polonus,
Germanus, Gallusque. Sat est Academia nostra.
Extra Orbem Novus Orbis habet, quod habetur in Orbe.

And more!—though Science older climes befits.
And Europe swarms with academic wits,
Yet see scholastic shades these wilds adorn,
Such as the Old World may not wisely scorn.
That world we left; but Science has made known,
Out of the world, a new world of our own:
A hemisphere, imperial yet to rise—
In Arts proficient, and in Learning wise.

Dat Cantabrigiæ domus Harvardina Cathedram
Cuilibet, et cur non daret Indis, Proselytisque?
Trans Mare non opus est ad Pallada currere. Pallas
Hic habitat, confertque Gradus; modo Pallada discas,
Ascendasque gradum. Quantum Sapientia confert!
Forte novas, pluresque artes Novus Orbis haberet.

We have a Cambridge; where the rich and poor
Young Harvard opes a hospitable door;
Its liberal tests no ban of ignorance fix
On Indians or converted heretics.
For Wisdom's halls we need not cross the seas;
Here Wisdom dwells, and here confers degrees;
Since Wisdom ever honors toil and pains,
And high *degrees* true merit always gains,
Perchance Philosophy and Science here
Will find new secrets and a broader sphere.

Quotquot in America licet Admiranda supersint,
Singula non narro. Nec, opus tibi singula narrem.
Multa fidem superant, multorum Exempla docebunt.
Plura quot Orbis habet Novus Admiranda, quot artes,
Et quot in America degunt ubicunque Coloni.

I will not, need not, tell our marvels o'er:
Many exceed belief, and many more
Might teach mankind how noble is the pace
In human progress of our exile race.

Deque Veneficiis quid erit tibi noscere? Usus
Sperne Diabolicos. Sunt hic Magnalia Christi.
Ne timeas Umbram. Corpus sine corpore spectrum est

I need not speak of witchcraft: go! despise
The devil's arts—his agents and his lies.
Here is the standard of the Cross unfurl'd,
And Jesus' "Mighty Works" astound the world.
Scorn of the goblin horde to be afraid—
Shapes without substance, shadows of a shade.

Pax rare in terris. Aetas quasi ferrea. Bellum
Sceptra gerens, gladiosque ferox ubicunque Noverca est.
Destruit omnia, destruit opida, destruit artes.
Mars nulli cedit. Nihil exitialius armis.
Testis adest. Europa docet lacrymabile Bellum,
Hispani, Belgæ, Germani, et quotquot in Orbe
Sunt Veteri, Rigidisque plagis vexantur et armis.

How rare is peace! War thunders its alarms;
The Age is Iron—with the ring of arms!
War sacks great cities; mars, with sounds of strife,
All social arts and every joy of life.
Europe is drench'd in blood: War's iron heel
And fiery scourge her writhing millions feel.
The blood of Frenchmen, Dutch and Germans slain,
Imbrues the soil of Italy and Spain;
While banded kings the sword of slaughter wield,
And humbler thrones afford a battle-field.

Quas Sectas vetus Orbis habet, quæ dogmata Carnis?
Primum Roma locum tenet, Enthusiasta secundum,
Arminius tandem, Menno et Spinosa sequuntur.
Quisque incredibeles poterit dignoscere Sectas?
Non tot cernuntur fidei discrimina, nec tot
Hæreticos novus Orbis habet, quod et Enthea res est.

Then in the Old World see how sects uphold
A war of dogmas in the Christian fold:
Lo! Rome stands first; Fanaticism next,
And then Arminius with polemic text;
Then Anabaptist Menno, leading on
Spinoza, with his law-automaton.
Who shall of sects the true meridian learn?—
Their latitude and longitude discern?
We of the Western World cannot succeed
In conjuring up such difference of creed,
Or to uncovenanted grace assign
So many heretics in things divine.

Tu dilecte Deo, cujus Bostonia gaudet
Nostra Ministerio, seu cui scribere Libros,
Non opus, aut labor est, et qui Magnalia Christi
Americana refers, scriptura plurima. Nonne
Dignus es, agnoscere inter Magnalia Christi?

Beloved of God! Whose ministry hath bless'd
Our Boston and the Churches of the West;
Who, without seeming toil, hast nobly wrought
Within thy breast exhaustless mines of thought,

And here recordest, as by God's commands,
"The Mighty Works of Christ in Western Lands."

Vive Liber, totique Orbi Miracula Monstres,
Quæ sunt extra Orbem. Cottone, in sæcula vive;
Et dum mundus erit, vivat tua fama per Orbem.

Say, dost thou not Thyself deserve a place
Among those "Mighty Works" of Sovereign Grace?
Immortal MATHER! 'tis thy page alone
To Old World minds makes New World wonders known;
And while the solid Earth shall firm remain,
New World and Old World shall thy praise retain.

HENRICUS SELIJNS,
Ecclesiæ Neo-Eboracensis Minister Belgicus.
Dabam, Neo-Eboraci Americana, 16 Oct., 1697.

HENRY SELIJNS,
Pastor of a Dutch Reformed Church at New York.
Dated at New York, 16 October, 1697.

Senn, Jacob, b. 1776; U.Pa. 1793 (?); Hardwick, Stillwater, Sussextown and Knowlton, all in Sussex Co., N.J., 1795-1800; Tohicken, Springfield and Indianfield, Pa., 1800-18, d. See "Harbaugh's Lives," ii., 406.

Serven, Isaac, lic. by Seceders, 1828, suspended, 1831.

Serenbets, Francis M. Ordained as a Roman priest, at Friburg, 1834, c. to America, 1846; l. Cl. Bergen, 1848; Newark, 3d, 1848-9, New Brunswick, 3d, 1851-4, w. c. Died ———.

Sewall, Albert Cole, b. in Blue Hill, Me., March 25, 1845; W.C. 67, Aub. Sem. 70, ord. by Presbyt. of Lyons, N.Y., Oct. 13, 71; (Newark, N.J., 70-3, Williamstown, Mass., 73-. . ;) Schenectady, 86-99, w. c.

PUBLICATION: "Life of Prof. Albert Hopkins," 1879.

Seward, Dwight M., b. at Durham Ct., July 31, 1811; Y.C. 1831, New Haven Div. Sch. 1835; (New Britain, Ct., 1835-41, Middlefield, Ct., 1841-3, West Hartford, 1843-9,) Yonkers, 1851-2; Yonkers, Presbyt. 1852-70; w. c. Died Jan. 17, 1901

He was in the ministry 66 years. In Yale College he had for classmates President Porter of Yale, and Bishop Clark of R. I. For the last sixteen years of his life he lived at South Norwalk, Ct., and was known as "The Bishop of the Coast."

Shafer, Jesse F., lic. Cl. Orange, 1876; (Audereid, Carbon Co., Pa., 1877——)

SHAFER, THEODORE, b. Cedar Hill, Albany Co., N.Y., Mar. 16, 1855; R.C. 79, N.B.S. 82, l. Cl. Albany; Trinity, Newark, N.J., 82-4, Greenwich, (Union Village,) N.Y., 84-6, Schagticoke, N.Y., 86-9, Hillsborough, N.J., 1889——

Shafer, Thomas L., b. in Berne, N.Y., Aug. 3, 1806; l. Cl. Schoharie, 1859; North Blenheim, 59-61, North Blenheim and Breakabin, 61-7, Sharon, 71-4, w. c. Died April 10, 1887. "Mints. Gen. Syn.," 1887, 436.

Sharpley, Geo., b. in Eng.; Homerton Coll., London; studied theol. under Rev. Jas. Bedell, Manchester; lic. Cl. Montgomery, 1874; Mapletown, 74-1883.

Sharpley, George H. R.C. 88, N.B.S. 88-9. Episcopalian.

Shaul. See Schaul.

Shaw, Alex., b. Aberdeen, Scotland, May 19, 1838; High School, Perth, Scotland, 53-6; U.S. 69; lic. Presb. N.Y. 69; ord. Cl. Bergen, 69; Miss. at West End, Jersey City, 68-72, at Bethany Chapel, Brooklyn, 72-6, at 54th st., N.Y.C., Grace Refd. Ch. 76-9, Miss. of 5th av. Presbyt. Ch. (Dr. John Hall's) in King st., N.Y.C., 79-81, S.S. Guttenberg, N.J., 81-5, Long Island City, 1885——

Shaw, John B., from Rutland Assoc., Vt., 1852; Tiossiock, 52-9, d. 1865.

Shaw, John Fletcher, b. ....; R.C. 1865, N.B.S. 68; Athens, Pa., 68-70, Walpack Lower, 1870-7, (Presb., Andover, N J., 78-81, Trenton, 81-.., Newfield, N.Y., 1898——).

Shaw, Wm. A. Madison University, N.Y.; N.B.S. 1859, l. Cl. Monmouth; Marbletown, 59-60, Wiltwyck Station, Miss. to, 60-4, Wiltwyck, 64-72, w. c.; S.S. Cold Spring, 78-9, S.S. Wiltwyck, W.A. 1879-91, w. c. Preparing young men for Theological Seminary. Died Sept. 3, 1901.

Sheffield, John H., b. 1811; U.N.Y. 37, N.B.S. 40, l. Cl. Poughkeepsie, North Hempstead, 43-6, Miss. to the West, 46-7, Miss. to the poor and destitute in Indiana, 49, died 1863.

He is described as possessing mental powers, a gentle carriage, and earnest, unobtrusive piety, which commended him to the love of all. His noble brow excited admiration, and his heartful voice in prayer left a deep impress on the memory. He was a man of unselfish constancy, fervid perception of the truth, unswerving purity of sentiment, and winning amenity in walk and conversation. In him divine grace had made trophy of a noble nature, and sanctified it for an ensample. But disease was working in his system from his youth, and cut down his ministerial service to a few years. He spent the last years of his life near Suffern, N.Y.

Shelland, William H. S.S. Columbia, N.Y., 1895-6.

Shelvam, Joshua, (Hindoo,) Arcot Sem. 1892, l. Cl. Arcot; Evangelist in India, 1892——

Shepard, Chas. J., b. N.Y.C. Jan. 21, 1827; R.C. 50, N.B.S. 53, l. Cl. N.Y.; Pompton Plains, 53-8, Linlithgow, 58-67, Newtown, 67-91, in California, 91-92. Hasbrouck Heights, 1893—— D.D. Pres. Partic. Synod, N.Y., 1879; of Gen. Syn. 1887; of Partic Syn. of N.B. 1896; Memb. Bd. Dom. Miss. 1870-91, Pres. Bd. Pub. 1896——. Pres. Alumni Assoc. N.B.S. 1900-1.

Sherwood, Nathan M., b. Fishkill,, N.Y., Feb. 17, 1839; N.B.S. 61-2, U.S. 62-4, ord. by Presbyt. of Ct. 65; (Patterson, N.Y., 65-8,) S.S. Cold Spring, 68-9, (Elmira, N.Y., 69-75, Washingtonville, N.Y., 75-85, Jersey City, 85-92), S.S. Linden, N.J., 1893——

Shield, see Schild.

Shimeall, Richard C., from Rensselaerville Bapt. Assoc.; Miss. in Rivington st., N.Y.C., 1827-8, Pompton, 1828-9, New Prospect, 1829-31, Presbyt. Died March 19, 1874. "Mag. R.D.C.," ii., 282.

PUBLICATIONS: "Age of the World," pp. 364. 1842.—"Hist. of Prot. Epis. Ch. 1784-1844," in "Rupp's Hist. of Relig. Denominations."—App. to "Watt's Script. Hist." 1846.—"End of Prelacy." 8vo, pp. 520. 1852.—Illuminated Chart of Sacred Hist., Chronology, Geog. and Genealogy. A Complete Ecc. Chart from the Earliest Records.—Sacred Hist. in Questions and Answers. —A Treatise on Prayer.—"Our Bible Chronology, Hist. and Prophetic," pp. 234. 1859.—"Christ's Second Coming." 1864.—"Startling Facts: N. Y.C. the Greatest Mission Field." 1864.—"The Unseen World."—Letter to Jas. Lenox, Esq., on the "Prophetic Aspects of the Times." 1866.— "Prophetic Career and Destiny of Napoleon III." 1866.—"Post-Millenarianism Only 150 Years Old." 1867.—"Distinction between the last Personal Antichrist, and the many Antichrists of Prophecy." 1868.

SHOOK, HERMAN H., b. Napanoch, N.Y., Feb. 28, 1846; lic. by N. Cl. L.I. Nov. 12, 83, ord. by N. Cl. L.I., Feb. 5, 1902; S.S. at Fairfield, Oct. 84-Jan. 85, at West New Hempstead, Ap.-Sept., 85, at Greenwood Heights, May, 93-Ap., 94, at Cold Spring, June, 95-July, 96, at Canajoharie, Oct.-Dec., 97, supplying churches almost weekly at other times; pastor, Locust Valley, 1902——

Sickles, Jacob, b. at Tappan, 1772; C.C. 1792, studied under Froeligh and Livingston, l. Cl. N.Y. 1794; Schenectady, assisting Romeyn, 1794-7, Coxsackie and Coeymans, 1797-1801, Kinderhook, 1801-35, d. 1845. D.D. by R.C. 1838.

His having been invited as an assistant to the eminent Dirck Romeyn, at Schenectady, and continuing there for three years, speaks much in reference to his early ability, and the estimation in which he was then held. His field at Kinderhook was very extensive, embracing the present area of several churches. His labors were here greatly blessed, the numbers professing their faith under his ministry averaging twenty a year, for thirty years. As a preacher he was chaste, affectionate, and searching. His style of sermonizing was ornate, classical, finished; and his pungent appeals to the heart and conscience evinced a faithful servant of the Master, and a discriminating mind in estimating human character. As a pastor, he had many excellences. He was noted for his uniform and sincere affection, his enlarged benevolence, his remarkable humility, and his proverbial prudence, together with his untiring assiduity in winning souls for Christ. In all the relations of life, his piety was paramount, his daily walk was with God. He preached, as unbelievers admitted, every hour of his life.—Fun. Ser. by Dr. B. Van Zandt. See "Sprague's Annals." See letter, Ap. 12, 1821, concerning Revival of Religion at Kinderhook, in "Religious Remembrancer," May 18, 1822, p. 154.

SIEGERS, PETER, b. Flushing, Netherlands, Feb. 23, 1865; Gymnasium of Middelburg, Netherlands, 84; W.S. 93, l. Cl. Holland; Danforth, Ill., 93-7, Kalamazoo, 97-9, Holland, Mich., 99-1900. Prof. of Dutch and

Instructor in Latin and Greek, Hope College, 1900-1, Sheboygan, Wis., 1901——

Sietsema, John, b. Polkton, Mich., Ap. 21, 1867; H.C. 91, W.S. 94, lic. by Cl. Grand River; Sheboygan, (Hope Ch.) and Sheboygan Falls, 94-8, Sheboygan, 98-1900, Ootsburg, 1900——

Sigafoos, Orville Lincoln, b. Upper Black Eddy, Pa., June 21, 1872; Laf. Coll. 94, U.S. 97, ord. Cl. Westchester; Hastings-on-Hudson, 1897——

Sill, Geo. G., b. 1791, Copperas, (Brunswick,) Ill., 1841-9, died 1859.

Simonson, John, b. near Somerville, N.J., 1817; R.C. 42, N.B.S. 45, l. Cl. of Philadelphia; West Farms, 45-52, Bethlehem, 1st, 52-64, Plainfield, (Central), 64-9, West Farms, 71-81, w. c. Died May 11, 1889.

His labor at Bethlehem was greatly blessed. In addition to a revival of spirituality, benevolence and activity, there was a work of grace on sinners, bringing about 200 into the church. He organized and became pastor of the church in Plainfield. As a preacher he was earnest, evangelical, scriptural. As a Christian, modest, unassuming, sincere. As a man, honest, honorably high-minded. His character was transparent. His faith in God was unswerving and his hope firm unto the end. He lived and breathed the spirit of Christ. He was conscientious and consistent. There was a delightful harmony between his profession and practice, his words and works.— "Mints. Gen. Syn.," 1889, 920. "Biog. Notices of Grads., R.C.," 1889, 17.

Sinclair, J. H., from Fourth Presbyt. N.Y.; Richmond, S.I., 1866-75.

Skellenger, Daniel W. R.C. 1882, N.B.S. 85, l. Cl. N.B.; Franklin, N.J., 1885-6.

Skillman, Wm. J., b. Ten Mile Run, N.J.; R.C. 1860. N.B.S. 63, l. Cl. N.B.; Macon and South Macon, 63-8, South Bend, 68-72, Bethlehem, 1st, 72-83, (Sioux Falls, S.D., 83-4, and 2d, Flandeau, S.D., 84-86), Sioux Falls, 86-93, Philadelphia, Talmage Memorial, 94-6, Editor of "City and State," Philadelphia, 1896-1901, Philadelphia, South, 1901——

Publications: Many Newspaper, Magazine and Review articles; in "Ch. Int.," "Interior," "Evening Post," N.Y.C., "Christian Work," "Outlook," "Congregationalist," "Refd. Ch. Quarterly," "Homeletic Review," "Century," "Current Literature." Also Editorials and contributions of various kinds to "Sioux Falls Press," "Sioux Falls Journal," being editor and publisher; to "City and State," Philadelphia, being editor; and to "Springfield Republican."

Skinner, Thos. Harvey, b. Philadelphia, Pa., Oct. 6, 1820; U.N.Y. 40, U.S. 40-2, A.S. 42-3, U.S. 43, ord. Presbyt. Newark, Dec. 8, 1843; (Paterson, N.J., 43-6, N.Y.C. 46-55, Honesdale, Pa., 56-9;) Stapleton, S.I., 59-68; (Fort Wayne, Ind., 68-71, Cincinnati, O., 71-81, Prof. Did. and Polemic Theology, in McCormick Sem., Chicago, 1881-92), d. Jan. 4. D.D. by C.N.J. 1867.

Slauson, Hiram, b. Greenville, N.Y., Dec. 5, 1810; U.C. 37, U.S. 40, ord. by Cong., Sept. 17, 1840; (Whitehall, N.Y., 40-42;) Northumberland, 43-53, Port Jervis, 53-57; (Unionville, Ct., Cong., 57-58, (S.S.) E. Whitehall, N.Y., 58-62;) New Salem and Clarksville, N.Y., 62-66,

S.S. (Presb.) Spencertown, N.Y., 66-69, w. c. Died Dec. 5, 1891. See "Mints. Gen. Syn.," 1892, 654.

PUBLICATION: Hist. Sermon at Port Jervis.

Slingerland, Elbert, b. at Albany, N.Y., Dec. 2, 1800; N.B.S. 24, l. Cl. N.B.; Glenville, 1st, 24-33, Chittenango, 33-4, Westerlo, 34-6, Waterford, 36-7, Wynantskill, 37-40, Madison and Sun Prairie, 44-6, New Hurley, 46-54, Mohawk, 55-6, Glenville, 2d, 57-60, Hagaman's Mills, 60-2, S.S. Mohawk, 65-6, emeritus, 1870; died 1875. See Manual of 1879.

PUBLICATIONS: Two Sermons on "Baptism." 1858.—"A Charge to 2d R.D.C., Glenville, at Install. of Rev. Jas. Murphy, 1827. "Mag. R.D.C.," i. 304.

Slocum, Geo. M. Dallas, b. at Schuylerville, N.Y., Jan. 24, 1845; U.C. 75, N.B.S. 78, lic. S. Cl. L.I., Knox and Berne, 2d, 79-83, (Cong., Gilman, Ia., 1884.)

Sluyter, Richard, b. at Nassau, N.Y., 1787; N.B.S. 1815, l. Cl. N.B.; Claverack, and Hillsdale, 16-25, Claverack, 25-42, Claverack, 1st and 2d, 42, Claverack, 1st, 43, died. Also supplied Ghent for seven years.

He was one of the most apostolic men our Church has produced. He was distinguished as a revivalist. During his ministry at Claverack of twenty-eight years, there were six extensive revivals, in some of which the converts numbered by hundreds. He wore himself out in the work. His memory, as a man of God, is still fresh in the hearts of the people of all that region, which was spiritually transformed by his labors. His native qualities were a fine and even martial personal appearance, great conversational powers, energy, hopefulness, courage, simplicity, and generosity. He was an unusually excellent singer. He was incessantly visiting his people and talking to them about their souls. He was active and self-denying in the establishment of new churches, in whole or in part formed from his own. His death-bed was a scene of great spiritual beauty and power.—See "Memoir by Currie." Rev. F. N. Zabriskie.

Smalz, John Henry. Q.C. 1818, N.B.S. 19, l. Cl. N.B.; German Reformed; d. 1861.

SMART, JOHN GARDNER, b. Baltimore, Md., Sept. 30, 1840; Am. C. 68, P.S. 71, l. Presbyt. N.B.; supplied Presbyt. Ch. of Schagticoke, 6 months; ord. by Cl. Saratoga, 72, Union Village, (Greenwich), N.Y., 72-81, traveled in the Orient, 82, (S. S. Norwood, Presb. 83-5), Schoharie, 85-92. Editor and publisher of "The Washington Co. Post," Cambridge, N.Y., 1892——

Smidt, H. T. Forreston, Ill., 1890-3, Peoria, 94-5.

SMIT, JOHN, lic. Cl. Paramus, 1883; Wortendyke, 83-6, Pella, 3d, 86-91, Luctor, Kan., 92-3, Paterson, People's Park, 1893——

Smit, Roelof. Drenthe, 1851-3, seceded.

Smith, Arthur J., an evangelist; entered R.C.A. 1892; partial course N.B.S. 94-5; w. c. 92-6, (Savannah, Ga., 1st, 1897——)

SMITH, HENRY, b. Rifton Glen, N.Y., Sept. 18, 1860; Oakwood Sem. 81,

studied with ministers, privately; lic. by Congregationalists, (In Cong. chs. 81-96); Montrose, 96-8, Cobleskill, 98-1901, Cicero, 1901——

Smith, John, w. c. 1849-78.

Smith, Marshall B. Epis. Theolog. Sem., Va., 1859; ord. a deacon, 58, a Presbyter, 59; (Wilmington, Del., 58-9, Dover, Del., 59-60, Passaic, N.J., 60-8, all Episcopal;) entered R.C.A. 1869, on account of Romanizing tendencies in Epis. Ch.; Spring Valley, N.Y., 69-70, w. c. Entered Ref. Episcopal Ch., 1874.—Also editor of "Prot. Churchman." 1867-9, re-entered R.C.A. 1882, d. Sept.

Publications: "Thanksgiving for Victory." 1863.—"The Wise Decision": A Ser. commem. of Edward M. Pell. 1864.—"The Office and Duty of the Church of God": A Ser. at the Opening of the 83d Annual Convention of the Diocese of N.J. 1866.—"God's Mighty Doings for the Nation." 1864.—Many contributions to the press.

Smith, Mortimer, b. Austerlitz, N.Y., July 7, 1842; U.C. 65; U.T.S. 67, Lane Th. Sem. 68, ord. by Cong. Miami Conf. 68; (S.S. at the following places: Canfield, O., 70-1, Wilton, Ia., 72-4; Pierce City, Mo., 79-80, Byron, Ill., 80-2, Shopiere, Wis., 83-5, Bloomington, Wis., 85-7; also U.S. Gov. Surveyor, Dakota Ter., 75-6); Germantown, N.Y., 87-95, w. c.

Smith, Nicholas Everitt, b. Jamaica, L.I., 1820; R.C. 41, N.B.S. 45, l. Cl. N.Y.; Miss. at Port Washington, Mon. Co., 45-47, Oyster Bay, 47-52, Brooklyn, Middle, 52-70, Plainfield, Central, 70-1, (Plainfield, Cong.) 71-80. Died June 18, 1890.—See "Biog. Notices of Grads. R.C.," 1891, 20.

Smith, Samuel, studied under Livingston, lic. by Synod of D.R. Chs. 1789; Saratoga, 1789-1800; also Buskirk's Bridge, 1792-1800, (Presb.)

Smith, Thos. Gibson, b. 1756, in Scotland; c. to America, 1774, studied under Mason, lic. by Assoc. Refd. Presb. Ch. May 27, 1789; (Little Britain and Shawangunk, Assoc. Ref.,) 1791-9, Kleyn Esopus and Bloomingdale, 1799-1801, Kleyn Esopus, Bloomingdale, and Hurley, 1801-8, Tarrytown, 1808-12, Tarrytown, (and Greenburgh, Presbyt.,) 12-20, Tarrytown and Unionville, 20-37, died April 10.

He identified himself with the party of liberty, soon after he came to America, and took some active part in the war. At its close he determined to prepare for the ministry, in which he labored for almost half a century. He was strongly attached to the standards of his Church, and gave a prominence to them in his preaching. His manner was discriminating, and rich in evangelical sentiment; it was also eminently experimental and practical. This made him a favorite preacher with the aged and experienced. He was favored with several revivals. His body, possessed of great vigor and strength, was the type of his mind.

Smith, William. R.C. 1863, N.B.S. 63-4, Hudson, 80-5.

Smith, Wm. H. U.C. 1863; Ephratah, 1865-8, also S.S. at Tillaborough, 1868. (Presbyt. 1868-76.) Little Falls, N.J., 1876-8. Died 1880.

Smith, William Richmond, (s. of Rev. Robt. Smith.) b. in Lancaster Co.,

Pa., 1752; C.N.J. 17..., (Wilmington, Del., 1780-94,) Neshanic and Harlingen, 1794-1817, d. 1820. Elected a trustee of Queen's Coll. 1800.

His father was minister at Pequea, Pa., while his mother was sister of the celebrated brothers, Samuel and John Blair, most eminent preachers. (See "Alexander's Log College," and "Murphy's Presbytery of the Log College.")

He had also two distinguished preachers for brothers, namely, Samuel S. Smith and John Smith. He was a man of sound mind, and an edifying preacher—a man highly esteemed and revered by the people to whom he ministered through the long period of twenty-five years—a courteous, gentlemanly man. He visited his people faithfully and regularly as a pastor, going through his congregation or parish in a year and a half, yearly, and every year, so long as he was able, not passing by a single family. He was stricken with paralysis, while in the act of preaching to his people. He survived the attack for several years, but was a wreck in mind and body during the remainder of his life.—Dr. Gabriel Ludlow. Fun. Ser. by Rev. P. Labagh.

Smitz, Bastian. H.C. 1881, N.B.S. 84, lic. Stone Ridge, 84-5, Constantine, 85-8

Smock, John H., b. Freehold, N.J., Jan. 20, 1836; R.C. 63, N.B.S. 66, l. Cl. Monmouth; Oyster Bay, 1866-71, Readington, 1871-83, Oyster Bay and Locust Valley, 83-96, S.S. Locust Valley, 96-8, w. c.

Smuller, Henry W., b. in Middletown, Dauphin Co., Pa., 1808; Oberlin Coll., studied theology in Buffalo; (Presbyt., Alden, Alexander and Oakfield, Genesee Co., N.Y., 18..-...); Kingston, 2d, 1849-53; (Presbyt., Kingston, 1st, 18..-...; Carmel, N.Y., 18..-...; Eastmouth, N.Y., 18..-73. Died Oct. 15, 1881.

Smyth, George Hutchinson, b. Antrim Co., Ballymena, Ireland, Mar. 20, 1839; U.N.Y. 62, Allegheny Sem. and P.S. 64, ord. by Presbyt. District of Columbia, Oct. 16, 64; (Washington, 6th, 64-9, Wilmington, Del., 69-72, chaplain, House of Refuge, Randall's Island, N.Y.C., 73-6,) Harlem Collegiate, N.Y.C., 81-91, (Augustine, Florida, 1891. w. c.)

Publications: Contributions to "Magazine of Am. Hist."; to the "N. Y. Observer," "Ch. Int.," "Evangelist," etc., "Hist. of Ref. Dutch Ch. of Harlem."

Snyder, Benjamin Franklin, b. at Saugerties, N.Y., 1826; R.C. 46, N.B.S. 49, l. Cl. Ulster; Bloomingdale, 50-2, Miss. at Mt. Vernon, 52-4, Arcadia, 55-6, Schodack, 56-68, (S.S. Presbyt. Ch. Acra, N.Y., 69,) w. c. Died Ap. 14, 1889.

He was a preacher of more than ordinary ability, presenting truth in a fresh and suggestive style, and from a well-furnished mind. He preached usually and acceptably without notes. He was manly and sincere in his dealings with men, genial and companionable, and made warm friends. He was one of the founders of the H. R. Ministerial Association, and a valued participant in its meetings.—See "Mints. Gen. Syn.," 1889, 918.—"Biog. Notices of Grads. R.C.," 1889, 22.

Snyder, George Niver, b. Honesdale, Pa., Mar. 27, 1844; Ham. Col. 68; U.T.S. 71; ord. Cl. Westchester, Jan. 13, 1871; Greenburgh, 71-2; (S.S. White Plains, N.Y., 1872, d. Nov. 2.)

Snyder, G. W. See Schneyder.

Snyder, Henry. Miss. to Frankford and Schuyler, (Herkimer Co., N.Y.,) 1829-30, Herkimer, 1831.

Solomon, J. (Hindoo), lic. Cl. Arcot, 1895; Evangelist in India, 1895——

Sonnema, Charles J.; Raritan, Ill., 1889-92. Centreville, Mich., 92-5, Bushnell, 95-7, Pekin, Ill., 97-1900, S.S. at Havana, Ill., 1900-1.

Soodram, J. M. (Hindoo), Arcot Sem. 1896; lic. Cl. Arcot; evangelist in India, 1896——

Souri, John. (Hindoo,) lic. by C. Arcot, 1896; evangelist in India, 1896——

Souri, P..... (Hindoo,) b. 1835-40 (?); educated in the Boys' Boarding and Training School, Vellore, 59; teacher in the Mission School, Palmaner, 59-63; teacher at Madanapalle, 63-98; ordained, Oct. 1891; minister at Palmaner, 1891-8, d. Nov. 7.

His life was an interesting and useful one. He was born of Christian parents, and was one of the first graduates of the above-mentioned Boys' Training School, which developed into the Arcot Mission College. In 1863 he was one of the four volunteers who accompanied Dr. Jacob Chamberlain on a long exploring and preaching tour through the little-known and much-dreaded and remote regions of the Nijams Dominions, and on into the Central Provinces, and by the Gouds and Kois, down to the sea coast. Before starting, so dangerous was the expedition thought to be, that these volunteers held a sacramental supper together and entered into a solemn covenant that the survivors would tenderly care for each other's families. The trip lasted five months, and abounded with hardships and dangers, but in no instance did any of them quail before any peril, while the experience of God's special providences learned thereby, affected Souri's whole subsequent life. In 1863 he left Palmaner, and went with Dr. Chamberlain to undertake the new school at Madanapalle. In 1883 he was made inspecting catechist of one-half of this field, for two years making his abode at Piler. At the close of 1890 he and his colleague, another inspecting catechist, John Souri, were called as associate pastors of the Madanapalle Church, with its ten village congregations. They were ordained by the Classis of Arcot at Madanapalle in October, 1891, and well and faithfully sustained their new responsibilities. The relations between him and Dr. Chamberlain were always of a most intimate and brotherly nature. Before a Christian congregation his preaching was very earnest and effective, often rising to heights of real eloquence. In street and bazaar preaching he had great power, being fertile in illustrations, fearless in the presentation of truth, and skillful in argument. He was supported by the Kinderhook Sabbath School for 35 years.

Southard, James Lott, b. Newark, N.J., Jan. 13, 1844; R.C. 66, N.B.S. 69, l. S. Cl. Bergen; Woolcot, 69-81, Buskirks, 81-91, Griggstown, 1891-1902, w. c.

Contributions to religious and secular papers.

Spaulding, Arthur, (s. of Cyril Spaulding,) b. Athens, N.Y., Nov. 18, 1866; R.C. 90, U.S. 93, l. Presbyt. N.Y.; Assistant, Passaic, 1st, 94-6, (Bainbridge, N.Y., Presb. 1896——)

Spaulding, Cyril, b. at Westerlo, N.Y., June 14, 1818; R.C. 41, N.B.S. 46, l. Cl. N.B. New Rhinebeck and Cobleskill, 46-49, New Rhinebeck, 49-52, Blooming Grove, 52-56, Rotterdam, 2d, 56-60, Athens, 1st and 2d, 60-66, Athens, 1st, 66-68, Shawangunk, 68-82, Spotswood, N.J., 1883-90, emeritus. Died Aug. 9, 1896.

He lived to see the fiftieth anniversary of his ministry, after pastoral services of forty-three years. Natural modesty and an humble Christian spirit restrained him from vain ambition. His chief desire was to fulfill his mission as a servant of Jesus Christ, whether in higher or lower spheres. The truth of the fundamental doctrines of the Scripture, as set forth in the standards of our Church, had a firm hold upon his heart. He had no sympathy with any tendency to lessen faith in the supreme authority of any part of God's Word. He preached written discourses, prepared with care, analytical in character, instructive, and readily understood. He loved the Church of his birth and education, and had a warm affection for the institutions through which he passed. A cheerful, genial spirit made him an agreeable companion.—"Mints. Gen. Syn.," 1897, 756.—"Biog. Notices of Grads. R.C.," 1897, 12.

Sperling, Isaac, b. Kingston, N.J., Nov. 15, 1860; R.C. 87-90, N.B.S. 93, l. Cl. N.B. South Branch, 1893——

Publications: Hist. Disc. at Semi-Centen. South Branch, 1900.

Spinner, John P., b. at Werbach, Ger., (Electorate of Mentz,) Jan. 18, 1768. Gym. of Bishopsheim; University of Mentz, 1788; studied theology in a Roman Catholic Theolog. Sem. Consecrated to Holy Orders in Rom. Cath. Ch., 1789; became a Protestant, 1800. Rec'd into Classis of Albany, 1801; German Flats and Herkimer, 1801-41, German Flats, 41-1848, d. May 27.

He was dedicated to the office of the Roman Catholic priesthood when eleven years of age. Besides the ordinary branches of mathematics, the languages, philosophy and theology, he was thoroughly acquainted with the law and medicine. During his priesthood in Germany he assisted at the funerals of two Emperors, viz., Joseph II. and Leopold II. Soon after renouncing Romanism he married Mary Magdale Fidelis Boumanted, of Laire. This was in 1801. He left Germany for America on May 12, 1801, and was sixty-three days on the passage. While a pastor for more than forty years, he was also, at the same time, Professor during eighteen months of this time in a High School in Utica. He preached at first in German altogether, but subsequently alternated German and English. He was the father of Gen. F. E. Spinner, for many years U. S. Treasurer.*—

*Gen. F. E. Spinner was born in Mohawk in 1802. In 1824 he was a merchant in Herkimer, and in 1829 was elected sheriff of the county. In 1839 he was made cashier of the Mohawk County Bank, and afterward was its president for many years. For four years he was deputy naval officer of the Port of New York. In 1854 he was elected to Congress as a democrat; but during

See "College and School," Ap. 1890—"The Spinner Number," for sketch; with sketch also of Gen. F. E. Spinner.

Spoer, Hans H. N.B.S. 1898, l. by Cl. Paramus. Wanted to go to a Unitarian Association in Mass. License revoked by Classis of Paramus.

Staats, Bergen Brokaw, b. Fair Hill, Md., Ap. 15, 1853; R.C. 76, N.B.S. 79, l. Cl. N.B.; West Hurley, 79-82, Coxsackie, 1st, 82-90, Helderberg, 90-6, Long Branch, 1897——

Staats, John A., b. at Millstone, N.J., 1817; R.C. 36, N.B.S. 40, l. Cl. N.B. Clintonville, N.J., 40-1, Preakness, 43-61, Blooming Grove, 61-6. w. c. Died at Goshen, N.Y., Feb. 3, 1891.

Among his classmates in college were Joseph P. Bradley, Cortlandt Parker, Wm. A. Newell, Fred. T. Frelinghuysen. He at once, upon graduation, entered upon the work of civil engineering, and was engaged in running the routes of the Harlem and Erie railroads. But the revival which swept over New Brunswick soon after his graduation also reached some who had closed their college course, and changed their future careers. Mr. Staats was one of these, and he did good service in the pastorate for more than a quarter of a century. Failing health compelled him to give up the settled ministry, but he helped destitute and vacant churches during many years. He was a man of warm and ardent temperament, strongly attached to his friends, of decided convictions and without disguise or hypocrisy. Possessed of fine social qualities, and entering freely among the families of his congregation into conversation upon matters of home life, and having a most extensive acquaintance with people in various parts of the country in which he lived and in other States, he was a welcome visitor wherever he went.—"Mints of Gen. Syn.," 1891, 418. "Biog. Notices of Grads. R.C.," 1891, 18.

Staehli, John. N.B.S. 1883, ord. by Cl. Bergen, 83; Jersey City, 1st, Ger. Evang. 83-1891.

Stanbrough, Rufus M. R.C. 1858, N.B.S. 61; Manheim and Indian Castle, (Danube,) 61-76, Columbia, 76-81, Stone Arabia, 81-5, West Hurley and Stewartville, 85-1893, w. c.

Stapelkamp, Evert W., b. Cedar Grove, Wis., Sept. 21, 1858; H.C. 83, N.B.S. 86, l. Cl. Grand River; Grand Haven, 2d, 86-8. Cedar Grove, Wis., 88-94, Kalamazoo, 1st, 1894——

Starks, Jared L. Bowman's Creek, (now Buel), 1840-12, S.S. Columbia and Mohawk, 42-3, Mohawk and German Flats, and S. S. Frankford, 43-4, Mohawk and Frankfort, 44-6, Mohawk, 46-52, Fort Herkimer, 52-7, w. c. Fort Herkimer, 1861-2, d.

Statesir, Benj. Tilton, b. in Monmouth Co., N.J., 1841; R.C. 1862, N.B.S. 1865, l. Cl. Monmouth; Stone House Plains, 65-72, West New Hemp-

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his term the republican party was formed, which at once enlisted his services, and he was re-elected to Congress in 1856 as a republican by 9,000 majority, and again in 1858. In 1861 he was made Treasurer of the United States, and retained that office until 1875. His famous signature on the greenbacks and bonds of that period, is yet fresh in the public mind. His fidelity earned him the title, "The Watch Dog of the Treasury." For sketch after 1875 until his death in 1890, on Dec. 30, see funeral address of Rev. H. M. Cox on General Spinner, in "Herkimer Citizen" of Jan. 6, 1891.

stead, 72-81, Principal of Grammar School, Somerville, N.J., 81-8, Fallsburgh, Jan. 1889——

Stebbins, Jas. U.C. 1842, P.S. 45, S.S. Fort Miller, 46. Presbyt.—See "Princeton Gen. Catalogue."

Steele, John, b. at Somerville, N.J., Sept. 22, 1827: R.C. 45, N.B.S. 48, l. Cl. N.B. Lebanon, 48-53, Coxsackie, 2d, 53-8, Union Village, 58-65, Totowa, 1st, 65-77, Greenbush, 77-86. Died Jan. 17. 1889. D.D. by R.C. 1873.

During his residence in Paterson, the Governor of New Jersey nominated him to the Senate as one of the visitors to the Rutgers Scientific School. The nomination was confirmed, and he served in this office until his removal from the State. He was a painstaking sermonizer, and graceful in his delivery. He was successful in his ministry, not by the adoption of new methods of preaching, but by the use of the old style, together with faithful catechetical instruction and family visitation. There was a power in his manner of presenting truth which forced conviction on the minds of his hearers.—See "Mints. Gen. Syn.," 1889, 915.—"Biog. Notices of Grads. of R.C.," 1889, 18.

Steele, John Beatty, b. at Salem, N.Y., 1796; Mid. C. 1818, Ass. Ref. Sem., (under Mason,) 22, lic. by A.R. Presbyt. of New York, 22; supplied Albany, Middle, 23, ord. Cl. Albany, 24; Boght, 24-33, Middleburgh, 33-8, also S.S. Breakabin, 37, Helderbergh, 38-46; supplied Princetown, Ballston Centre, Presbyt., etc., 46-50, teaching in N.Y.C. 50-3, Cortlandtown, 53-7; supplied Salem Assoc. Ref., Salem, Presbyt., Wilford, Presbyt., etc., 57-73, w. c. Died Aug. 22, 1884.

He was remarkably successful in winning souls. He was a man of faith and of intense convictions. Honesty pervaded his thoughts and gave direction to his life. His mind, solid and firm, gave shape and purpose to his sermons. He always preached to reach a mark. His sermons were his tools to produce certain results. Few ministers have been more successful in the exact design of the ministerial and pastoral office.

Publications: "Signs of the Millennium": A Miss. Ser. 1830.—"The Symbol and Word of Encouragement": A Ser. at ord. of Rev. R. H. Steele. 1848.—"Sacred Poetical Paraphrases and Miscellaneous Poems." pp. 384. 1863.

Steele, Richard Holloway, (s. of John B. Steele,) b. in Albany Co., N.Y.: R.C. 1844, N.B.S. 47, l. Cl. Schenectady; ord. by Presbyt., Albany, Feb. 48; (Charlton, 47-50, Ballston Spa, Presbyt., 50-52.) Nassau, 52-63, New Brunswick, 1st, 1863-80, (Ann Arbor, Mich., Presbyt. 80-8,) w. c. Died Ap. 5, 1900. D.D. by R.C. 1867.

The prevailing trait in his character was faithfulness to duty. He was ever burdened with a sense of responsibility. Nothing could turn him aside from attending to his Master's business. He held many important charges; he came in contact with many strong characters, and was in touch with the most varied relations of men and institutions. In all these relations his devotion to duty was his conspicuous trait. In meeting this duty he neither feared criticism nor courted favor. He was first of all a preacher,

with all that that means, as including the care of souls. In the pulpit he was warm, clear, ready; and above all, Scriptural. He brought to the production of his sermons strong natural abilities, as well as the culture of the schools, and was always an acceptable preacher to all classes of people. Revival after revival followed his ministrations, and he looked carefully after his church members. His churches always prospered, and were filled with energetic members, who caught the spirit of the under shepherd, even as he had been quickened with the life of the Great Shepherd.

He was also a good citizen, alive to all the interests of the community in which he lived. He was outspoken and aggressive against municipal crookedness and political corruption. During the Rebellion of the Slave States he was loyal to the core. He was also eminently a man of home affections. His household was one of peace and joy. Although a man of warm temper, which needed guarding, yet he had a still warmer heart, whence flowed out perpetually streams of love to his family, to the people of his church, to all Christians, as well as to the communities in which his lot was cast. There never was a better pastor, one more devoted to his people; more sympathetic at the open grave; more prompt at the bedside of sickness, or in rendering aid to distress in any form.—See also "Biog. Notices of Grads. R.C.," 1890, 14.

PUBLICATIONS: Sermon on the "Death of James W. Blakey, a Law Student." 1851.—"America, a Land Pre-eminently Blessed": A Thanksgiving Discourse. 1852.—"The Bible the Safeguard of the Nation": a Sermon before the Rensselaer Co. Bible Society. 1857.—"The Rod of Providence": a Sermon at the funeral of Charlotte S. Van Slyke. 1852.—Discourse at the Funeral of Mary Merchant. 1863.—"Victory and Mourning": a Discourse occasioned by the death of President Lincoln. 1865.—"Our National Deliverance": a Thanksgiving Discourse. 1865.—"Memorial of Mrs. Eliza W. Shaddle": a Sermon. 1866.—Historical Discourse; delivered at the One Hundred and Fiftieth Anniversary on the First Reformed Church, New Brunswick, with Anniversary Exercises, and Catalogues of Church Officers and Members. . 1867.—"Memorial of Nicholas Booram": a Discourse. 1869.—"Memorial of Mrs. A. V. Schenck": an Address. 1870.—Address at laying the Corner-stone of the Chapel of First Church, New Brunswick. 1870.—"Our Country's Future": a Thanksgiving Discourse. 1875.—"God's Presence Through the Year": a Discourse. 1876.

STEELE, WM. H. R.C. 1837, N.B.S. 40, l. Cl. N.B.: voyage to Borneo, May-Sept., 42, Batavia, 42-3, Karangan, 43-9, returned to America; w. c. D.D. by U.N.Y. 1870.

PUBLICATIONS: Numerous articles in the "Christian Intelligencer" and "Gospel Field."—"The Manse at Nunnlyquett," "The Old Route to Missions," "The Borneo Missions," were three series in the "Gospel Field," of about thirty columns. 1871-2.—"The Borneo Mission." In "Manual of Missions R.C.A."

STEFFENS, CORNELIUS M., b. ..... H.C. 1892, W.S. 95, l. Cl. Holland;

Bushnell, Ill., 95-8, Little Falls, N.Y., 98-1901, agent of the "Ch. Int.," 1901——

Steffens, N. M. From Embden, Netherlands; N.Y.C., Av. B, (Ger.,) 1871-2, Silver Creek, Ill., 72-8, Zeeland, Mich., 78-82, Holland, 1st. Mich., 83-4. Prof. of Didactic and Polemic Theology in Western Seminary, Holland, Mich., 84-95, (Prof. in the Presbyterian Seminary at Dubuque, 95-8), Orange City, Ia., 1898——

Publications: Many contributions to the press.

Stegeman, Abram, b. at New Groningen, Mich., May 4, 1857; H.C. 80, N. B.S. 83, l. Cl. Holland; Harrison, S.D., 83-92, New Holland, 92-1899, d. Feb. 19.

His record at college was one of spotless purity. In his charges he steadily grew in the affections of his people. He was an ideal, faithful disciple of the Cross. He loved the expository method of preaching. He was stricken with apoplexy while preaching, and in two hours died.—"Mints. Gen. Syn.," 1899, 568.

Stegeman, William, (brother of Ab. Stegeman), b. New Groningen, Mich.; H.C. 89; N.B.S. 92, l. Cl. N.B.; Grand View, S.D., 92-7, Pella, Neb., 97-1900, Perkins, S.D., 1900——

Steinführer, Chs. Danl. Fred., b. Stargard, Great Duchy of Mecklenburg-Strelitz, Germany, Jan. 12, 1841; U.C. 64, N.B.S. 67, l. Cl. Schenectady; Astoria, 2d, (Ger.,) and Newtown, (Ger.,) 67-9, Astoria, 2d, (Ger.,) 1869——

Steins, Frederick, from Ref. Ch. in Prussia; Miss. German, 2d, N.Y.C., 1849.

Stephens, George H., b. Plainfield, N.J., Sept. 27, 1857; R.C. 81, N.B.S. 84, lic. Cl. Raritan, ord. by Presb. of Elizabeth; (Springfield, N.J., 85-6, Flanders, 87-90, Berwick, Pa., 90-8, supplying Presbyt. Chs. in Presbyt. of N.B. 1898——)

Stephenson, William, North Hempstead, 1800-1, (N.Y.C. Rutgers Presbyt. Ch. 81.)

Stevenberg, James, b. Fulton, Ill., May 6, 1870; H.C. 93, P.S. 96, lic. by ..... Orange City, Ia., 96-8, in Leipzig, Ger., 1898——

Stevenson, James B., b. in Salem, N.Y., 1798; N.B.S. 1827, l. Cl. Washington; Miss. to Lysander, Sparta, and Cato, 27-9. Florida, (Minaville,) 29-54, Wynantskill, 54-64, died March 2.

In early life he studied with the Scotch Presbyterian Church in Salem, N.Y., under charge of Dr. Proudfit, and while yet young chose the ministry. With a burning zeal, he was willing to labor withersoever the Lord might call him. In eighteen months, so well fitted for the work was he, that he gathered and organized a fine congregation in the then newly settled Onondaga County, at Lysander, and procured the erection of a fine house of worship. He was noted for his fidelity, earnestness, and devotion. He displayed great energy in all his enterprises. But his constitution at length began to feel the effects of his excessive labors. He wore himself out in his Master's service. When really unable, he would yet labor and preach, directing sinners to the Lamb of God. His last intelligible words

were, "Firm trust! clear, clear!" His piety was sincere and deep; his judgment sound and practical. His preaching was evangelical and instructive. As a pastor, he greatly excelled; few could resist his kind and solemn appeals.

Stewart. See Stuart.

Stewart, Abel T., b. at Somerville, N.J., Aug. 4, 1822; R.C. 43, N.B.S. 46, lic. Cl. N.B.; Greenville, 46-50, Greenville and Bronxville, 50-2, Tarrytown, 1st, 52-66, Holland, 2d, Mich., (Hope,) 66-78, d. May 24, at Watkins, N.Y. D.D. by R.C. 1873.

He was one of the converts of the great revival in New Brunswick in 1837. At once he felt himself called to the ministry. He was a man of singular and manifest sincerity. There was nothing seeming in his nature. All was open and ingenuous. When he professed Christ it was from the heart. He loved Christ and preached his word with an integrity of purpose which left no room for doubt. His nature was peculiarly sympathetic, and his soul in harmony with the woes and throes of humanity. He was a model of uprightness in the various relations of life. He was a scholar of no mean literary tastes and attainments, of general reading and culture, of industrious habits, and of more than average ability as a preacher and expounder of the Word of God. He was eminently free from envy and selfishness. He rejoiced in the popularity and success of his brethren, for all of whom he cherished a brother's love. His most intimate friends assert that they never heard him speak a word of disparagement of a brother minister. With all his manly traits, his courage, his strong common sense, his energy of character, he had the tender heart of a woman. His dying experiences were very delightful.—See "Memorial" and also "Ch. Int.," June 6, 1878.

Publications: A Hist. Disc. First Ref. Ch., Tarrytown. 1866.

Stewart, James W., Prin. of Washington Academy, Salem, 18..-34; Jackson, 1834-6, Warwick, 1838-42.

Stillwell, Aaron L., b. at Whitestone, 1828; R.C. 51, N.B.S. 54, l. Cl. N.B.; Bergen Neck, 54-64, d. See Manual of 1879.

Stillwell, John Letson, b. Bayonne, N.J., Dec. 17, 1859; R.C. 79; N.B.S. 82, l. Cl. Raritan; Montague, 82-4, Athenia, 84-6, Bloomingburgh, 86-1902.

Stimpson, Edward P. R.C. 1834, N.B.S. 1834; Greenbush, 1834-52, Castleton, 1853-61, suspended. 1869, deposed.

Stimpson, Henry B., b. 1772, in Framingham, Mass.; studied at Claverack and Kinderhook; studied Theology with Rev. Mr. Fuller, of Rensselaerville, and Rev. Mr. Townsend of Durham; lic. 1802; (Presby., Windham, 1802-1825,) Agent for the Bible Society, 25-9, Windham, (Prattsville,) 29-33, w. c. Died Ap. 28, 1851.

His father removed from Massachusetts to Greene Co., N.Y., at the close of the Revolution. He endured all the hardships and privations incident to a new country. He attended school only four months until more than 21 years of age, yet he subsequently acquired a good general knowledge. His pastoral field at Windham extended over 20 miles, but he was

used to hardships, and often preached nine times a week. In the Presbyterian Church at Windham there were three extensive revivals during his ministry. He received into this church more than 500 souls. But with the introduction of the "new measures" divisions came, and he finally separated from his people. He was a theologian of the old school. He was, however, subsequently recalled to the same field by the Dutch Church He was a man of strong physical energy, and of uncommon powers of mind.

Stinson, William Charles, b. in N.Y.C. Ap. 1860; Bucknell Univ. 86, P.S. 89, ord. Presb. Monmouth; (Navwatosa, Wis., 91-3, Providence, R.I., 93-5, both Congregational; Presbyt. Chillicothe, O., 1895-1900.) Bloomingdale, N.Y.C., 1900——

Stitt, Chs. H., b. 1819; R.C. 44, N.B.S. 48, l. Cl. N.Y.; New Paltz, 48-65, Kingston, 2d, 65-74, Bayonne, 74-81, d. Ap. 20. D.D. by R.C. 1866. See "Ch. Int.," Ap. 28, 1881, for sketch.

Publications: "Gospel Law of Moderation in Regard to Intoxicating Drinks." 1861.—Dedicatory Address at New Paltz Cemetery. 1861.—"Hist of the Church and Settlement at New Paltz." 1862.—"Fun. Ser. of Captain Johannes Lefevre," who fell in the battle of Cedar Creek, Va. Oct. 19, 1864. Pub. 1865.—Mem. Disc. on "Death of T. Lawrence Hasbrouck." 1866.—Sermon before Gen. Synod. "Ch. Int.," June 9, 1870.—"Hist. Sketch of Second Ref. Ch. of Kingston." "Kingston Argus," Jan. 11, 1871.—"Progressive Theology"; a Charge delivered at Inaug. of Dr. A. B. Van Zandt as Prof. of Theology. 1872.—"Why Am I Not Saved?" Tract 49, R.C.A.—"The Lost Found." Tract 638, Am. Tract Soc.—"Our New City: its Prospect and Peril." In "Rondout Freeman," June 1, 1872.

Stitt, Wm. Christie, b. in Philadelphia, Pa., Ap. 23, 1833; C.N.J. 56, P.S. 60, lic. Presb. Philadelphia; (S.S. Georgetown, D.C., 60-2; ord. 63; Hagerstown, Md., 62-8, Johnsonburgh, N.J., 68-72); Piermont, N. Y., 1872-87, (Hazleton, Pa., 87-8), Sec. Am. Seamen's Friends' Society, 1888——

Stobbelaar, H., Alto, 1858-60, Zeeland, 60-64, Holland, Wis., 64-73, Pella, 4th, 73-9.

Stockwell, Austin P., b. at Hadley, Mass., 1837; A.C. 62, U.S. 65, lic. 3d Presb. N.Y.C. Ap. 3, 63; ord. by same, May 14; (Pleasant Plains, N.Y., 68-9, Presbyt.,) Assoc. Pastor, Millbrook, July, 69-71, Dec.; Gravesend, Jan. 1, 72-87, Sup. Howard Mission of Children's Aid Soc. N.Y.C. 87-99. Also supplying Centennial Chapel, Brooklyn, 1st, 90-3, and Greenwood Hights Chapel, 94-9. Died Nov. 21, 1900.

He was a man of gentleness and patient courtesy, tenderly affectionate and sympathetic. His life was filled with kindly and Christ-like deeds. He was painstaking in the discharge of all his duties, whether in the pastorate, or in the wide and character-moulding work that was his for so many years among the friendless little ones of God's poor. "Mints. Gen. Syn.," 1901, 1243.

Stoehner, Frederick, Jamaica (Ger.), 1900——

Stoll, A., (from Ref. Ger. Ch., 1874); Philadelphia, 5th, 1874-9.

Stone, George Edwin, b. in Mexico, Oswego Co., N.Y., Sept. 2, 1873; Ham. Coll. 95, Aub. Sem. 98, l. Presbyt. of ....; ord. by Presbyt. of Syracuse, Ap. 11, 98; sailed for Arabia, Aug. 17, 98; at Bahrein, Oct. 9, 98-Feb. 14, 99; Muscat, Feb. 99-June 26, 99, d.

He came of a godly line of ancestors, and united with the church at eleven years of age. He was steadfast in his consecration to the Master. His winning, tactful manner made him a power for good, in church and college and seminary. But his service on the field was less than eight months when he was cut down. From the moment he had recognized his call to Arabia, he was ambitious to enter on his work. It is not for us to know why he was cut down so soon.—See "Mints. Gen. Syn.," 1900, 203; "Sketch of Arabian Miss." 1901, pp. 28-30.

Stouppe, Pierre, New Rochelle, (French Refd.) 1723-60, d. July. See his description of New Rochelle, in Waldron, 34. He left eighty communicants at his death, having conformed to the Church of England. See Baird's "Huguenots"; collections of Huguenot Society; and page 54 of this work.

Stout, Henry. R.C. 1865, N.B.S. 68, lic. Cl. Raritan; voyage to Japan, Jan. 9-March, 69; Nagasaki, Japan, 1869——

Publications: "A Brief Statement of Christian Doctrine"; a translation into Japanese, and adaptation of Rev. Dr. S. M. Woodbridge's Lectures on Sacred History, 1 vol.; and of his Lectures on Church History; 2 vols.

Stout, James Coffin, b. .... R.C. 1891, P.S. 97; Brighton Hights, 1898——

Stout, Nelson, b. at Harlingen, N. J., 1807?; R. C. 1851, N.B.S. Died 1854. He did not begin his studies until nearly thirty years of age. He had been a sea-captain. He was a very conscientious Christian, and had consecrated himself to the foreign field, but died while in the Seminary.

Strabbing, Alfred H., b. Graefschap, Mich., Sept. 20, 1856; H.C. 80, W.S. 89, l. Cl. Holland; Hamilton and E. Saugatuck, 89-93, Kalamazoo, 3d, 93-7, Marion, N.Y. 97-9, New Holland, Mich. 1899——

Straks, Henry, b. Alto, Wis., Feb. 13, 1853; Normal School, Oshkosh, Wis. 75, W.S. 91, l. Cl. Wis.; Cleveland, O. 91-4, Maurice, Ia. 94-8, Ed. Agent and Teacher, Northwestern Academy, Orange City, Ia. 98-1901, Harrison, Dak. 1901——

Street, William Dana, b. Lynn, Mass., Jan. 9, 1874; Columbia Univ. 95, U.S. 98, l. Cl. N.Y.; Assist. in Madison Av. N.Y.C. 98-1901, (Cong. Ch., White Plains, N.Y. 1901——)

Streng, Samuel, b. at Pella, Ia. 1851; H.C. 71, N.B.S. 77, lic. Cl. Ill.; Clarkstown, N.Y. 77-82, Churchville, Pa., 82-90, Kalamazoo, Mich., 90-92, Classical Missionary, 92-94, Fairview, Ill., 94-97, w. c., died Oct. 3, 1900.

His parents were among the first Holland settlers of Pella, Ia., and were earnest Christians. He was a man of brilliant intellectual power, but extremely modest in the estimate of himself. He was an untiring worker, spending himself in the service of his Master. His life was almost a con-

tinuous struggle with ill health, yet he was remarkably successful in his several fields of labor, and universally beloved by his people. He preached fearlessly, yet kindly, the truths of God, and many were born again, and others stimulated to a nobler life. His fidelity secured him many calls. During his last years he suffered severely, but his faith never wavered nor did he ever complain. See also "Mints. Gen Syn.," 1901, 1244.

PUBLICATIONS: Article in "Doylestown (Pa.) Democrat," May 29, 1883, on "Paulus Van Vlecq." Also sketches of the North and South Hampton Church.

STROHAUER, PAUL JOHN, b. Schenectady, N. Y., May 15, 1871; U.C. 97, N.B.S. 1900, l. Cl. Schenectady; Princetown, N. Y. 1900-1902; Spotswood, 1902——

Strong, Joseph Pascal (s. of T. M. Strong); b. 1825, at Flatbush, L. I. R.C. 45, N.B.S. 50, l. S. Cl. L.I., East New York, 50-4, Jersey City, 3d, 54-6, Aquackanonck, 56-69, Passaic, 2d, 69-72, Belleville, 72-80, Cohoes, 80-90, East Millstone, Aug.-Dec. 8, 1890, died.

In each of these fields he proved himself a laborer that needed not to be ashamed of his work. By his earnest preaching and by his kind words and gentle ways, he endeared himself to the hearts of his people. He was a warm-hearted and sympathetic man and an excellent preacher. His ministry was always attended with great success. He was a man of remarkable powers of description. His sermons were always interesting and instructive. He preached with great energy and power. The people of East Millstone called him with a wonderful unanimity and were delighted with his ministrations. A career of unusual prosperity seemed to be opened before that church when he was suddenly stricken with apoplexy. He had just made a gesture, and referring to the suddenness of the fall of the sinner, when the sudden stroke came and he pitched headlong from the pulpit to the floor of the church at the feet of the Consistory. He was at once laid upon the elders' seat and he exclaimed, "I have had a stroke," and never spoke again. He died at about 3 o'clock A M., leaving behind him a reputation of great usefulness in the Master's vineyard. "Mints. Gen. Syn.," 1891, 416.—"Biog. Notices of Grads. R.C.," 1891, 25.

PUBLICATION: Fun. Address of Mrs. Dr. Hay.

Strong, Mason, R. (s. of T. M. Strong); N.Y.U. 1855, N.B.S., died 1861.

Strong, Pascal N. (brother of T. M. Strong), b. in Brookhaven, L.I., 1793; C.C. 1810, studied under Mason, l. Presbyt. N.Y. 1815; New York, 1816-26, d.

He received calls to Harrisburgh and New York at the same time, but chose the latter. He and Dr. Knox started in life together as fellow-students under the same instructor, and as colleagues in the same church, though the ministry of the former was comparatively brief. About a year before he died, he was attacked by disease of a pulmonary character, proceeding from a severe cold. He went to St. Croix to spend the winter, but while there died. In a diary commenced in 1808, three years before he united with the church, he says: "I will regard the enjoyment of God as

the supreme end of all my plans. I will consider love to God and zeal for His glory as my highest duty, and study to improve daily in these divine affections. I will for the future, unless unavoidably hindered, regularly devote one half-hour in the morning, and a like period in the evening, to religious concerns."

His disposition was amiable, his manners were courteous, his spirit was resolute and generous almost to a fault, his mind was gifted in more than an ordinary degree, and his opportunities of improvement had not been neglected. With a memory peculiarly tenacious, and the power of an accurate and precise discrimination for one of his years, his attainments in classical and critical learning may, without any exaggeration, be regarded as eminent. Critical research was with him a favorite employment. He wrote with elegance and force. His discourses were clear, accurate, and tasteful. His style was copious and adorned. His voice was melodious; his enunciation, easy and natural; his preaching, evangelical and faithful. —"Gunn's Livingston," ed. 1856, p. 399. "Sprague's Annals." "Collegiate Ch. Year Book," 1895, 127.

PUBLICATIONS: "The Pestilence—Yellow Fever." 1822. 2d ed. 1823.

Strong, Robert Grier (s. of Thos. M. Strong), b. at Flatbush, L.I., 1837, N.Y.U. 55, N.B.S. 58, l. S. Cl. L.I.; assistant at Flatbush, 1858-60, Dec.; New Baltimore, 61-70, Flatbush, Miss. Chapel, 71-73: teaching a select school at Flatbush, 73-92, died. "Mints. Gen. Syn.," 1892, 656.

Strong, Selah Woodhull (s. of Thos. M. Strong), b. at Flatbush, L.I., 1844; N.Y.U. 62, N.B.S. 65, l. Cl. N.Y.; Rochester, 65-70, West Troy, South, 70-84, Nov. 6, died.

While he was yet a student in the Theological Seminary he was distinguished among his fellow-students for his familiarity with the Word. It was often said among them that he was "mighty in the Scriptures." This trait became increasingly conspicuous as his years increased. He became very fond of his Greek Testament, and was methodical in the study of it. Besides reading a chapter each morning, it was his general custom to make a special study of some portion in regular order, and to investigate thoroughly every important word, tracing its roots up, if possible, to their earliest known origin, and summing up all the important results of his study in a note-book prepared for the purpose. In this way he had gathered notes on a large number of the important words of Scripture. The writer accompanied him in his last two vacations, spent on the shores of Lake George—the last of them terminating but a few weeks before his fatal illness began. On these occasions the most delightful hours enjoyed were those of the quiet Sabbath, when, seated in some sequestered nook, we opened our Greek Testaments, and pondered lovingly over a portion of the Word. Then the stores of his Scriptural knowledge, his exegetical skill, and the fruits of his careful and definite investigations were wonderfully revealed. As a result of his method of study, his people were undoubtedly trained, in an unusual degree, to a profound acquaintance with the Scriptures; and this may account, in part, for the steady and persistent growth of his church.

As a speaker he always impressed his audience with his devout earnestness and strength of personal conviction, but he was capable of rising on occasion to an exceedingly intense and fervid eloquence. At one time the writer happened to be present at a floral concert of his Sabbath-school. A large wooden cross was erected, and the children one after another came forward and decorated it with beautiful bouquets of flowers, till every part was completely covered, and it stood forth an object of gorgeous beauty. Our brother then arose, and warming at once to the height of the occasion, poured forth the most glowing tribute to the crucified Saviour we ever listened to, closing with an appeal to love the cross, not because it had become a symbol of beauty, not because the world was now wont to hang garlands upon it, but because of the Saviour who had been lifted up thereon, and because of the precious blood with which He had consecrated it. The appeal swept over the great congregation and stirred every heart like an inspiration from Heaven; and such we can readily believe it was.

In his work of visitation, his systematic habits wrought splendid results. He may almost be said to have done this work on schedule time, yet there was nothing of formality or constraint. Each quarter of the year had its specific work which had to be completed in its order, and if interruptions threw him behind, the first opportunity was seized to make up the deficiency. It is no wonder that with such persistent and impartial labor, the rich and poor flocked together to his church. The fact that they worshipped in one of the most elegant and costly edifices, such as are sometimes thought to be a stumbling-block to the poor, appeared to deter no one from worshipping there.—W. H. Vroom.

Strong, Thomas C. (son of Thomas M. Strong and Ellen Campbell, sister of William H. Campbell, late President of Rutgers College), came of a family of ministers. B. at Flatbush, L. I., May 23, 1824. U.C. 1841, N.B.S. 1845, I. S. Ch. L.I. 1845. D.D. from Rutgers College, of which he was a trustee from 1858 to 1874. Pastorates and Charges: Bloomingdale and Rosendale 1845-49, Newtown 1849-59, Greenwich, N.Y.C. 1859-66, Ithaca 1866-71.

At this point he transferred his relations to the Presbyterian, and never resumed official connection with the Reformed Church. Pastor at Aurora, Cayuga Co., N. Y., and President of Wells College 1871-75. In 1875 became President of Pennsylvania Female College at Pittsburg, and in 1878 opened a private school for girls in Allegheny, at the same time taking charge of the Pittsburg Central Presbyterian Church. Later he supplied, for a time, the pulpit of the Reformed Church of Geneva, N. Y. Several years before his death he was the subject of a very severe sunstroke, from the effects of which he never fully recovered, and which was the occasion to him of much loss of mental power as well as physical debilitation. In addition to all his other life work, Dr. Strong was Corresponding Secretary of the Reformed Church Board of Publication from 1859 to 1868, and a member of its Committee on Publication from 1868 to 1871. In

these relations he was very active and efficient, and his labors were of great advantage to the Board. He died Sept. 13, 1890.

His first wife was Mary Watson Mann, of Philadelphia, whom he married Nov. 4, 1845. She left a son and a daughter. Married again Sept. 1, 1869, Mary A. Sibley (née Finch). She also passed away, leaving a son. The older son is Thomas Morris Strong, M.D., a graduate of the Rutgers class of 1868, and a practising physician, resident at 176 Huntington Avenue, Boston, Mass.

Dr. Strong, as a preacher, during his years of vigor, was very bright and magnetic. He was always in demand on public occasions for addresses and prayers. He was a fluent and interesting impromptu speaker. His sermons were always written out, but he was never hampered by his manuscript. His manner in the pulpit was energetic, his gestures were abundant, and his intonation was especially clear. He was President of the famous General Synod of 1867 at Geneva and Albany, noted for the great discussion of the change of our church name, and for fixing upon our denomination at last the title of "The Reformed Church in America." His presidency is remembered as wonderfully genial, under and throughout the excitement of one of the most vigorous debates ever known in the history of our church.

PUBLICATIONS: Ser. at Funeral of Dr. C. W. Stothoff. 1855.

Strong, Thos. M. (brother of P. N. Strong), b. at Coopertown, N.Y., Aug. 28, 1797; C.C. 1816, studied under Mason and at P.S. 19, 1. Presbyt.; (Norfolk, Va., 19-21, Assoc. Ref., Chambersburgh, and Shippensburgh, Pa., 21-2), Flatbush, 22-61, d. June 14. D.D. by U.N.Y.

He was possessed of the most thorough and indefatigable business habits, and was so completely at home in ecclesiastical affairs that his very word was law, from which no appeal could be taken. He was a man of remarkable clearness of thought and of simplicity of expression, of intense, yet well-balanced, mental energy and activity, of large attainments, though never ostentatiously paraded; combining, in a rare symmetry and exquisite proportion, affability with dignity, and gentleness with firmness, and withal a man of such pure innate modesty, and genuine Christian humility, that nothing but his actual removal from the Church would give her an accurate estimate of his real value. He possessed one trait of character of especial loveliness and power. He was eminently a *Christian gentleman.* That fruit of the Spirit which the apostle calls *"gentleness"* was exhibited by him in a remarkable degree. He had the most sincere regard for the feelings of others, and never willingly, by word or act, inflicted a wound upon them. He was always mindful of the injunction, *"Be courteous,"* and in this particular was a bright and lovely exemplification of the spirit of the Master.

In the poise of his moral qualities, in the rounded completeness of his associated gifts and virtues, in the interblending of his personal, social, and public excellence (so that the one man was under well-nigh all circumstances the same), there has rarely appeared among us a more sym-

metrical and perfect character than that which Divine grace developed and fashioned into the legible life of Dr. Strong. Resolute, without arrogance; modest, without timidity; positive in his convictions, without pride of will; persevering, without pretension; diligent, without ostentation of intentions; firm, without obstinacy; tenacious of his moral and personal preferences, without bigotry or hypocrisy; quick in his estimate of duty, without wayward impulses; devoted to duty, without thirst for personal exaltation; methodical, without mechanical servility to circumstances; learned, without pedantry; and godly, without affectation of sanctity—he seemed, indeed, to illustrate how natural qualities may be toned and softened into well-nigh untarnished beauty by the power of Christ working upon them all.

He was faithful in his preparations for duty. Knowing that only beaten oil should be brought into the sanctuary, he, with resolute purpose and fixed system, entered upon the performance of his public duties. He left a Bible which was a complete index to a vast range of investigation over which he had traveled. He was faithful in his ministrations in the sanctuary. His style was sedate, solid, instructive. He sought no sensational effects, but he discriminated and individualized the truth so as to reach the conscience and win the heart. He preached memoriter. He was also a faithful pastor, though much of his time was consumed in the public duties of the Church. He gave his best energies to the Church and denomination in which he ministered. He was Stated Clerk of the General Synod for thirty-four years.

PUBLICATIONS: "Hist. of Flatbush, L. I." 1842.—Arts. in "Sprague's Annals." on Drs. S. S. Woodhull and P. N. Strong.

STRONG, WILLIAM VAN DEURZEN, b. Accord, Ulster Co., N.Y. Ap. 28, 1868; R.C. 91, N.B.S. 94, l. Cl. N.B.; Glenham, N.Y. 1894——

Stryker, Herman B. (s. of Peter Stryker), b. at Port Richmond, S.I., Ap. 2, 1794; N.B.S. 1822, l. Cl. N.B.; Miss. to Athol, Caldwell, Johnsburgh and Warrensburgh, (Warren Co., N.Y.), 22-3, Fairfield, and Miss. at Little Falls, N.J., 23-6, Agent of Miss. Soc. 26-7, Union Ch. in Amsterdam, 27-33, also Miss. at Johnstown in 30, St. Johnsville, 33-4, Glenville, 2d, 34-7, w. c. 37-61, Huguenots, S.I., 61-71, d. Dec. 11.

He was a pioneer in the temperance cause, early identifying himself with the total abstinence movement, and by his example and influence teaching this principle to his children and others.

He was gentle, affectionate, lovely and generous in his disposition, constant, faithful, and earnest in his work, attending to all his duties with fidelity. He was a good theologian, a diligent student of history, and a careful investigator of divine truth. He studied the Bible carefully and with prayer. He was especially fond of the prophesies.

In his preaching he was terse, comprehensive, pointed, tender. His object was to comfort, edify, convince, and convert. In this he was successful. In his early charges he had powerful revivals of religion. In one of them he preached nine successive weeks, every evening in the week, and

three times on each Sabbath, and large numbers were brought by him in the fold of Christ.

PUBLICATIONS: "Address before Cl. Bergen." 1828. "Mag. R.D.C.," iii. 132.—"Charge to Rev. Jas. Stevenson." 1829. "Mag. R.D.C.," iv. 235.

Stryker, Isaac P., born at Harlingen, Nov. 27, 1811; R.C. 37, N.B.S. 40, l. Cl. ....; voyage to Borneo, Nov. 40-March, 41, Borneo, 1841-2, d.

Joining the class of '37, when Milledoler, and Cannon, and Janeway, and Strong, and Ogilby, and Beck were our professors, I found for my alphabetical neighbor that true man of God, Isaac P. Stryker. It was the fall of 1834, entering upon sophomore stage, and nearly all the members were his juniors by several years. He had come from a line of handicraft, to engage with all his heart in study for the ministry, and this one thing he did. His face and demeanor, always and everywhere, bespoke a governing conscientiousness that secured the respect of the wayward, the unfaltering confidence and honor of all who observed him. At lecture or prayer, or the duties of the Sabbath, his steadfast punctuality was sheer perfection.

Though his features were severely cast in dark complexion, and the eyes lay far beneath a shaggy brow, his whole expression was made gentle by the soul of love to God and man that shone through deed and speech. Feeling assured, after years of study of his life, that such equanimity under college tests was a marvel of divine grace, I asked him if in his childhood he had not been particularly irascible and violent. The question surprised him, but, knowing well the inquirer's love, he tearfully owned the conjecture to be right.

After the interval of thirty-four years, this godly and diligent man's picture is vividly before me as a joy and a profit to remember. He was an exemplary Christian among heedless lads, and the largest concession *but one* that he ever made to the infirmity of peccant boyhood was to witness some of the milder doings with hand-covered mouth and twinkling eye.

"For when he gazed upon the festive train,
It was but as some melancholy star
Beholds the dance of shepherds on the plain,
In its bright stillness present, though afar."

That one other momentary and unparalleled yielding lodged him the deeper in every heart, and its occurrence was thus: Morning duties were over, and the class was sauntering homeward down the campus on an exhilarating time in early May, when it occurred to a merry son of a clergyman to spring upon the back of dear old Isaac for a ride! Who, of all present, was most astounded, it were difficult to say—the whole thing was electric—but another moment showed that the gravest blood had felt the genial fires of spring. If we could trust our own eyes, the young rider had been cunningly dismounted, and was swiftly pursuing a figure no one would have dared *affirm to*, until the drollery culminated in the merry madcap's halting, with an index-finger shout, "The wicked flee, when no man pursueth."

Had you space, I would gladly say more of this confessedly exceptional man. There was no indolence in Stryker. When not using his waking hours in study or Bible-reading, or prayer, or sacred music, of which he was practically fond at home, he was at exercise or good works. All that a diligent employment of the powers God had bestowed would effect, Stryker meant to do and be; and, wherever a prayerful life of labor could be fruitful of good to others, he was sure of usefulness.

When I last saw him in life, he was moving seaward from a Boston wharf, on his errand of good news to the pagan, signaling back his love so long as a kerchief could be seen. It has been my privilege, since, to care lovingly for his Indian grave, with many a tender memory of one of the most guileless of men.

His death was a sad surprise. At the end of his year in Java he was in health, and rejoicing in the proffer of a free passage to Singapore under the American flag of a merchantman. Embarking in good spirits, he looked reasonably forwad to engagement in the field of allotment, but an attack of fever during the short passage was so swiftly fatal that, on the vessel's arrival, his former friend at New Brunswick, B. P. Keasberry, found the signet of death on that pure man's brow.

Stryker lies in a pleasant morning-side cemetery at Singapore, "with his feet to the foe," and the resting-place marked by the beautiful obelisk-gift of a few of "the Class of '37."

The church of Harlingen may well enshrine his name in honor, with that of his much-loved Father Labagh.—Rev. Dr. Wm. H Steele.

Stryker, Peter, b. Dec. 23, 1763, in N.Y.C., studied under Livingston, lic. by the Synod of R.D. Chs. 1788, N. and S. Hampton, Sept. 15, 1788-Aug. 19, 1790, Staten Island, 1790-4, Belleville, 1794-1800, also S.S. at Stone House Plains, 1801-9, (Amboy, Presbyt.,) 1809-10, Belleville and Stone House Plains, 1810-14, S.S. at Stone House Plains, 18-26, Miss. to Berne, 27-9, d. 1847. A.M. by C.C. 1804.

For many years he was the oldest minister in the Reformed Dutch Church in America. His ancestors were of Holland extraction, and it was his delight to talk and preach in the Dutch language. This he did, not only with fluency, but also with great purity for one born in this country. He always spelled his name *Strijker*, and frequently called attention to the fact that this was a common Dutch word signifying a stroker, applied originally, no doubt, to one dexterous in striking off measures of grain.

His parents were pious people, and, influenced by their example, prayers, and precepts, he early became a disciple of Christ.

During the American Revolution, when he was a lad, his family left the city of New York, and sojourned for a few years at Millstone, N. J. Having been well instructed, as there was a scarcity of teachers, he was induced, at the early age of seventeen, to take charge of the common school in that district. His letters, written at this period, and addressed to his relatives, are full of pious expressions, evincing great love for God, and a desire for the salvation of souls. Subsequently he completed his clerical

studies at the Hackensack Academy, under the supervision of that eminent Christian scholar, Dr. Peter Wilson, an uncle of his by marriage.

In 1812, very much debilitated by bodily infirmity, he was compelled to resign the pastoral office. He did not again resume it. But having recovered his health in a measure, he preached as stated or occasional supply at St. Johnsville, Stone House Plains, Canastota, and in other places, with great acceptance. He was not idle, even when the sere leaves were falling. He loved to preach, and continued to do so down to a good old age.

His wife, Elizabeth Barculo, was a beautiful woman. It is said, in early life, she had three suitors, one a doctor, one a lawyer, the third a minister. Her father, when consulted as to the choice she should make, said, "My daughter, these are all promising young men, and either would probably make you a good husband, but my advice is, that you marry the minister." This coincided with her own feelings, and, turning from wealth and position, she cast in her lot with the poor clergyman, and a most suitable companion did she prove to him.

In his old age, his hair, white as snow, hung in silken locks upon his bending shoulders. His eye sparkled with life even to the last. His step was elastic, his voice musical. The very touch of his hand was inspiring. He was remarkably social, and, with his inexhaustible fund of anecdote, was the life of every company in which he moved.

His usual mode of preaching was from a full analysis. This he committed to memory. Before speaking he spent some time in meditating upon his subject, and then committing himself to the Lord with holy confidence, he carried the divine message to the people. He never used a manuscript in the pulpit. It was common for him, in his old age, to say, "Ministers nowadays read very well, but they do not preach."

He was a powerful preacher. Few men could excel him in fine thought and eloquent expression. His preaching was plain, practical, pungent. He was a real orator.

He was also a good man, humbly relying upon the Lord Jesus Christ for his salvation. In his old age he once said to a near relative, "I feel I am a sinner, but one saved by grace. For the last four years I have not been troubled with a doubt of my acceptance with God through Christ, my Saviour." When approaching his end, he exclaimed, in Christian triumph:

"O glorious hour! O blest abode!
I shall be near and like my God,
And sin and sense no more control
The inward pleasures of the soul."

—Rev. Dr. Peter Stryker.

Stryker, Peter (s. of H. B. Stryker), b. Fairfield, N. J. Ap. 8, 1826; R.C. 45, N.B.S. 48, l. Cl. N.B. Raritan, 3d, 48-51, Rhinebeck, 51-56, Broome St.—after 1860, Thirty-fourth St.,—N.Y.C., 56-68, (Philadelphia, Presbyt., 68-71, Rome, N.Y., 71-76, Saratoga, 76-82, Andrew Presbyt. Minneapolis, 82-89), N.Y.C. Thirty-fourth St. again, 89-96, Asbury

Park, 96-1900, d. Mar. 15. D.D. by N.Y.U. 1866. Pres. of Gen. Synod, 1895.

He came of a ministerial stock. His grandfather, Peter Stryker, served in the ministry for sixty years, and his father, Herman B. Stryker, for nearly fifty; while he himself was in the ministry fifty-two years. He received into the membership of the church more than 2,200 members, an average of 43 per year. He was peculiarly blessed in health. Never a robust man, yet during all his ministry he was kept from the pulpit by illness only four Sabbaths. He was genial and winning in his personality, faithful and Scriptural in his preaching, a pastor with unusual tact, ever watching for souls. He never grew old. He was also a ready and acceptable writer. Contributions from his pen enriched the columns of the "Christian Intelligencer" and other religious periodicals for years. His verse was as pleasing as his prose, and some of his hymns found place in church hymnaries. He was also an earnest and efficient laborer in the temperance reform. He was thoroughly evangelical, firm in his adherence to truth, and earnest in proclaiming it. He was unexcelled as a pastor. The poor found in him a sympathizing and helping friend, and the bereaved, a comforter. He could enter into their deepest feelings, for he had sorrows which tried the faith of his loving heart; yet he was ever submissive to Providence. His was a large heart that embraced all that pertained to the interests of the Master's kingdom. To look upon his genial face, and meet his cordial greeting, was to feel that he was a man in whom dwelt the spirit of God. See "Mints. Gen. Syn.," 1900, 205.—"Biog. Notices of Grads. of R.C.," 1900, 16.

PUBLICATIONS: Hist. Disc. at the last service in the Broome St. Ch., N.Y.C. 1860. Sermon on Rev. Dr. S. A. Von Vranken, in "Ch. Int.," Jan. 24, 1861.—"Christian Life"; a Disc. commem. of the late Leonard W. Kip. 1863.—"Little Gems in the Saviour's Crown; or, Facts from the Death-bed Experiences of S.S. Children."—"Hist. of the Sunday-schools of the Thirty-fourth St. Church."—"Jubilee Hymn of Thirty-fourth St. Church."—"Strange Children": a Temperance ser. 1873.—"The City wholly given to Idolatry: the modern Athens of America." In "Pulpit and Rostrum."—"The Lower Depths of the Am. Metropolis." In "Pulpit and Rostrum."—Very many articles in the several papers; numerous hymns and tracts.

STUART, WM., b. Aberdeen, Scotland, Oct. 18, 1837; Free Ch. Coll. Halifax, 59, Free Ch. Theolog. Hall, Halifax, 62, l. Halifax Presbyt.; (assist. Christ Ch., Bermuda, 63-4; West Cape, Campbelton, etc. on Prince Edward Is. 65-9; Free Ch. Fredericton, New Brunswick, 70-5; Central Ch. Hamilton, Ont., 76; Greenhill, Pictou, Nova Scotia, 77-83, Carleton Ch. St. John, N. Scotia, 83-9); Franklin, N. J. 1890——

Studdiford, Peter, b. 1763 in N.Y.C., C.C. 1786, studied under Livingston, l. by the Christian Synod of R.D. Churches, 1787; Readington and Bedminster, 1787-1800, Readington, 1800-26, d. Nov. 30. Also appointed Prof. of Hebrew, in 1812. Elected a trustee of Q.C. 1788.

Possessing large views of divine truth, and a rich store of various knowledge, he was ready, instructive, and forcible in his preaching. He

loved his work, and shrank not from effort in its performance. He was a faithful and affectionate pastor, a patriotic citizen, and a humble, devout and liberal-minded Christian. He excelled as an extemporaneous preacher, transcending himself, when suddenly called on to take the place of some absentee. These efforts had all of the finish, and more than the force, of an elaborate preparation.—"Mag. R.D.C.," i. 328. Quoted in "N.B.Sem. Centennial," 459.

PUBLICATIONS: "Fun. Ser. of Rev. Dr. Jac. R. Hardenburg." 1790.—Sermon on Rom. 5: 1, 2; "Justification and its Fruits." In "N. J. Preacher," 1813.

[His son, Dr. Peter Ogilvie Studdiford, b. Jan. 11, 1799; R. C. 1815, teaching in Bedminster and Somerville, 16-19, P.S. 21, ord. an Evang. by Presbyt. N.B. Nov. 28, 21, was settled at Solebury, Pa., 1822-5, and at Lambertville, N. J., 1825-66, d. June 5. D.D. by C.N.J. 1844.—See "Memorial."]

Studdiford, Peter Augustus (s. of P. O. Studdiford), b. Lambertville, N.J., Ap. 2, 1828; C.N.J. 49, P.S. 52, ord. by Presbyt. Raritan, June 12, 55; (Milford and Holland, N.J. 55-9), Belleville, 60-6, (Lambertville, 66-86), d. Oct. 11. D.D. by C.N.J. 74.

STUDLEY, HOBART EARLE, b. Claverack, N.Y., Oct. 27, 1871; R.C. 93, N.B.S. 96, l. Cl. N.B.; Miss. to Amoy, China, 90-1902.

Sturges, Smith. Whitehouse, 1858-63.

SUCKOW, CHARLES F. C., b. Techentin, Amt. Goldberg, Mecklenburg-Schwerin, Ger., Feb. 15, 1840; N.B.S. 70, lic. Cl. Albany; Knox Memorial Chapel, N.Y.C. 68-70, New Brooklyn, 70-79, Philadelphia, 5th, 1879——

Sullivan, Andrew Jackson, b. Philadelphia, 1853; LaF. Coll. 75, U.S. 78, ord. by Cong.; Newark, N. J. (N.Y. Av.) 90-2. For other details, see "Union Sem. Gen. Cat."

Sundram, Moses, (Hindoo), Arcot Sem. 1895, lic. by Cl. Arcot; evangelist in India, 1895——

Sutphen, David Schureman (son-in-law of Rev. Ab. Polhemus), b. at Bedminster, N.J., Apr. 24, 1842; R.C. 64, N.B.S. 67, l. Cl. Raritan, New Utrecht, 1867-79, w. c. Died March 27, 1897.

The love and devotion of his people were unusual, and their interest and affection remained unchanged to the close of his life. In the midst of this ministry, marked by the blessing of God, his mind received a shock, which, though but temporary, impaired his usefulness. A period of seventeen years followed, which he passed with his familiy at Bloomfield, where, in the absence of a Reformed Church, he was connected with the Westminster Presbyterian Church. Here he was interested in all Church-work, attending service when health permitted, and was a helpful inspiration to both pastor and people. His very face was a benediction, calm with the peace of God, and beautiful with the touch of divine grace; and his life during these years of enforced inactivity, was a silent but eloquent sermon. He was endowed with unusual mental ability, and applied his powers diligently to the work to which he had devoted himself. His social quali-

ties were attractive and winning. Friends loved him because they felt that they were loved by him. The text at his first communion service—"He brought me to the banqueting house, and His banner over me was love"—expressed the emotion of his own heart, and was the keynote of his ministry. His preaching was unique, beautiful in style, instructive and edifying in character, commanding attention. His audience *had* to listen, and were fully compensated. He possessed the gift and the grace of prayer. Great as was his power in producing spiritual results in preaching, in prayer it was felt still more. Reverent in approaching the throne, he was confident in the divine love and power, and led his people into the Holy of Holies; putting them in a worshipping state of heart, to attend earnestly to the message he brought them. In the chamber of the sick he was most sympathetic, and caused the sufferer to experience the consolation of the Saviour. Then came his own sufferings; an abrupt and strange ending of a ministry that had accomplished much and promised more. Yet his spirit of resignation to the divine will and wisdom was as beautiful as had been his public service. At last, stricken in the morning with apoplexy, he quietly passed away on the same day.—"Mints. Gen. Syn.," 1897, 770.—"Biog. Notices of Grads of R.C.," 1897, 23.

PUBLICATIONS: Articles in the "Somerset Unionist," 1864, 1872.—"Daft Willie": a Poem. In "Ch. Weekly," 1873; in "Sower," 1874.—Arts. on Rev. Peter Van Buren, in "Ch. Int.," 1868: on the "Nativity"; two articles on our Theolog. Sem., Sept. 7 and 14, 1871.—Arts. in "Kings Co. Rural Gazette":—Thanksgiving; "Letters on Travels in Canada," 1874.—"How to Study the Bible": an Essay deliv. before Kings Co. S.S. Assoc. 1876.—Hist. Disc. at 200th Anniver. R.C. New Utrecht, 1877.

Sutphen, James G., b. Millstone, N. J.; R.C. 1875, N.B.S. 1876-8.

SUYDAM, JOHN HOWARD, b. Brooklyn, N.Y., Oct. 1, 1832; R.C. 54, N.B.S. 57, lic. by S. Cl. L.I.; Fishkill-on-the-Hudson, 57-63, Philadelphia, 1st, 63-9, Jersey City, 3rd, 69-91, Rhinebeck, 1891—— D.D. by R.C. 1883

PUBLICATIONS: Two sermons on Hist. of R.P.D.C.—"The Lord of Hosts." 1859.—"Consolation": on occasion of the death of Lieutenant Sprole, of Newburgh.—"Christian Patriotism."—"Hist. of First Ref. Ch. of Philadelphia." 1868.—Books for Boys: "Cruel Jim." "The Cruger Family."—"The Wreckmaster."—"The Emerald Ring": "The Misunderstanding." Fugitive articles and letters by "Prout," in "Ch. Int." Numerous contributions to the press.

Swain, Geo., b. Glasgow, Scotland, 1841; R.C. 62, N.B.S. 66, 1. S. Cl. L.I.; Middlebush, 66-8, Freehold, 1st, 68-73, (Brooklyn, Presbyt. 73-4, Allentown, N. J., 1874——) D.D. by R.C. 1878.

PUBLICATION: "Hist. of Presbyt. Ch. of Allentown, N.J.," 1876.

SWAIN, JAS. RAMSAY, (son of G. Swain,) b. at Marlboro, N.J., Sept. 8, 1872; Princeton Univ. 94, teaching in Am. Prot. College, Beyrout, Syria, 94-7, P.S. 1901, lic. by Presbyt. of Monmouth; Flushing, L.I., 1901——

SWART, PETER, Lansing, Ill., 1897——

Swartz, Peter, student in N.B.S., d. 1830.

Swartwout, John, student in N.B.S., d. 1815.

Swick, Minor. R.C. 1858, N.B.S. 1861, l. Cl. Geneva, 1861; Stuyvesant Falls, 1861-5, Wawarsing, 1865-9, Cato, 1869-71, Oyster Bay, 1871-77, w. c.

Switz, Ab. J., b. at Schenectady, 1785; U.C. 1817, N.B.S. 20, lic. Cl. N.B.; Miss. in Cl. Montgomery, 21, at Westerlo and Oakhill, N.Y., 22, at Athol, Johnsburgh, Caldwell and Warren, N.Y., 22, Schaghticoke and Tyashoke, 23-9, Wawarsing, 29-35, Glenville, 2d, 37-42. Died Jan. 24, 1878. See Manual of 1879.

Talmage, David, (s. of J. V. N. Talmage), b. Amoy, China, Feb. 4, 1852; R.C. 74, N.B.S. 77, l. Cl. N.B.; voyage to China, Oct.-Dec. 11, 77; Amoy, 77-80; voyage to United States, Dec. 80-Mar. 81; Bound Brook, 82-4, Clarkstown, 84-8, Westwood, 1888——

Talmage, George Edwin, (son of Rev. John V. N. Talmage), b. in Amoy, China, Aug. 16, 1865; R.C. 86, N.B.S. 90, l. Cl. N.B.; Mott Haven, New York City, 90-98, Schenectady, 2d, 1898——

Publication: Address on death of President McKinley, 1901.

Talmage, Goyn, b. Dec. 7, 1821, near Somerville, N.J.: R.C. 42, N.B.S. 45, l. Cl. N.B. Rockaway, 45-51, Niskayuna, 51-55, Greenpoint, 55-62, Cor. Sec. Bd. Dom. Missions, 62-67, Rhinebeck, 67-71, Paramus, 71-79, Port Jervis, 79-87. Died June 24, 1891. D.D. by R.C. 1876. Pres. of Gen. Syn. 1874.

He was born in a godly home, and the influence of such a home is seen in the fact that four of its sons entered the ministry, namely, James, John V. N., T. De Witt, and Goyn, and all have been useful and honored. Dr. Goyn Talmage was possessed of excellent mental endowments. His perceptions were keen and penetrating. He saw truth clearly in its various aspects and relations. His mind was well balanced, and his judgment uniformly sound and discriminating. He was endowed by nature with a cheerful and happy disposition. Cheerfulness shone in his face and was depicted in every look and feature. He possessed fine social qualities. He was never happier than when surrounded by his friends; and he always was the life and charm of the social circle. He possessed a keen sense of humor, and often indulged in pleasantries, but never made light of sacred things. He was frank and confiding, and easy to approach. These traits made him a great favorite with the young, with whom he was ever in full sympathy. He often preached directly to the young, and these were some of his most effective sermons. His heart never grew old.

In each of his pastoral charges he was highly successful, and greatly blessed in his labors. During the five years that he was corresponding secretary of the Board of Domestic Missions, he rendered very efficient service, and left the position to the general regret of all interested in that work. His sermons were always carefully prepared, and never failed to interest and instruct. There was a richness and raciness about them, a freshness and vigor of thought that never failed to arrest attention. He was original in his way of presenting truth. He had no sympathy with new theol-

ogy or destructive criticism. His preaching was thoroughly evangelical. He used largely and with much power the thrilling events of Scriptural history and biography to illustrate and enforce truth. See "Memorial Discourses" in Port Jervis papers of the day; in "Ch. Intelligencer"; "Biog. Notices of Grads. R.C.," 1892, 26; "Mints. Gen. Syn.," 1892, 648.

PUBLICATIONS: "Admonitions for the Times." 1861.—"The Reformed Dutch Church, a Goodly Heritage," with Hist. Appendix. "Greenpoint," 1862.—"Christ in the Storm." (Death of a Union Soldier.) 1866.—"Religious Tests." Published in "Christian at Work." 1875.—"Perils of Young Men." 1878.—Annual Reports of Board of Domestic Missions. 1862-7.—"A Clean Young Man." 1885.—"Perils of Office Seeking." 1889.

Talmage, Jas. R., b. 1808; C.N.J. 1826, N.B.S. 29, l. Cl. N.B.; Miss. to Pottsville, Pa., 29-31, Jersey City, 31-3, Pompton Plains, 33-6, Blawenburgh, 37-49, Athens, 49-50, Brooklyn, Middle, 50-2, Greenbush, 52-60, Chittenango, 60-9, Wawarsing, 69-74, Wiltwick, 74-9, d. June 29.

D.D. by R.C. 1864.

His fields of labor were widely separated, diversified in character and in their requirements. But in them all, the Cross was the great burden of his earnest, faithful ministry. He understood and felt the significance of beseeching men "in Christ's stead to be reconciled to God." And such a faithful, direct and evangelical ministry abounded in fruits to the glory of God. His lovely Christian character made him a power in every church which he served and in every community in which he moved. He was modest, humble, unobtrusive, not covetous of applause, save as his conscience and the good applauded him for duties performed. He uttered no words, even under provocation, that planted stings, or erected barriers to the cordial interchange of Christian sentiment and offices. His guileless spirit and frank genial disposition inspired confidence and esteem among his ministerial brethren; and in his wider intercourse with his people. No field was too humble not to deserve his most watchful care, and the fullest exercise of his best energies; and he received, in return, honor and love such as cheered him in all his ministerial life.

PUBLICATIONS: A Disc. occasioned by Death of Capt. Is. M. Talmage, his son. 1865.

Talmage, John Van Nest, b. Bound Brook, N.J., Aug. 18, 1819; R.C. 42, N.B.S. 45, lic. by Classis of Philadelphia; S.S. Central Ch., Brooklyn, 45-6, at Middle Ch., Brooklyn, 46, voyage to China, Apr.-Aug. 47, Amoy, 47-9, voyage to America, Mar.-Aug. 49, in America, 49-50, voyage to China, March-July, 50, Amoy, 50-62, voyage to America, April-Aug. 62, in America, 62-5, voyage to China, Jan.-June, 65, Amoy, 65-72, voyage to America, Apr.-July, 72, in America, visiting the churches, 72-4, voyage to China, June-Aug. 74, Amoy, 74-81, in America, 81-2 Amoy, 82-9, in America, 89-92, died Aug. 19, at Bound Brook, N. J.

D.D. by R.C. 1867.

He was ordained to the ministry at Millstone, N. J., on Aug. 26, 1846,

at a joint meeting of the two Classes of New Brunswick and Philadelphia. Rev. Gabriel Ludlow preached from 2 Tim. 2: 1, "Thou, therefore, my son, be strong in the grace which is in Christ Jesus," and the missionary, Rev. Elihu Doty, gave the charge to Mr. Talmage. A boy of eleven years of age, who was present, was influenced through that service to become a missionary to China. This was the subsequent secretary of the Missionary Society of the Methodist Episcopal Church, Rev. Dr. S. L. Baldwin.

He became thoroughly acquainted with the spoken language of Amoy. Few men had a more extensive knowledge of its vocables. He spoke like the Chinese themselves, idiomatically and beautifully. Such knowledge was indispensable to his success, and he attained it only by hard, plodding and persevering study, before there was any aid from dictionaries. He was qualified, therefore, to take a prominent place in translation, in revision and in hymnology. As a preacher to the Chinese, he was unrivaled. The people hung on his lips and never seemed to lose a word.

He had learned stenography and practised it on his first voyage to China that he might be able to reduce the spoken language of Amoy to writing. He soon found, however, that shorthand was not adequate for the purpose. Just how much he contribued to the adoption of the Romanized Colloquial, now in vogue through all China, will never be known. He never sought the credit of it for himself, but his friends ascribe much of it to him. It was a fitting culmination of his work that he only laid down his pen for the last time, when he had finished his last recension of his colloquial dictionary, a book which will increase in usefulness as the Church in the Amoy region expands. It requires only translation to be useful in other dialects as well. He spent over twenty years in its preparation, going over it time and time again, until he felt it was ready for publication. It has already gone into a second edition.

He was of a sunny disposition. A smile was on his face and laughter in his eyes almost all day long. He was conspicuously cheerful and hopeful. The strength of his character was unusual and would bear victoriously very severe tests. Mental and moral ability of a very high order marked his participation in public exercises, and his demeanor in social life. In mind and heart these were the elements of greatness. Greatness he never sought, but avoided. But he was a leader among men. A wide range of knowledge was his. He maintained acquaintance with the research and discovery of the day although secluded in China. The deference with which he treated the opinions of others, and his own manner in presenting his knowledge and convictions to an audience, was extraordinary. He was courteously inquisitive, seeking from others what they knew and thought, and this often with men much his inferiors. He was eminently tolerant of the opinions of others.

He was animated, earnest and strong in public addresses. His mind was apt to take an independent and original view of things. His sermons were often very impressive and powerful. He was always and everywhere a Christian gentleman. Through his gentleness, sympathy, wide range of knowledge, cheerfulness, animation, vigor of thought, and deference to

others, he was a delightful companion. He asked for nothing for himself, but sought to contribute to the enjoyment of those around him. He was abundant in labors, and his life of inestimable value.

He perceived earlier than his brethren at home the true policy as to churches in heathen lands; that they should not be mere continuations of the denomination whose missionaries had founded them, but should have an independent existence of their own. In 1863 the General Synod refused to consent to an independent Chinese Church. But Dr. Talmage stood his ground, and in another year his arguments prevailed, and this principle is now almost universally acknowledged. Union on the foreign field is now everywhere a success. The native churches are self-governing and becoming self-supporting. They are to be permitted to develop according to the leadings of God's Providence and the teachings of his Spirit.

He stood in the very front rank of missionaries. For ability, for fidelity, for usefulness, he had few equals. As a preacher, he was clear, forceful, fearless. As a translator, his work was marked by carefulness and accuracy. In social life, his old-fashioned hospitality made everyone feel at home. He was a most interesting conversationalist.

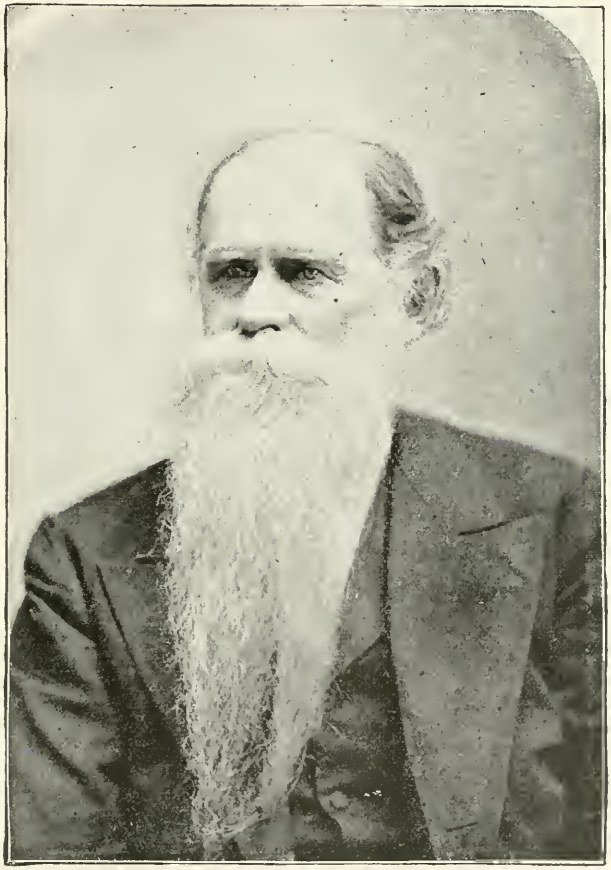
See sketch by Rev. T. De Witt Talmage, in "Christian Herald" of Sept., 1892, and other religious papers of the day, especially "The Christian Intelligencer." "Mints. Gen. Syn.," 1893, 889.—"Biog. Notices of Grads. of Rutgers College," 1893, 15. "Fagg's Life of Talmage; or, Forty Years in South China," 1894.—Also "Pitcher's Hist. of the Amoy Mission," 1893.

Publications: Translations into the Amoy Colloquial, in Roman characters, of the following (in which the other missionaries assisted to a greater or less extent): "A Primer," pp. 30. 1852.—"Spelling Book," pp. 15. 1852.—"First Reader," pp. 17. 1853.—"Burn's Version of Pilgrim's Progress," pp. 77. 1853.—"The Book of Ruth," pp. 20. 1853.—Several Hymns, pp. 26. 1859.—"The Gospel of Luke, and the following Epistles: Galatians, John, Peter, Ephesians, and Philippians": in all, 13 books of the Bible.—Also the "Heidelberg Cathecism."—In English: "Hist. and Ecc. Relations of the Churches of the Presbyterial Order, at Amoy, China." 8vo, pp. 74. N. Y., 1863.

He was the founder and editor of "The Church Messenger," published monthly in the Amoy dialect.—"Dictionary of the Chinese Character in the Romanized Amoy Colloquial: entitled "Emng Ime Ji-Tiang," 1894.—Also "Book of Forms"; "Sacred History"; hymns; stories; an arithemetic. —"Sketch of the Amoy Mission."

Talmage, Peter Stryker (s. of Rev. Jehiel Talmage, see "Princeton Sem. Gen. Catalogue"), b. in Somerville, N. J., Oct. 5, 1819; J.C. 1845, P.S. 1848; ord. by Presbyt., Nov. 1848: (Oneida Valley, N.Y., 1848-50, Malta, N.Y., 1850-3); Stone House Plains, N. J., 1853-65; preaching in halls in northwestern Philadelphia, 1865-8; Philadelphia, Bethune Memorial, 1868; Bethlehem Miss., Philadelphia, 1869; Manayunk, Jan. 1870-74, d.

He was converted in early life. He married, in 1850, the daughter of Archibald Davis, Esq., a prominent merchant of New York. Upon remov-



Yours in the Gospel

D. V. N. Talmage

ing to Philadelphia he began preaching in the northwestern part of the city, first in the hall of the Wagner Institute, and then in the hall at Twelfth Street and Montgomery Avenue. Here he established the Bethune Mission, after much earnest, constant, and self-sacrificing work. The Bethune Memorial Church was soon organized. Upon taking charge at Manayunk new life was infused into that church. During his short pastorate there 113 were added to the membership. He was beloved by his church and the entire community. Gentle and kind as a little child, he was nevertheless a man of great energy of character, a public-spirited, high-toned Christian gentleman. Said one at his funeral: "During a friendship of thirty years, I have known the deceased as a kind, patient, painstaking Christian, of transparent honesty, unfeigned godliness, steady loyalty and unfailing love, a man of peace, but firm for truth and righteousness, while his pastorate was remarkable for the fidelity and fulness of his ministrations."

PUBLICATIONS: "Comfort in Sorrow: On the Death of a Beloved Child." 1861.

Talmage, Thos. A. R.C. 1857, N.B.S., 1860. d. 1861.

Talmage, Thomas De Witt, b. near Bound Brook, N. J., Jan. 7, 1832; U.N.Y.; N.B.S. 56, l. Cl. N.B.; Belleville, N. J. 56-9, Syracuse, N.Y. 59-62, Philadelphia, Pa. 2d, 62-9; (Presbyt.: Central Presbyt. Brooklyn, N.Y. 69-94), Washington, D. C., 95-99. Died Ap. 12, 1902. D.D. by several institutions.

He was original and yet perfectly natural. He wrote, lectured, preached differently from any one else. Yet he never strove to be original and different from others. He was different in his personality. The same differences were observable in his home and among his acquaintances. Yet he did not know that he had these peculiarities. At first he was misunderstood. But he swept away all the cobwebs which had accumulated around the traditional methods of sermonic oratory. He pleaded with sinners with the energy and enthusiasm and intensity with which the lawyer would plead for the life of the innocent. While he dispensed with the ministerial gown, and refused the old-fashioned pulpit, he still clung to the old truths. He spoke the Gospel message in its simplicity.

His pulpit was the business of his life. He ate and slept and walked and nursed his strength for that. He had a tremendous capacity for work. When over seventy, his form was straight, his eye was clear and his mental force unabated. On his last journey, a trip to Mexico, only a couple of months before his death, he preached in rapid succession to great audiences at Macon, Charleston, Richmond, New Orleans, with his usual eloquence and power. His lecturing tours were not undertaken to make money, but to get away from home-tasks and to come back refreshed to do more valiant service for Christ. Railroad travel was his physical salvation. While he was a genius, he developed his talents by the severest application. No labor for him was too full of drudgery. He lived in his study, and took exercise only to fit himself for his pulpit. Into every

sermon he put his best thought. He strove for quality and not for quantity.

He was a Gospel minister of unbounded cheerfulness. He believed that there was as much religion in the smile seen at the wedding of Cana, as in the sob heard in the house of mourning. He was an optimistic Christian, whose mind was free from gloomy presentiments. He always expected good things to come from the Divine Father. Therefore, he was willing to undertake big things. And when troubles came he was the better able to bear them. This was wonderfully illustrated when three of his churches were destroyed by fire, but he was never dismayed; and when successive bereavements came into his family, he bore them bravely. And his best sermon was his daily life, in his family and in the world. When assailed by others, he never struck back. He would forgive an enemy, and do anything in his power to serve him.

Critics often sought to analyze his character and account for his marvelous success. Various explanations were given. He was, indeed, a word-painter, quite unequaled. He could make his audiences laugh or weep. He could administer stinging rebukes to sin. He had also a loving personality. But these things represent only the outer garment of his power. He was a true Christian, and worked in the power of the Holy Spirit. Many testified to their conversion through the reading of his sermons. He was a man called of God to do a peculiar work. See the sermon of his son, Rev. Frank De Witt Talmage, in "The Christian Herald," April 23, 1902, whence this sketch is culled, which paper also contains many particulars of his life.

His first sermon in the Theological Seminary at New Brunswick, in the spring of 1854, was from the text, Prov. 18:24: "There is a friend that sticketh closer than a brother." It consisted of four elaborated illustrations of the love of Christ, and possessed the identical peculiarities and beauties and wonderful imagery of all his later efforts. Some of its points are remembered by a classmate to this day.—E.T.C.

PUBLICATIONS: He edited, at times, "The Christian at Work," 1873-6.—"The Advance," 1877-8.—"Frank Leslie's Sunday Magazine," 1888.—And for several years before his death, "The Christian Herald."—Among the volumes published are: "Crumbs Swept Up," 1865.—"Around the Teatable," 1874.—"Masks Torn Off," 1879.—"The Marriage Ring," 1886.—"Woman, Her Powers and Privileges."—"From Manger to Throne."—"Sports that Kill."—"The Earth Girdled."—"The Pathway of Life."—"Old Wells Dug Out."—"Everyday Religion."—"Sundown."—"Fishing too Near Shore."—"Good Cheer," 1862.—"Almond Tree in Blossom."—"The Evil Beast," a Temperance Sermon, 1873.—"Abominations of Modern Society," 1872, 1876.—"Shots at Targets."—"Night Side of New York," 1878.—"The Battle of Bread."—"Orange Blossoms Frosted."—"As the Stars, Forever": in "Pulpit Eloquence, 19th Century."—Volumes of Sermons, four series, 1872-5.—"The Brooklyn Tabernacle," a collection of 104 Sermons, 1884. In all, 20 volumes of selected sermons.

There are fifty books, or more, published under his name, but most of these are *pirated* from his "Works" and unauthorized. His sermons have

been published weekly for thirty or more years, without missing a single week; and through syndicates, for many years, have been published in 3,600 different papers, reaching about twenty millions of persons weekly. They have also been translated into most of the European and into many of the Asiatic languages.

[His son, Rev. Frank De Witt Talmage, was born in Philadelphia, Pa., Nov. 29, 1867; N.Y.U. 90, U.S. 93, ord. by Presbyt. of Philadelphia, May 7, 1893; Pittsburg, Pa. 94-7, Jefferson Park, Chicago, 1897-——]

Tarbell, John Grosvenor, b. at Brimfield, Mass., 1794; Harvard Univ. 1820, N.B.S. 25, l. Cl. N.B.; ord. Cl. Bergen, 27: Miss. to Montville, 26, to Berne, 26, Stone House Plains, 27-8, Sand Beach, 30-2, Caroline, 32-40, w. c., emeritus. Died about 1880.

He was recognized as a pioneer of the Gospel in Central Michigan, whither he removed in 1840, and lived there for more than forty years. From his home at Alamo he gave his attention to missionary work, and aided in the establishment of churches of various evangelical denominations in Ottawa, Van Buren, and St. Joseph, and other counties. Blessed with a large amount of property, he gave it freely to the cause of Christ. He was an able, eloquent, and devoted minister of the Gospel; a prominent and active citizen of Alamo; a leader in every important movement; and esteemed and venerated by all who knew him.

Tavamani, Erskine (Hindoo), Arcot Sem. 1892; lic. Cl. Arcot; an evangelist in India.

Tasschemaker, Tassemaker, see Tesschemaeker.

Taylor, Andrew Brown, b. in Philadelphia, 1814; R.C. 39, N.B.S. 42, l. Cl. Philadelphia; supplied Allegan, 42-43, supplied Grand Rapids, 43-48, Macon and Ridgeway, 48-52, (also supplied Congreg. Ch. at Raisin), Irvington, 52-55, English Neighborhood, 1855-92. Emeritus. Died Mar. 12, 1895.

In Michigan, when the country was new, he did pioneer work among the Holland element. In going from place to place on duty, he often slept in the woods, and in rain-soaked clothing, but as the result of his self-denying labors, a flourishing church grew up in Grand Rapids. During his long pastorate at English Neighborhood (or Ridgefield) he was a successful worker. For years, in addition to his other labors, he conducted a school. He was earnest, faithful, conscientious in the discharge of his duties, eloquent and impressive in the pulpit, and respected in his calling by all men and all denominations. Personally he was genial in manner, sprightly and ready in conversation. His devotion to this work among his people was probably the cause of his death. Although weakened by recent illness, he one day attended a funeral, and then, without food, walked through the mud to visit five families, which resulted in pneumonia. An earnest preacher, a modest, retiring man, seeking no place, and nothing beyond a faithful ministry in his appointed field, he has left behind him the memory of a spotless life. "Mints. Gen. Syn.," 1895, 216.

Taylor, Benj. C. (son-in-law of Rev J. V. C. Romeyn), b. in Philadelphia,

Pa., Feb. 24, 1801; C.N.J. 19, N.B.S. 22, 1. Cl. N.B.; Greenbush and Blooming Grove, 22-5, Aquackanonck, 25-8, Bergen, 28-1870.—Elected a trustee of R.C. 1857. S.T.D. by Hobart Coll. Geneva, 1843. Emeritus, 1870. Died Feb. 2, 1881.

He was sent to the famous school of Dr. Finley, at Basking Ridge, N J. While there, a wonderful revival swept over the community, and he, with many others, was converted. Ten of those converts became ministers of the Gospel. His great work was done at Bergen, where he preached, with hardly an interruption, for forty-two years, when he was declared Pastor Emeritus; but his ministry there must be reckoned at fifty-two and a half years, and his entire ministry at almost sixty years. He kept an accurate journal, which shows that he officiated at about 8,400 services, including funerals, in his Bergen charge, that he solemnized 541 marriages; baptized 1,052 infants and adults; and received into the communion of that church, in all, 836 persons. He followed the dead of five generations to the grave.

He was pre-eminently a Bible Christian. He held the Scriptures in most profound veneration. They were the rejoicing of his heart. He was known to have read the Bible through three times in one year. He sought Christ not only in the New Testament, but where Christ said he was to be found, in the Law, the Prophets and the Psalms. Being eminently a Biblical sermonizer, he was an impressive preacher. His thoughts were clear, his language simple, unostentatious, and rich in Scriptural allusions. His voice was clear and penetrating, and, when the occasion demanded, highly pathetic. In his earlier years he largely memorized his sermons, but on one occasion, when he reached the pulpit, he could not remember the text or even the topic. In vain he turned over the leaves of the Bible to find his text, while a hymn was being sung. His eye finally fell upon a passage which suggested a train of thought, and telling the facts, he begged the indulgence and prayers of his people. A very deep impression was made, and several persons were converted.

He was always faithful in preaching the pure Gospel. His trumpet never gave an uncertain sound. He believed in God's power and grace in salvation. But he excelled as a pastor. At his first coming to Bergen, and for many years after, his pastoral charge extended from Hoboken to Bergen Point. He was eminently fitted for pastoral work by his genial nature, his unfailing tact and his warm sympathy. He shared with his flock their joys and sorrows. In the Classis he was the acknowledged authority as to all ecclesiastical usages. His voice decided debate See "In Memoriam" of Rev. Dr. B. C. Taylor.

Publications: A Sermon at English Neighborhood, N. J., before the Education Soc. of Cl. Bergen. 1828.—"The School of the Prophets": a Ser. before Bd. of Sups. 1839. Appendix contains a catalogue of the students, N.B.S., 1810-1839.—"Annals of the Classis and Township of Bergen." 12mo, pp. 479. 1856.—"A Disc. at 200th Anniv. of R.P.D.C. of Bergen, N. J." 1861.—Fun. Ser. of Capt. Wm. H. Cochrane. 1864.—"Manual of R.P.D.C. of Bergen." 1867.—Address at Fun of Mrs. Sarah A. Birch 1869.

Taylor, George Ira, b. Northumberland, N. Y., Aug. 25, 1823; U.C. 43, U.T.S. 44-7; lic. Presb. N.Y., Oct. 47; (ord. Presb. Troy, 49; S.S. Schroon and W. Moriah, N.Y. 48-9; Sandy Hill, N.Y. 49-51; Charlton, N.Y. 52-4, S.S. Winchester, Miss. 54-6, S.S. Lawrenceburgh, Ind. 56-65, S.S. Middletown, O. 65-7, Malta, N.Y. 68-74); Watervliet, (Bogbt), N.Y. 1874-91, w. c.

Taylor, Graham (s. of W. J. R. Taylor), b. at Schenectady, N.Y., May 2, 1851; R.C. 70, N.B.S. 73, l. Cl. Newark; Hopewell, July 1, 73-80, (Hartford, Ct. 4th Cong. 80-92, Professor of Practical Theology, Hartford Theolog. Sem. 88-92, Prof. of Sociology in Chicago Congregational Sem. 1892——. Also Founder and Resident Warden of Commons Social Settlement, 140 N. Union St., Chicago, 1893——

Publications: "The Practical Training Needed for the Ministry of To-day." 1888.

(Taylor, Hutchins. S.S. Chittenango, Nov. 1, 1828-May 9, 30.)

Taylor, Livingston Ludlow (son of W. J. R. Taylor), b. Philadelphia, Pa., Sept. 16, 1860; R.C. 81, N.B.S. 84, l. Cl. Newark, 84; assistant pastor, Middle Collegiate Ch. N.Y.C. 84-7; ord. by Cl. Orange, 87; Port Jervis, 87-91, (1st Presbyt. Colorado Springs, Col. 91-4, Plymouth Congreg., Cleveland, O. 1894-1900, Puritan Congreg. Brooklyn, N.Y. 1901——

Taylor, Wesley. R.C. 1847, N.B.S. 1850, l. Cl. Paramus, 1850; Samsonville, 1851-2, North Esopus and Kleyn Esopus, 1853-4, 1858, susp.

Taylor, William J. R. (s. of B. C. Taylor), b. at Schodac, N. Y., July 21, 1823; R.C. 41, N.B.S. 44, l. Cl. Bergen; New Durham, 44-6, Van Vorst 1st (Jersey City 2d), 46-9, Schenectady, 49-52, Jersey City, 3d, 52-4, Philadelphia, 3d, 54-62, Cor. Sec. Am. Bible Soc. 62-9, Newark, (Clinton Av.) 69-90, Cor. Sec. Am. Sabbath Union, 90-1, d. Nov. 12. D.D. by R.C. 1860. Pres. Gen. Synod, 1871. Editor of "Ch. Int.," 1872-6. Trustee of R.C. 1878-91.

His theological, as well as his literary course of preparation for the ministry, was pursued with conscientious fidelity; but he had special fitness for his sacred work, which neither the college nor the seminary could fully supply in that religious training which he had received in his home, the benefit of which was enjoyed through all the years of his ministerial life.

In 1862 Dr. Taylor had resigned his pastorate in Philadelphia to accept the office of Corresponding Secretary of the American Bible Society, which he held for seven years. Part of that time the mingled storms of civil war and political strife were sweeping over our divided country, and its national institutions of benevolence and even the churches were rent asunder. But the American Bible Society found its pathway open to every camp and battle-field. Its agents went everywhere, carrying the word of God to the soldiers of both armies, welcomed alike by the blue and the gray. An important part of the management by which the Society was enabled to accomplish its work so successfully was due to the wisdom of Dr. Taylor. His official services as Corresponding Secretary were highly

appreciated, and at the time of his retirement in 1869 the managers placed upon record the most unqualified expressions of their regard, and especially of their high estimate of the value of his services during the Civil War, and at its close in adjusting the disturbed relations of the Society with the Southern States.

The most fruitful period of his ministry, in the maturity of his powers, was as the pastor of the Clinton Avenue Reformed Church, of Newark. Here, for the third time, he was called to take charge of a new organization, and in this interesting field he spent twenty years, gathering the fruits of an earnest ministry and a faithful pastorate, which have left their impression upon the community in which he lived. Besides the duties of his own parish, which were enough for one man, he was called upon for a share of that work which every minister in a large city finds outside of parochial bounds, in the evangelization of the masses, and in efforts for reform in its highest sense. He had taken a special interest for the better observance of the Lord's Day, and had contributed the influence of his voice and pen.

Immediately upon his resignation as pastor he was invited to become one of the Corresponding Secretaries of the American Sabbath Union, a society which had become national in its aims, and is destined to be world-wide in its influence. Its friends rejoiced in being able to secure the entire services of Dr. Taylor, and the managers fixed his headquarters at Washington, D. C. Some of his first efforts in this office were made to secure the closing of the Columbian Exposition at Chicago on the Sabbath day. In this he was successful; but judicial trickery overthrew the wishes of the great mass of the moral people of the land.

His career was an active, industrious and most useful one. He was identified with almost every department of Church life within his own denomination, while his sympathies were world-wide. He was active in the cause of missions, of education and of church extension. He was connected during his lifetime with the various benevolent boards of the Church. He was, at the time of his death, a member of the Council of Hope College, and of the Board of Superintendents of the Western Seminary. He had been for twenty years a trustee of Rutgers College, and had rendered important service on its various committees. His careful guardianship of the interests of the College attested his loyalty to his *Alma Mater*.

He served on important committees of the General Synod, having charge of matters touching the vital interests of the Church. He was chairman of the Committee on Federal Union with the German Reformed Church. In General Synod his wisdom was conspicuous, and his eloquence in debate persuasive and convincing. His influence was always on those broader platforms of Christian union, where practical questions of Church life, and plans for united effort for the spread of the Gospel are considered. If there was one trait of character which shows out more brightly than another, and threw its radiance over the others, it was his amiability. He had a loving disposition, a tender heart. His gentleness and consideration for the feelings of others were conspicuous. Even when in the heat of debate on the most exciting questions, he always spoke in a kindly spirit,

and never intentionally uttered a sentence that left a sting in the memory. He never spoke in terms of disparagement of his brethren. He was careful in his conversation and intercourse, whether by word or pen, to avoid whatever would conflict with the law of love. Courteous and dignified in his intercourse with strangers, he was frank and warm-hearted with his friends. His sermons and addresses, whether written or extemporaneous, were marked by a purity of style becoming the pulpit, and never marred by the use of phrases or allusions intended to catch the popular ear. He was striking without being coarse, impressive without exaggeration.

He visited the West in the fall of 1891, partly for the purpose of preaching the installation sermon of his son, at Colorado Springs. He spent some time in Colorado in the work of the Sabbath Union, and was earnestly expecting to speak on the same subject in Salt Lake City. On the morning of Nov. 12, after riding for an hour or two through the beautiful scenery of the Marshall Pass, he seemed weary and fell asleep. He, however, roused up again, but again fell asleep, and did not awake. As the train reached Gunnison, his spirit departed. See "Biog. Notices of Graduates of R.C.," 1892, 7.—"Mints. Gen. Syn.," 1892, 650.

PUBLICATIONS: "Our God our Glory." Thanksgiving Sermon. 1850.—"Reminiscences of Rev. G. R. Williamson" (In "Cypress Wreath.")—Four Letters to Theological Students. (In "Christian Intelligencer.") 1851.—"The Word of God not Bound." A Sermon for the Philadelphia Bible Society. 1854.—"Phila. Evening Bulletin."—A Discourse Commemorative of the late Rev. Henry G. Livingston, Feb. 18, 1855.—"The Daughter of My People." A Sermon on the State of Religion, Nov. 9, 1856.—"The Reformed Protestant Dutch Church in Philadelphia." A Historical Discourse, Jan. 25, 1857.—"The Position of the Church and her Children in the Present Great Awakening." A Sermon before the General Synod, in Newark, N. J., June, 1858. "Christian Intelligencer," June 24, 1858.—"On Systematic Beneficence, with Facts and Forms Showing the Working of the System." Board of Publication Ref. Ch. 1858. Tract No. 41.—"First Annual Report, American Systematic Beneficence Society." 1858.—Sermon Commemorative of the Rev. John Ludlow, D.D., LL.D., Nov. 15, 1857. Board of Publication, R.P.D. Church. 1858.—"A Voice from the Austria." "Tract No. 610." Am. Tract Society.—"Four Hours in Mid-Ocean." A condensation of the above tract for General Circulation. A.T.S.—"Man, Moral and Physical." Article in the "Princeon Review," April, 1860.—"Christian Union." Article in the "Evangelist Quarterly," April, 1860.—"God's Care of Our Land." Thanksgiving Discourse. 1860. "Evangelical Quarterly," Jan., 1861.—"The Parsees." "Evangelical Quarterly." 1860.—"The Power of Christ's Resurrection." A Sermon. In the "Herald of Truth," vol. ii. No. 26. 1860.

"Louisa." A Pastor's Memorial. 1 vol. 16mo. Am. Sunday-School Union. 1862.—"A Burning and a Shining Light." Discourse Commemorative of the Hon. Theodore Frelinghuysen, LL.D., Apr. 27, 1862. "National Preacher," June, 1862.—Discourse on the Death of the late George W. Bethune, D.D., May 25, 1862.—Address at Forty-Sixth Anniversary of the American Bible Society. 1862.—Oration before the Alumni Associa-

tion of Rutgers College, June 16, 1863. Historical.—Address to Agents of the American Bible Society at Conferences held in Chicago, Ill., and Albany, N.Y. 1864.—Address in Memory of Mrs. Eliza Mary Taylor. New York, Dec. 4, 1867. Printed for private circulation.

Address at Funeral of the Rev. Joseph F. Berg, D.D., Prof. of Theology, delivered at Philadelphia, July, 1871. "New Brunswick Times." July 25, 1871.—"African Colonization." Speech at the Anniversary of the Am. Colonization Society, at Washington, D. C., Feb., 1873. In "The African Repository."—"The Holy Waters." Sermon at the Quarter Century Celebration of the Pastorate of Rev. P. D. Van Cleef, D.D., Jersey City, N. J., 1877.—"The Jubilee of Freedom and of Faith." A Centennial Discourse at the Second Ref. Ch., Philadelphia, July 2, 1876. In "Christian Voices." —"The Bible in the Last One Hundred Years." A Historical Discourse for the American Bible Society in the United States Centennial. 1876.—"American Methodism in 1876." Article in "Presbyterian Quarterly" and "Princeton Review," October, 1876.—"The Peculiar History of the Reformed Church in America, in Relation to Theological Education." In "Centennial Discourses."—"The Bible for the Nation." A Semi-Centennial Address for the Washington City Bible Soc. 1878.—"The Pastor's Jubilee." A Response for the Family at the Jubilee Celebration of the Pastorate of Rev. Dr. B. C. Taylor. 1878.—"Christian Enthusiasm." An Address to the Soc. of Inquiry of the Theolog. Sem. R.C.A. 1878.—Decennial Memorial of Clinton Av. Ref. Ch., Newark. 1878.

Reports and Sundry Official Documents prepared as One of the Corresponding Secretaries of the American Bible Society, from July, 1862, to Jan. 1, 1870.—Editorials, etc., in the "Bible Society Record," same period. —Annual Reports of General Synod's Standing Committee on the Peter Hertzog Theological Hall. 1869 to 1876 inclusive.—Editorials in the "Christian Intelligencer" from 1872 to 1876 inclusive.—Many Miscellaneous Articles, Addresses, and Communications in our own and other religious periodicals and newspapers.—Reports in "Minutes of General Synod," 1857-1876.—Presidential Sermon at the Opening of General Synod in Brooklyn, L. I., 1872. "Christian Intelligencer."—A few Hymns on Special Occasions, Christmas, Easter, etc.—"The Rescue Brand." No. 161, vol. v. "Tracts." Am. Tract Society.—Contributions, chiefly Biographical and Historical, relating to the Reformed Church in America, and Article on English and American Hymnology, in all about two hundred columns, in "McClintock and Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature."

"Church Extension in Large Cities." 1880.—"Christian Liberty": An Address before N.B. Seminary Alumni. 1883.—"Influence of N. B. Seminary on Denominational Life": In "Centennial of N.B.S.," page 161, 1884. —Papers at Second and Third Councils of Alliance of Reformed Churches. —See also Letter in "N.Y. Independent" July 5, 1888, from Miss. Conf. London.—Sketches of James Suydam and Gardner A. Sage; in MSS. These were prepared at the expense of Rev. Dr. Jas. A. H. Cornell, and by him given to Rev. Dr. E. T. Corwin. In 1890 he deposited these in the Archives of the General Synod. These MSS. Memoirs were used by Dr.

T. S. Doolittle, and Dr. D. D. Demarest, in preparing abridged sketches of Messrs. Suydam and Sage, which are found in Appendix of "New Brunswick Seminary Centennial"; pages 390 and 399.

Taylor, Wm. Rivers (son of Wm. J. R. Taylor), b. Philadelphia, Pa., Sept. 28, 1856; R.C. 76, N.B.S. 79, lic. Cl. Newark; Franklin Park, 1879-84, Philadelphia, 1st, 84-8, (Presbyt., Rochester (Brick ch.), N.Y. 1888——) D.D. by University of Rochester, 1891.

PUBLICATIONS: Sermons and Addresses.—Articles for the Religious Press.—Address at 175th Anniversary of Six Mile Run Church. In "Memorial."

Tears, Egbert. R.C. 1878, N.B.S. Died Jan. 27, 1880.

Te Grootenhuis, Dirk J., Hospers, Ia., 1895-9, w. c.

Te Grootenhuis, John H. E., b. Haarlem, Neths., May 29, 1873; Gymnasium of Kampen, Neths.; W.S. 98, 1. Cl. Iowa; Ebenezer, at Morrison, Ill. 98——

Teichrich, Henry. Delaware (Lennox) S. D. 1894-7, now living at Pasadena, Cal.

Teller, Henry W., b. at Croton Falls, N. Y. July 16, 1843; R.C.; P.S.; (Presb. chs.; Essex, Ct.; Springfield, N. J.; Cambridge, N.Y.); Pompton Plains, N. J., 1885-July 2, 1891, d.

Mr. Teller was born and nurtured in a Christian home, and early instructed in the doctrines of grace. When Mr. Teller entered the ministry of our Church it was in a spirit of earnest loyalty to all the doctrines and usages of the Church. He was an instructive, an interesting preacher, a thoughtful and kind pastor and a wise and judicious counselor in the Classis. His ministry in the church of Pompton Plains was greatly blessed to the conversion of many souls. "Mints. Gen. Syn.," 1892, 649.

Teller, Jas. H., from Presbyt. of Washington; Miss. in Ludlow and Orchard Sts., N.Y.C., 1826-9, d. 1830.

Ten Eyck, Conrad, b. 1756; studied under D. Romeyn; Amsterdam, New Harlem, (Fonda's Bush), and Mayfield, 1799-1803; Veddersburg, New Harlem, and Mayfield, 1803-4; New Harlem and Mayfield, 1804-12; Owasco and Sand Beach, (Owasco Outlet), 12-26; w. c. 26-44, d. Oct. 30, 1844.

Rev. Dr. Chs. Hawley, of Auburn, in a Historical Discourse, says:

"The ministry of Mr. Ten Eyck at Owasco was memorable for a controversy raised against him by some of the members of his congregation, because of his preaching a free and unlimited atonement, which resulted in charges brought against him, in the year 1819, for heretical opinions, before the Classis of Montgomery. In his carefully prepared defense, which was published, Mr. Ten Eyck acknowledges these charges in form and proceeds to show that the views he holds of the atonement in its nature and extent are in accordance with the Scriptures and the standards of the Reformed Dutch Church.

"The Consistories of each of the churches of Owasco and Sand Beach, in written communications laid before the Classis, disavowed any sym-

pathy with this complaint respecting the doctrine taught by our reverend minister, and affirmed that in bringing the grievance to their notice they had only acted to gratify the complainants, and to bring the differences to a peaceful and happy close. The Classis, by a vote of 11 to 6, dismissed the charges, on the ground that the different views held on such subjects are not of such a nature as ought to destroy the peace and harmony of churches and the fellowship of Christian brethren. An appeal was taken to the next Particular Synod, and the action was sustained by that body." —(Comp. "Min. Gen. Synod," 1820, p. 66.)

The Rev. Artemus Dean, in a historical discourse preached in the church of Sand Beach, June 30, 1876, and printed in a local paper, says: "Domine Ten Eyck's salary as pastor of the Sand Beach church was $150 in money and one hundred and fifty bushels of wheat. He received a like compensation from the church in Owasco. It was his practice to deliver two sermons at the Beach on the same day, followed by a lecture at one of the neighboring school-houses in the parish, and the next Sabbath he would officiate at Owasco. On Thursday afternoon he conducted a catechetical exercise in some one of the school-houses in the parish, using the catechism prepared by Domine Hellenbroek, once pastor of the church in Rotterdam. Prayer-meetings, under the name of *societies*, were held in private houses. The meetings were well attended by old and young until the latter part of his ministry. Domine Ten Eyck preached without notes, his sermons being about an hour in length.

"I give you the portrait of the man as it is darwn by those who, sixty-five years ago, were little boys in his parish. He was a man of great executive ability, peremptory in manner, and fond of having his own way. The children were all afraid of him, and when he came into the house, the more timid would skulk away, dodge out of doors, or hide under the bed, to escape his eye. It would seem that the young people were somewhat restive under his rule, for tradition reports that he has been known to go out and shake his whip at the boys skating on the lake at forbidden hours, and assure them that they would all come to the bad ending, if they did not go to meeting. When the Domine met the children on their way to and from school, they would form in line on the side of the road and *make their manners* to him as he passed. Domine Ten Eyck was evidently the great man of the parish, and was well content to have it so. His five boys and two girls, it is said, rejoiced in the shadow of greatness, and carried their heads high, as became the children of such a sire." . . . In the year 1816, under the pastorate of Domine Ten Eyck, the glory of the Lord was revealed in a most wonderful manner, and converts were gathered in like the dew-drops of the morning. The interest first began in Owasco about the middle of January, and increased with such rapidity that on the first Sabbath in March one hundred and one were received on profession of their faith. On the second Sabbath in May, seventy-one were received into fellowship in the Sand Beach church. Meanwhile the work went on throughout all parts of the town, and in July, one hundred and forty were received into the church in Owasco. In October, fourteen were received into the Sand Beach church; and in January, 1817, nine were received

into the Owasco church, all on profession"; making a total in one year of *three hundred and fifty-one.*

In a letter from Mr. Ten Eyck, published in the "Auburn Gazette," April 2, 1817, he writes: "As several young persons from Sand Beach congregation were present at the examination (of converts at Owasco), these returned home deeply affected. This society had generally remained in a state of spiritual stupor; but the news of the large accession to the church of Owasco, together with the impressions made on the minds of those before mentioned, operated like an electrical shock—the flame spread with a rapidity unequaled by anything I ever before witnessed. In the course of a few days there was scarcely a family in the neighborhood where there were not some more or less under serious impressions, and in some families all who were not church members were anxiously inquiring what they should do to be saved. . . . . Conferences were appointed for every evening in the week except Saturday evening. On these I was obliged to attend, and in most of them to lecture. I appointed one evening in the week to meet for religious conversation in the neighborhood. This meeting I found peculiarly serviceable. My time was now wholly occupied in visiting from house to house, and attending upon those who came for instruction. For four weeks there was nothing attended to in my house of a worldly nature, but what was absolutely necessary to keep soul and body together." Dr. Hawley writes that in his last days, Father Ten Eyck was loth to speak of his martial achievements, "which seemed to him less suited to one who was so near the grave; preferring that the things of Christ and eternity should be the burden of his thoughts, and the theme of his conversation. He died at East Gainsville, while residing with his son, Deacon William Ten Eyck, in the 88th year of his age. He was for more than half a century an earnest and godly minister, of high repute in his own Church, and greatly esteemed by his Presbyterian brethren, especially in that region, with whom, in doctrinal views and measures for promoting the work of God, he was in such close sympathy."—Rev. Dr. J. B. Thompson. See also Manual of 1879; and "Doc. Hist. N.Y. 4to ed. pp. 673, 683.

Ten Eyck, Jas. B., b. at Kingston, N. Y. 1798; U.C. 1818, N.B.S. 21, lic. Cl. N.B.; Berea, 1821-72, d.

He was of the best and oldest of the Knickerbocker stock. Familiar with the mother tongue of the Netherlands, the good Dutch divines of Europe were his daily study and delight, and it was his pleasure to translate their gems into English.

As a student and thinker, Mr. Ten Eyck was superior. Exceedingly modest and retiring, he seldom made display of his attainments, but when occasion demanded, his store of learning became manifest. In conversation among friends, in lectures on varied subjects, in expositions of Scripture, and in familiar letters he was both pleasant and most instructive. Had he been an ambitious man, and possessed of pecuniary means, he could have been an author of value in our denomination.

He was not a great or popular preacher. The sermons were methodical,

rich in matter, and often exceedingly well expressed, but the style and manner were of the former days. His people, however, grew in grace and knowledge, and the older members of his flock ever continued tenderly attached to the teacher and shepherd who so long guided them in the Lord.

He was faithful, too, in every ministerial duty. The fathers died and the children took their places, and yet the gray-haired pastor fed his flock, and joined in the councils of Zion. The fiftieth anniversary of his settlement at Berea had been celebrated, and he and his numerous friends were preparing for the "golden wedding" which should worthily mark the half century, during which he and his beloved consort had shared the lights and shadows of the pastorate, when the Lord called his servant to his reward. Sincere mourning marked his burial, and affectionate remembrance on the part of many is his monument.—Rev. Dr. Chas. Scott.

PUBLICATIONS: Translation of "Original Records of R.D.C. of Deer Park (Port Jervis)." 1879.

Ten Eyck, Wm. Hoffman, b. at Schenectady, N.Y., May 19, 1818; R.C. 1845, N.B.S. 1848, lic. Cl. N.B.; Hyde Park, 1848-53, Astoria, 1853-73, w. c. D.D. by R.C. 1870.

Stated clerk of North Classis L.I. 1864——. Permanent clerk of Gen. Synod, 1871——. Member of Board of Ed., 1859——. Cor. Delegate to Ger. Ref. Ch., 1871; to Gen. Council, Refd. Epis. Ch. 1879.

PUBLICATIONS: Address at Fun. of Judge R. H. Morris. 1855.—Add. at Fun. of Mrs. Mary V. A. S. Benner. 1867.—Add. at Fun. of Wm. B. Bolles, 1885.—Pamphlet on "Scriptural Temperance," 1885.—Many articles in "Christian Intelligencer" and in secular papers.

Te Paske, John W., H.C. 1893, W.S. 96, l. Cl. ....; Silver Creek and Friesland, Minn. 96-8, Silver Creek, 1898—— Also supply at Maple Lake, 1898-9.

TERRY, RODERICK, b. Brooklyn, N.Y., Ap. 1, 1849; Y.C. 70, And. Th. Sem. 72, U.T.S. 75; ord. by Presb. Westchester, Nov. 9, 75; (Peekskill, N.Y. 75-9); N. Y. City, South, 1881—— D.D. by C.N.J. 1882.

Terborg, J. E. Pekin, 2d, Ill. 1883-9.

Terhune, Edward P., b. in New Brunswick, N. J., Nov. 22, 1830; R.C. 50, N.B.S. 54, lic. Presbyt. N. B. June, 55; ord. by Presbyt. West Hanover, Va., 55; (Charlotte Court House, Presbyt., 55-9), Newark, 1st, 59-76, Chaplain at Rome, Italy, 76-7, (Springfield, Mass., Cong. Ch. 79-84), Williamsburg, L.I. 84-91, (Brooklyn, Puritan Cong. Ch. 91-5), w. c. D.D. by R.C. 1869.

TE SELLE, JOHN WM., b. Oostburg, Wis., Jan. 31, 1867; H.C. 94, W.S. 97, l. Cl. Ia.; Carmel, Ia. 97-1900, Hospers, 1900——

Tesschenmaeker, Peter, University of Utrecht, 1671-(3?), supplying Kingston, 1675-6; Guiana, S. A. 1676-8, supplying Kingston, again, Ap.-Sept. 1678, New Amstel, Del., 1679-82, also supplying Staten Island, Bergen, etc., occasionally, 1679-82, Schenectady, 1682-91; but supplying Hackensack, 1686-7. Massacred by the Indians, Feb. 8, 1690.

The name Tesschenmaeker, variously spelled, occurs frequently in the Universities of the Netherlands, as follows:

Matriculated in the High School of Groningen; (Der Hoogeschool te Groningen): 1630, June 1. Petius Teschenmacherus: Patria, Elberfeldo —Montanus. Topic of study: Theology. (Probably too early to be the American Tesschenmaeker.)

1644, Feb. 13. Petrus Teschenmacherus; Patria, Elberfeldensis. Topic, Philology.

1662, Ap. 2. Petrus Tessemaecker; Patria, Ultrajectensis. Topic, Philology.

Matriculated at the University of Utrecht (Academiæ Rheno-Traiectinæ), 1671. Petrus Math. Tessemaecker. Residence: Bataviæ-Indus. (Dutch India). (Probably the American).

1717. Isaacus Teschenmacher. Residence: Coloniensis. (Does not tell which colony).

1729. J. Teschemacher. Residence: Amersfurt.

1871. Fredericus Tessemaker ex pago Warnsfeld, Th. (Theology); Gymnasii Dotecomiensis alumnus.

Matriculated at the University of Leiden (Academiæ Lugduno-Batavæ): 1630, Feb. 22. Engelbertus Teschemacherus; Montanus; age 22. Medicinæ.

1630, Feb. 22. Simeon Teschemacherus, frater Engelberti, age 20. Medicinæ.

1636, Oct. 24. Engelbertus Teschemaeker; Elberveldensis, age 27. Cand. Medicinæ.

1645, May 6. Simeon Teschenmacherus; Ervelveldo—Montanus, age 35. Medicinæ.

1653, Aug. 4. Joannes Teschemaecher; Elbervelda-Montanus; aged 22. Jurisprudentiæ.

1660, Sept. 21. Wernerus Tesschemaecker; Elbervelda-Montanus; aged 20. Theologiæ.

1669, Ap. 24. Petrus Tessemaker; Batavia-Indus. Aged 20. Jurisprudentiæ.

1814, Oct. 26. Joan Tesschemaker e Demerary Indus Occid. Age 20. Jurisprudentiæ. Annis stud. 2.

We give these names, often identical, as specimens of the names in those "University Catalogues," and of the difficulty of deciding, sometimes, which is the individual we are seeking. Tesschenmaeker was living at Kingston, N.Y., in 1676, as a theological licentiate. On account of the great scarcity of Dutch ministers, only one having come from Holland during the preceding twelve years (Van Nieuwenhuysen), and only three being then in America, the Dutch and English inhabitants of Kingston united in petitioning Governor Andros to find means for the ordination of young Tesschenmaeker, who had already as a *proponent* officiated for them. The following is the petition, 1676:

"To the Right Honorable Sr. Edmund Andros, Kt. Signor. of Saucmares; Lieutenant and Governor-General Under His Royal Highness, James, Duke of Yorke and Albany and Dependancies.

"The humble Pettison of Severall of the Inhabittance of Esopus humbly showeth unto your Honor,

Whereas, this place is destitute of a Minister for the Instruction of the people: It is our ernest desiar and humble request, with all submission, that your Honor will bee pleased to bee aiding and assisting in the procuring one for us that can preache both Inglish and Duche, which will be most fitting for this place, it being in its Minority and having great charges is not very able to maintaine two Ministares; neethar to bee at the Charge of Sending for one out of England or Holland; and wee are informed, Mr. Peettar Taschemaker is at liberty, who is a person, well known to your Honor and officiated in this place, for sum time; And if to be procured, is very well aproved and much dessired by moste, hee beinge a man of a Sobar life and conversacon having Deportted himselfe to satisfaction of ye Inhabitanse,—Wherefore wee humbly pray that your Honor will bee pleased to be Instrumentall in the same and your Honor's humble petitioners shall every pray," etc.—Signed by 49 names. ("Doc. Hist. N.Y.," iii. 583.)

But no response appears. (Van Rensselaer, Nich.) Tesschenmaeker, for reasons unknown, then went to Guiana, where he remained a couple of years, after which he is found in Delaware. The people there greatly desired a minister, and requested the Dutch clergy to organize themselves into a Classis, and ordain him. The ministers were disposed to help this people to the Gospel, and the Governor desired to strengthen his distant colony. The Governor, therefore, issued the following order:

(Original English Copy.)

Sir Edmond Andros, Knight, etc.:

Upon Application from New Castle in Delaware, That (being destitute) Mr. Peter Teschenmaker may be admitted to be their minister; By vertue of his Majesty's Letters patent and authority derived unto me, I do hereby desire and authorise you, to Examine the said Mr. Teschenmaeker and if you shall find him fittly Qualified, that then you ordaine him into the ministry of the Protestant Reformed Church to preach God's word and Administer His Holy Sacraments, and give him testimonialls thereof, as is usual.

Given under my hand and seal of the Province, in New Yorke, the thirtieth day of September, in the 31st year of his Majesty's Raigne, Annoq. Domini 1679. (This was the thirty-first year of Charles II, reckoning from 1649, when Charles I was beheaded; omitting the period of Cromwell.)

Edmond Andros.

To Mr. Guilielmus Newenhuysen, minister or pastor of this city, or any three or more of the ministers or pastors within this government. Prepared and examined by me. Matthias Nicolls, Sec.

From "General Entries," vol. 32, p. 61, in the Manuscript Department

of the State Library at Albany, N. Y. Also in "Bi-Centennial of the Church of Schenectady."

The above English copy was translated into Dutch; and the following is a translation from the Dutch back into the English:

I, Edmond Andross, Knight, Patroon of Sausmars, Lieutenant and Governor-General under his Royal Highness, James, Duke of York and Albany, and of all his Provinces in America, upon the request of the people of New Castle, do order that Mr. Peter Tesschenmaeker be permitted to be their minister. By virtue of his Majesty's letters patent, and authority entrusted to me, I desire and authorize you to examine the said Mr. Tesschenmaeker, and if you find him capable, to ordain him to the service of the Protestant Reformed Church, to preach God's Word, and to administer the Lord's Supper; and to give him the usual diploma.

Given under my hand and seal, of the province of New York, the 30th of September, in the thirty-first year of his Majesty's reign; and in the year of our Lord, 1679. E. Andross.

The above order was directed to Mr. William Van Nieuwenhuysen, servant of the Holy Word of God in this city, or three or more other ministers under this government. Attested by Matthias Nicholls, Clerk.

The four Dutch ministers then in the Province met in New York City, and the following is their action, which we give in full, as this was

THE FIRST ORDINATION IN NEW YORK.

Copy of the Proceedings in our meeting at New York, on the 9th of October, 1679, in the matter of Domine Petrus Tesschenmaacker.

To-day, the 9th of October, 1679, a call from the congregation of the South River, for a minister, was handed in. This call was directed to Domine Petrus Tesschenmaacker, Candidatus S. Ministerii.

But inasmuch as such a case is without precedent, the Dutch ministers here (on the request of his Excellency, Governor Edmond Andros, and upon exhibition of the testimonials of the preparatory examination of said Domine Petrus Tesschenmaacker, written by the Dutch and English Consistories at the Hague, and in view of said congregation's necessities), feel it their duty to ratify the call of this candidate as minister to this place, and to ordain him.

And as it is very necessary that an Overseer (or Bishop) should be approved; therefore, the Rev. Assembly, consisting of the Dutch ministers in this government, together with other church officers (elders), do approve, without any special objection, the testimonials of his preparatory examination.

It was then further resolved, to proceed to the examination for ordination. (Lit., to the *promotie* itself.)

Domine Tesschenmaker was then called in and made acquainted with the above approbation of the Rev. Assembly. He was further asked, whether he was inclined to accept this call, and to serve that church ac-

cording to the Ecclesiastical Rules of the Rev. Synod of Dort, and such other ecclesiastical regulations as exist, and whether he would conform to the same. He answered—Yes. He was willing and he bound himself to observe them.

This done, Domine Tesschenmaacker was first heard on the exposition of the text, Matt. 5: 20, "Except your righteousness shall exceed the righteousness of the scribes," etc. His treatment of this text fully satisfied the Rev. Assembly.

The Rev. Assembly then proceeded to the examination. Domine Wilhelmus van Nieuwenhuysen, minister of the Holy Gospel in the principal city of the government, New York, was appointed Examiner.

The examination was finished, and the Rev. Assembly was satisfied with the answers of Rev. Tesschenmaacker, so that finally it was followed up by his ordination in the Name of the Lord, according to our Ecclesiastical Rules and Forms. CASPARUS VAN ZUUREN,

Eccl. on Long Island, Secretary of the meeting, p. t.

The four Dutch ministers, Schaats, Van Nieuwenhuysen, Van Zuuren and Van Gaasbeeck, then sent the following letter to the Classis of Amsterdam, explaining their action in ordaining Tesschenmacker.

Reverend, Pious, Very Learned, Very Prudent Gentlemen, Fathers and Brethren in Christ.

Sirs:—In our common Christian faith, the saints profess to have fellowship with their Saviour, and through him to possess a common heritage of blessings. Therefore, believers must help one another in every possible way. They should console, admonish, edify and strengthen one another, as they become aware of the favorable or unfavorable circumstances of a neighbor or brother. They should weep with those who weep, and rejoice with those who rejoice; for nothing can occur to any believers without the sympathetic knowledge of others in Christ. He is the Head, and to Him all the members of the body belong. For this reason, we, who are obliged to labor in this transatlantic country, seeking to cultivate the vineyard of the Lord so far away from the great body of the Church, feel compelled to strive to keep up our fellowship with the churches in the Fatherland, and especially with those of our own Classis.

Therefore, according to your order and request, that we should write you about all our circumstances, that the welfare of the members of Christ may be the better promoted, and His whole body edified; His honor advanced and His Kingdom extended; and that in accordance with the Apostles' injunction, "Let all things be done decently and in order," as well as amicably, so as to prevent confusion and misunderstanding, (we report):

That some time ago, namely, in the spring of 1678, there arrived here one Peter Tesschenmacker, a bachelor of divinity. He had passed his preparatory examination at Rhenen, in the parish of Utrecht. He subsequently accompanied the fleet destined for Guyana, under Director N. Price, and had previously been a preacher in the English church at The Hague. And although the certificate of his examination was not exhibited

to us, because it had been wrested from him by the enemy, together with other property and papers, at the conquest of Guyana; nevertheless, upon the testimony of certain people here, who knew him, and had also heard of his gifts in preaching, he was permitted by us to officiate. This he has now frequently done, and in several different churches here, to general satisfaction and edification. Besides preaching in other places, he performed this duty for four months in the congregation of Esopus, which is now served by the Rev. Domine Laurentius van Gaasbeeck. In the autumn of 1678, he was requested by the congregation of South River to take his turn in preaching there, and admonish the people to piety and godliness. He performed this duty so well that that church, to the general gratification of everybody there, called him to be their preacher, and the minister of the Holy Word and Sacraments.

In order to obtain the ratification of their call to him, and his ordination for such a service in the most convenient and speediest manner, the commissioners of said congregation first addressed themselves to us, notifying us of their call, and, with urgent reasons, earnestly requesting us, to meet in New York, with our elders, and deliberate on this business, in order to give proper assistance to their church. This was, indeed, an affair needing great deliberation, as it would be fraught with weighty consequences. Yet some of our church-members made not a few difficulties about it. But the Noble, Very Worshipful and Honorable Governor of this country (Andros), who was advised of the request of that congregation, also earnestly desired to see their prosperity. Accordingly, he served notice upon us, authorizing and requiring us, the ministers in this land, to meet together in the form of a Classis, and to examine the said Domine Tesschenmacker, and advance him, if he were found qualified to the ministry. This demand made upon us by his Honor, will be best understood from a copy, showing the authorization or order itself. This is a translation from the English original, which is on file here, and which was signed by the Governor himself.

Thus, legally impelled thereto, the advancement of Domine Tesschenmacker was resolved on by us, and carried out on the 9th of October, 1679. In perfoming this act, we regulated ourselves by the laudable customs and orders of the churches in our Fatherland. For the proper performance of his duties, we bound him by promises and his own subscription, just as we were bound to the same duties by your Reverences. Previous to our action there had also arrived excellent testimonials concerning the character and preaching abilities of Domine Tesschenmacker, from the Rev. Consistories of the Dutch and English congregations at The Hague. The candidate himself, also, in his sermon gave full satisfaction to all the members of our Assembly; and in his replies to our questions gave also very appropriate and excellent answers.

If in this business anything has been done by us, which is not within our official functions, or Christian (Church) Order, we humbly and fraternally request that you will look at our procedure with that benevolent disposition, which hopeth all things, believeth all things, endureth all things. Your Reverences are well aware that human hearts are like the soil of

earth. If it be uncared for, and left uncultivated, it generally produces nothing else than briars and thorns. If a grapevine is to bear good fruit, no labor must be spared upon it. And in the particular case of this people, it is especially necessary, as it is a wild country, and the way of speaking is apt to be also somewhat rough. The manner of life is also correspondingly corrupt. The opportunities for evil are also manifold. Of these things, the commissioners of that congregation (New Amstel, or New Castle, Delaware) have frequently and sadly told us. The same things we also occasionally find among our own people.

One must consider also the inconvenience of the winter season here; the dangers of the voyage, if the candidate should seek to obtain his advancement from your Reverences; the embarrassments of the congregation by the long delay. For that congregation now numbers about one hundred and sixty or more. Then, also, the impossibility of our administering the Holy Sacraments there during the interval; for it is about forty (Dutch) miles (one hundred and twenty English miles) distant from here (New York); and our presence here is also always very necessary. And above all, consider the zeal, as well as the order, of our Worshipful, Honorable Governor, whom it would not be safe to disobey. Now, all these circumstances and reasons have induced us to undertake this business, shaping our action to the situation in which we, at present, find ourselves. We hoped thereby also to ward off further evils and misfortunes from ourselves. We trust, therefore, that your Reverences will please to pardon us, and inform us thereof by letter as soon as opportunity offers.

Relying thereon, we close with the prayer that God, the Almighty, may be pleased to bless your counsels both in the Classis and the churches, as well as your services, yourselves, and your families.

GIDEON SCHAATS, Pastor at New Albany, President.
WILHELMUS VAN NIEUWENHUYSEN, Pastor at New York, Examiner.
CASPARUS VAN ZUUREN, Ecc. on Long Island, Scribe.
LAURENTIUS VAN GAASBEECK, Ecc. Esopiensis.

(No date; but Nov., 1679.)

CLASSIS OF AMSTERDAM.

Correspondence from America.

(A "Minute," made by some party unknown, connected with the call and ordination of Domine Peter Tesschenmacker, as minister of the church of New Castle, on the South River, Delaware. 1679.)

The ministers of the Reformed Dutch Churches were invited to meet together and deliberate, viz., Domine Schaats, of New Albany; Domine Van Nieuwenhuysen, of New York; Domine Van Zuuren, of Long Island, and Domine Van Gaasbeeck, of Esopus.

They assembled at the house of Domine Van Nieuwenhuysen in New York. Domine Van Gaasbeek, not having yet arrived, it was thought best, after full debate, to proceed with the (examination), at the request of Messrs. Moll and Ephraim Hermans, delegates from the congregation of

New Castle; and especially at the request of his Excellency, the Governor, who had furnished the above delegates with a letter.

Hereupon the time and manner of the examination and ordination were fixed. It was resolved to proceed, after nine days, viz., on the 9th of October, (1679). Domine Schaats was appointed President of the Classis; Domine Van Nieuwenhuysen, examiner; Domine Van Zuuren, secretary, and Domine Van Gaasbeeck, adsessor. It was also resolved that Matt. 5: 20 should be assigned as the subject upon which the candidate should preach; and that the ordination should be attended by the Consistories of the above churches.

On the day appointed, Thursday, all the members were present. The above-named delegates were asked whether Mr. Tesschenmacker had been freely and voluntarily chosen as their minister, and whether they desired he should be ordained as such, by this Assembly, constituted in the form of a Classis. The answer was yes. On the other hand, Domine Tesschenmacker was asked whether he was satisfied with the conditions requested of him in relation to the service, and purposed to fulfill them faithfully. He declared his good intentions, answering yes.

They then proceeded to the examination of Domine Tesschenmacker. He defended against objections, and explained satisfactorily to all, Matt. 5: 20. In his examination he manifested such proficiency in, and acquaintance with, theology, as to command the approbation of all the members. He was then ordained by Domine Van Nieuwenhuysen by the laying on of hands.

After some days, the necessary instructions and orders, signed by all the members, were handed to the person ordained. Those agreed with the instructions of the Classis of Amsterdam, and the Rules of Church Government of the Synod of Dort. It was also stipulated that as the ministers here who ordained Domine Tesschenmacker, recognized their dependence upon the Classis of Amsterdam, and felt themselves bound faithfully to correspond with that Classis in all special circumstances; so also Domine Tesschenmacker should acknowledge the same subordination, and carry on correspondence.

The above proceedings were transmitted by letter to the Classis of Amsterdam, with the order and authority of the Governor in November following (1679).

The following action appears on the "Minutes of the Classis of Amsterdam" in reference to this ordination:

ACTS OF THE CLASSIS OF AMSTERDAM.

Final Examination of Rev. Peter Tesschenmaker in New Netherland.

1680, Jan. 29. A letter from New Netherland was read by the Deputies ad res Maritimas, in which it is made known that the ministers there, by order of the Governor (Andros), had subjected to final examination, after the manner of a Classical Assembly, and ordained to the ministry, the candidate, Rev. Peter Tesschenmaker, who had been called as minister to the South River. It was resolved that the Rev. Deputati aforesaid shall write to them, that this Assembly is pleased to be satisfied with their

labors in this particular instance, and give them thanks for their account thereof. They recommend to them, however, the praiseworthy correspondence with this Rev. Classis, and the maintenance of that good order customary in the churches of the Fatherland. vii. 223. xix. 196.

The following letter was sent in reply:

1680, April 2. The Classis of Amsterdam to the Dutch Ministers in America. xxvii. 137.

Most Worthy and Reverend Brethren and Co-laborers:—

Having further considered the occurrence of the appointment of the Rev. Tesschenmaker as pastor on the South River, we cannot judge otherwise than that your Reverences have acted legally, wisely and well in that matter, even as the present need and service of the church demanded. We cordially and fully assent to all that was done, and gratefully acknowledge that the same has been communicated to us so circumstantially, clearly and with so well-cut a quill. We heartily desire that the commendable correspondence may continue, and that all the excellent orders, customary in our Fatherland churches, may be fully observed, unto greater unity and the best interests of God's Church.

Herewith, Reverend Brethren, we desire the blessing of the Most High upon your services, yourselves and your families. May he spare you, with health of soul and body, to the increase of his dearly bought church, and to the glory of His great Name; while we remain,

Your Reverences, Obedient and Affectionate Brethren and Fellow-Laborers, of the Classis of Amsterdam. In the name of all:

PETER SCHAACK,
Dep. ad res Maritimas, p. t. Præses.
ZEGERUS VAN ZAN,
Collegii Dep. ad res Maritimas, p. t. Scriba.
A. WOLPHUS DUCHER,
Dep. ad res Maritimas.

Amsterdam, April 2, 1680.

The relations of Domine Tesschenmaeker and the church of South River, largely owing to the difficulties of a frontier settlement, were not so pleasant as might be desired. In two or three years he earnestly sought another settlement, preaching on Staten Island, at Hackensack, Bergen, and elsewhere, and finally settled at Schenectady in 1682. Nine years later he was one of the victims of the terrible Indian massacre there.

The French were seeking to gain control of the Indian trade, and had carefully planned the capture of Albany and New York from the English, the year before. The plan was not wholly carried out, but a party of French and Indians left Montreal, and proceeding by the way of Lake Champlain, intended to attack Albany. But the Indian chiefs not consenting, they turned off toward Schenectady. They gave orders that Tesschenmaeker's life should be spared, on account of the information they could obtain from him. But his house was not known, and before he could be personally recognized, he was slain, and his house and papers burned.

His head was cloven open, and his body burned to the shoulder-blades. This took place on a Saturday night at midnight. Sixty persons lost their lives—"N. Y. Gen. Entries," xxxii. 61. "Doc. Hist.," i. 179-195; iii. 583. "Col. Hist.," iii. 458; v. 458; ix. 468. "Broadhead's N. Y.," ii. "R.D.C. Mag.," ii. 328 "Smith's N Y.," 66, 116, 125. "Centen. Discs.," 50. "Danker and Sluyter's Journal," 111, 142, 160, 190, 222. See many documents and letters, now in course of publication by the State of New York.

Tetard, Jean Pierre (French Refd.), b. in Switzerland, 1722; (Charleston, S. C. 1758-64, in the Huguenot Ch. there); supplied the French Ch. N. Y. C. 1764-6, Fordham and New Rochelle, frequently, 1766-75; appointed French interpreter on Gen. Schuyler's staff, and chaplain to the N. Y. forces, with major's pay, July 6, 1775—going to Canada; Professor of French in Columbia College, 1783-7, d.

He was the last minister in the old Dutch meeting-house at Fordham, which was built 1706.—"Doc. Hist.," iii. 315. "Watson's Huguenots," 87, 88. "Waldron's Fordham." See also "Collections of the Huguenot Society."

Te Winkel, John William, b. at Winterswyck, Neths., Feb. 12, 1836; H.C. 66, W.S. 69, lic. Cl. Holland; Oostburg, Wis. 69-71, Holland, Neb. 71-5, Abbe Church, Clymer Village, 75-6, Kalamazoo, 1st, 76-82, East Williamson, 82-6, Alto, Wis. 86-8, Fulton, Ill., 88-95, Grand Rapids, 9th, 95-9, Muscatine, Ia. 99-1901, d. Nov. 6.

He came to America in 1854 with his parents, who settled at Clymer, N. Y. He was among the first students of Holland Academy, Hope College and the Western Seminary. He was the pioneer Dutch pastor at Holland, Neb., and through his efforts many were induced to settle there, whereby a Reformed Church was soon established. For a while, many of the new settlers were obliged to live in "Dug-outs," and experienced many of the privations and discomforts of early life on the prairies; but through the efficient leadership of their pastor, a substantial church and parsonage were erected, and the congregation is now strong and flourishing. He was an acceptable preacher, and richly blessed in all his pastorates. He was one of the special friends of Missions. He loved the young especially, and was always a consistent and enthusiastic servant of Christ.

Publications: A frequent contributor to the "Volksvriend" under the nom de plume of "Clericus."

Thatcher, Chs. O., b. Amsterdam, N. Y. 1842; U.C. 64, P.S. 67; Chittenango, 80-7. Other details, see "P. Sem. Cat."

Thavamani, Erskine (Hindoo), Arcot Sem. 1892, lic. Cl. Arcot; evangelist in India, 1892-1901, pastor, Palmaner, 1901——

Theilken, John G. H.C. 1896, W.S. 99; Wellsburg, Ia. 1899——

Thomas, Benjamin (Hindoo), Arcot Sem. 1896, lic. Cl. Arcot; evangelist in India, 1896-1901, pastor, Katpadi and Kottapalli, 1901——

Thomas, Eugene Ellis, b. North Attleboro', Mass. Jan. 7, 1851; Brown University, 70, Newton Theolog. Inst. 73; lic. by Baptist Ch., N. Attleboro', 70; ord. by Merrimack River Assoc. 73; (North Tewksbury,

Mass. 73-6, Woonsocket, R. I. 76-84, Newburyport, Mass. 84-8, Nyack, N. Y., Feb. 88-Nov. 89: all Baptist chs.), Tarrytown, 2d, N.Y. 89-94, Castleton, N.Y. 1894——

Also chaplain Mass. State Almshouse, 73-6; chairman of Bd. of Education, Tewksbury, Mass. 74-6; superintendent of Public Schools, Woonsocket, R. I. 80-4; member of R. I. House of Representatives, 80-2, and author of present law for apportionment of Senators and Representatives in that State.

PUBLICATIONS: "Biographical Cyc. of Rhode Island," 1881. "Brown University Hist. Catalog.," 1884. "Gen. Cat. of Newton Theolog. Sem.," 1899. Author of "Future Punishment," 1878. "Woonsocket, R. I., School Reports," 1880-4. Ed. of "Woonsocket Patriot," daily and weekly editions, 1879-81.

Thomas, Moses, b. Barryville, N.Y. 1845, Wms. Coll. 67, U.S. 69; Fishkill, 1881-8. Other details, see "U. Sem. Gen. Cat."

THOMAS, SAMUEL (Hindoo), Arcot Sem. 1898, l. Cl. Arcot; evangelist in India, 1898——

Thompson, Abram (brother of John B. Thompson), b. Readington, N.J., 1833; R.C. 57, N.B.S. 61, l. Cl. Philadelphia; Miss. at Pella, Ia. 62-8, Pella, 2d, 68-71, S.S. Pekin, Ill. 71-2, S.S. Pella, 2d, 72-4, Rector of Rutgers Coll. Grammar School, 74-6, N.Y.C., Knox Memorial Chapel, 77-1886, d. Sept. 18.

He taught Latin and Greek for a year at Holland Academy, Mich., between his college and seminary course. His character was based on the thorough ground work laid in his early home-training. This prepared him for his life-work. He was engaged in home-missionary work for twenty-one years. He possessed an amiable and pleasing disposition, by which he exerted great influence for good, especially among the young. So strong was his desire for the salvation of those under his charge, that if no opportunity presented itself for conversation with them, he would plead with them by letter. He was led to devote himself to the ministry by a peculiar circumstance. He was attending a service in Holland, Mich., which was conducted in the Dutch language, which he did not then understand. But as he surveyed the large congregation and thought of the grand opportunity afforded the preacher for doing good by preaching the Gospel, he then and there decided, God willing, to devote himself to the same blessed work. Even non-churchgoers admired him, and offered to help sustain his ministry because of his excellent spirit, and influence for good on the community. Said Dr. Chambers, about his ministry in New York: "In preaching, in visiting the sick, in interesting the young, in gaining the confidence of the parents, he displayed great diligence and tact, and his labors bore constant fruit. But while thus active, he was also and always a student, storing his mind with the best literature. Not only did he retain the Greek and Hebrew acquired in his seminary course, but he also became familiar with the Dutch language, which he spoke with fluency and correctness, so much so, that more than once during the disability of the pastor

of the Holland Church, he supplied his place with great acceptance." See also "Mints. Gen. Syn.," 1887, 432, and "Biog. Notices of Grads. of R.C.," 1887.

Thompson, Alexander Ramsay, b. in N.Y.C., Oct. 16, 1822; N.Y.U. 36-8, R.C. 39-40, N.Y.U. 41-2, P.S. 45, lic. 2d Presbyt. of N.Y.; assist. of Dr. Brodhead, Central Ch. Brooklyn, 45; (assist. of Dr. Thos. Macauly, Astor Pl. N.Y.C., Presbyt. 45; Morristown, N.J., 46-7), Miss. Bedford, Brooklyn, 47-8, Tompkinsville, 48-51, Stapleton, 51-9, (S.S. Cong. Ch. Bridgeport, Ct. 59-62), 21st St. N.Y.C. 62-73, N. Brooklyn, 73-84, also Chaplain, N. Eng. Hospital, N.Y.C., 63-5, Chaplain, Roosevelt Hospital, N.Y.C. 73-95, d. Feb. 7. D.D. by N.Y.U. 1866.

During the war he was largely instrumental in raising a regiment, which he served as Chaplain for one year; was one of the organizers of the Christian Commission, and also assumed the charge of the New England Soldiers' Relief Bureau in New York. Dr. Thompson was remarkable for high mental endowment, a vivacious temperament and genial disposition. He was brilliant in the pulpit and on the platform. His attachment to the Reformed Church was sincere and strong. His diction as a writer and speaker was instinct with beauty. He thought in poetry, and besides writing a large number of beautiful hymns, he made many of the best translations we have from the Latin and Greek hymns of the early ages. The intensity of his mind was fully equaled by that of his heart. He overflowed with warmth. His nature drew every one to him at once. His connection with the hospital covered a period of about twenty-two years, and his ministry there was full of sympathy and help for the multitude of afflicted ones who came under his care for a season. During the last eight years of his life, successive losses of wife and relatives left him almost alone; and in some of his work at different times he passed through bitter experiences. But he comported himself at all times with Christian grace and courage. No word of reproach or bitterness accompanied the recollection of these trying times. During the last year of his life he suffered acute physical pain, yet continued his ministry until a few weeks before his death. "Mints. Gen. Syn.," 1895, 211. "Biog. Notices Grads. R.C.," 1895, 9.

Publications: "Casting Down Imaginations": a Ser. at the Opening of Gen. Syn. 1874.—"The Points of Similarity between the Struggle for Independence in America and that of our Holland Ancestors." In "Centennial Discs." 1876.—Translations of many early Latin and Greek hymns. (His daughter has published a volume of his ballads and hymns.) Many contributions to the "S. S. Times."

Thompson, D. R. Fort Miller, 1843.

Thompson, Elias Wortman, b. Readington, N. J., March 31, 1866; R.C. 89, N.B.S. 92, lic. Cl. Raritan; Philadelphia, Pa., Talmage Memorial Ch. 92-94, Miss. at Havana, Ill., 95, Philadelphia, 1st (Assoc. Pastor), 95, Paterson (Broadway), 1896——

Thompson, Henry Post, b. in Readington, N. J., Nov. 30, 1831; R.C. 54;

N.B.S. 57, l. Cl. Philadelphia; Peapack, 57-73; w. c. Died Oct. 22, 1891.

A child of grace, of kindly disposition, correct and faithful as a youth and a man, an acceptable teacher and a diligent student, he endeared himself to all his associates. Of excellent judgment, as well as of business qualifications, he was the counsellor and friend of his people, who consulted him in all their affairs. He wrote their deeds and their wills, and advised them with reference to the things of this life while doing also all the work of a pastor among them. It was a great grief to him, as well as to them, when an affection of the spinal cord so disabled him from active service that he was obliged to resign his charge. Returning to his father's house at Readington, he dwelt among his own kin until he entered into rest.

During these years, however, he did not cease his activity of mind or body. Unable to walk, he drove about the country for miles, speaking to one and another of the grace of God, and beseeching individuals (for many of whom he had been long praying) to yield themselves unto Christ and know the joy of fellowship with Him. He was in the habit of writing upon this subject to those with whom he could not speak face to face; and he had the satisfaction of knowing that many were thus brought into the kingdom during these years of enforced retirement from the more active duties of the ministry.

He regarded himself as set for the welfare of those about him in every possible way, and, with this intent, became, during these latter years, the best farmer in the vicinity, sharing the results of his study and experience with his neighbors. At the request of the professors of agriculture in the State College at New Brunswick, he conducted scientific experiments upon his farm. He also wrote hundreds of articles upon kindred topics for the local newspapers. He prepared an "Agricultural Cathecism," and a "Catechism on Moral Science" for use in the public schools, both of which remain in manuscript.

Before going to college he had had experience as a teacher, and while a pastor he prepared several young men for college. But his best work was his life-long example of cheerful piety. During the years of feebleness, as during the years of vigor, he was always the same bright and trusting Christian; never murmuring, never complaining, always testifying to the goodness of God and the faithfulness of Christ.

See obituary notice in "The Sower," Nov., 1891.—Also "Autobiography, appended to Hist. Ch. of Peapack."—Also "Dr. Murray's Hist. of Education in N. J.," 1899, pp. 143-4. "Mints. Gen. Syn.," 1892, 652.—"Biog. Notices of Grads. R.C.," 1892, 31.

PUBLICATIONS: A sermon in memoriam, Abraham Lincoln, 1866.—Funeral sermon of Rev. Dr. John Van Liew, 1869.—"Lessons on the Gospel," in "S. S. Times," July-Dec., 1871—"Incidents of Christian Work," 1876.—"History of the Reformed Church of Peapack," 1881.—"History of the Reformed Church of Readington," 1882.—"History of the Reformed Church of Bedminster," 1884.—Many contributions to "The Sower," "Christian at Work," "Advance," "Occident," and New Jersey papers.

THOMPSON, JOHN BODINE, b. in Readington, N. J., Oct. 14, 1830; R.C. 51, teacher, and agent of N. J. Teachers' Assoc. 51-7, N.B.S. 58, lic. Cl. Philadelphia; Resident Graduate, 58-9; Methuchen, 59-66, Tarrytown, 1st, 66-9, Saugerties, 69-71, (Free Church, Italy, 71-3), Peekskill and Courtlandtown, 73-4, Catskill, 74-84, (1st Presbyt. Ch. Berkeley, Cal. 84-8; also Professor in Theolog. Sem., San Francisco, and editor of "Occident" of that city; Inverness, Cal. 89, S. S. of churches in Trenton, 90-1), Highland Park, 91-6, w. c.

He was prominent in the Educational Revival in New Jersey, which began about 1850. During three years he traveled throughout the State, holding Teachers' Institutes and pleading in behalf of Normal Schools. He was made Chairman of the Synod's Committee to provide Hymn Books for public and social worship, and the book thus prepared, called "Christian Praise," has had a very large circulation throughout the churches. He spent two years, 1871-3, in Italy, and cast in his lot with the new evangelical church (*Chiesa Libera Italiana*) which was then arising, and of which the famous orator, Alessandro Gavazzi, was the principal evangelist. With him he twice made the tour of the United States, visiting churches in almost every State of the Union. By these efforts, about $50,000 were raised for evangelical work in Italy. Declining an invitation of the Board of Foreign Missions to take a professorship in Japan, he entered on his pastorate at Catskill, where his most effective ministerial work was done. While serving the Berkeley Church in California, he was, for a time, the editor of "The Occident," the Presbyterian paper of the Pacific coast, and also a professor in the Presbyterian Theological Seminary of San Francisco. In 1888-9 he again visited Italy, and upon returning to California, he spent a year in laying out and establishing the Presbyterian Summer Resort at Inverness, a name given to it by Dr. Thompson. He has long been an earnest student of Philosophy, and in his sermons and addresses has endeavored to present old truths in their proper relations to new facts. He is an advocate of the restatement of Christian doctrine on a trinitarian plan.—See also Dr. M. Cohen Stuart's "Zes Maanden in Amerika," Vol. ii. pp. 66-74; and Dr. David Murray's "Hist. of Education in New Jersey," pages 107-198.

PUBLICATIONS: Educational Articles, Poems, Letters of Travel, and other fugitive pieces in New Jersey papers and "N Y Times," 1847-57.—"Heart-fancies, etc., by H. Heartwell," in "Boston Carpet Bag," 1851-2.—"Teachers' Institutes", in report of New Jersey Superintendent of Public Schools, 1857.—"The Abrahamic Covenant," "The Life of Trust," and "Our Country," in Dr. Berg's "Ev. Quart.," 1860-1.—"Signs of Promise," a Thanksgiving Discourse, 1864.—"Church Manual," (Liturgy, and Record of the 1st Church of Tarrytown), 1867. Second edition, enlarged, for the Church at New Haven, 1868.—"My Religion, by a Modern Minister," in the "Round Table," during 1868.—"Jean Ingelow," "Creation," "Antediluvianism," "Samson the Sunny," "Jeptha the Guerilla Chieftain," "Inspiration," "Views of the Atonement," "Immanuel," "Public Praise," "A Word to the Clergy," "A Conversation in the Cars," "My Life," etc.,

in "Good News," 1868.—"Development," a Thanksgiving Discourse, 1868. —Report on Hymnology, in "Min. of Gen. Synod," 1869.—Hymns of the Church (with Rev. Drs. A. G. Vermilye, A. R. Thompson, and Z. Eddy), 1869.—Hymns of Prayer and Praise (with Rev. Drs. A. G. Vermilye and A. R. Thompson), 1870.—Christian Praise, Hymns and Tunes for Public Worship (with William H. Platt, M.A.), 1870.—Lessons on the Gospels (a two years' course with Rev H. P. Thompson), 1870-71.—Christian Praise for Baptist Churches (with W. H. Platt, M.A., and Rev. C. D. W. Bridgeman, D.D.), (copies in large paper), 1872.—"Christian Work in Italy," Nos. I., II., 1872-3.—"In Memoriam, Goodwin Ensign." 1876.— "The Centennial Exposition," an Index of the Progress of the Race Godward, 1876.—"The Immovable Attachment of the R.C.A. to its own Heirlooms of Faith and Order," in "Centennial Discourses," 1876.—"In Memory of John Alsop Greene," 1877.—"The Christology of St. John," a sermon before General Synod, 1877.—"The Doubter," (a tract), Presbyt. Board of Pub., 1878.—"The Domine's Letters" in the "Christian Intelligencer," 1878.—"Catechesis," in the "Sower," 1879-.., with other articles in the "Advance," "Interior," "Christian Union," "Christian at Work," "N. Y. Observer," "N. Y. Evangelist," "Presbyterian," "S. S. Times," etc., etc.

"Annual Report of the Consistory of 1st Reformed Ch. Tarrytown," 1868.—"The Order of Public Worship."—"Biog. Sermon on Rev. John H. Salisbury."—"In Memoriam: Clarence F. Aitkin," 1890.—"In Memoriam: Mary Shelman Beach," 1890.—"Concio ad Clerum: The Fulness of Christ"; before Presbytery of San Francisco, Cal. 1887.—"In Memory of President Garfield," 1881.—Thanksgiving Discourse, Catskill, 1881.— "Biblical Theories of the Work of Christ for His People": a paper before Pastors' Assoc. 1892.—Thanksgiving Sermon, Highland Park, N.J. 1891.—Paper on Ulrich Zwingli.—Address on Church History; at 150th Anniversary of Chs. of Caatsban and Saugerties, 1880.—"Progress in Theology": a paper before Ministerial Association R.C.A. 1892.—"University Extension."—"John Thompson and Family, (1730-1778)," 1889.—"A Jersey Woman of the 18th Century."—Address at Clover Hill, N. J., Aug. 2, 1894, on "Red Clover."—Address at the Corner-Stone Laying of 1st Refd. Ch. at Somerville, N. J., 1896.—An address on the Readington Negroes, 1894.—"The Theology of St. John," 1884.—"The Notion of God which should underlie a Confession of Faith": Reprinted from "Christian Thought."—"The Believer's Sanctification": Reprinted from "Christian Thought."—"The Organic Life of the Republic": a Thanksgiving Discourse, New Brunswick, N. J., 1892.—"The Evolution of the American College," 1894.—Address at the Bi-Centennial of the Old Dutch Church of Sleepy Hollow, 1897.—"The Middle of the Century": in Dr. David Murray's "History of Education in N. J.," 1899.—Address to the Assembled Schools of Readington Township, 1899.

"Ad Clerum: The Other Paraclete"; Sermon before General Synod, as president, June, 1897.—Manuals of First Presbyterian Church of Berkeley, Cal., 1885, 1886, 1887, 1888.—Curriculum for the College of California, 1887.—"In Memoriam: Caroline Imlay Sloan," 1890.—Thanksgiving Ser-

mon at Highland Park, 1891.—"University Extension": In "Library Journal," 1893.—Address at the Re-union of the Albertson-Aten Families, 1898.

NOTE.—The Bibliography of Dr. J. B. Thompson, carefully prepared and typewritten, was found to be missing at the last moment. Hence the lack of order in these hastily gathered items of the latter half of this Bibliography.

Thompson, John Henry (son of Abram Thompson), b. at Pella, Ia., Feb. 20, 1873; R. C. 94; N.B.S. 94-95, U.T.S. 95-97, assist. pastor, Presb. Irvington, N.Y. 1896-7. B.D. by U.T.S. 1897. In business.

Thompson, William, b. June 1, 1813; R.C. 41; N.B.S. 44; Stone House Plains, 45-46, d. See Manual of 1879.

Thompson, William J., b. in Readington, N.J., March 8, 1812; R C. 34; tutor in Ancient Langs. in R.C. 38-41; N.B.S. 41; Ponds and Wyckoff, 42-5; Rector of R.C. Grammar School, 46-62; Principal of Classical Institute, Somerville, N.J., 65-67, d.

He was a grandson of the Scotch immigrant, John Thomson, who was "killed & scalped by Ye Tory and Indians," near Williamsport, Penn. (See "Penn. Archives," vol. vi. p. 509.) The widow, Judah Bodine, and only child, John, returned immediately to Readington, N. J., where the son became, in due time, judge of the county court. After him, his son William was commonly called "The Judge" by his college associates, though better known to their successors as "The Tutor," from having held this position in R.C. while studying theology. It was largely through his interest that the three elder children of his brother Joseph became ministers. (THOMPSONS, JOHN BODINE, HENRY POST, and ABRAHAM.) When four years of age he suffered from paralysis, which left his right arm and side to a great degree helpless ever after. Three months before graduating from college he was invited to succeed his former teacher, John Walsh, in the charge of the classical school at Somerville, which, with the assurance of the faculty of the college that he should graduate with his class, he accepted. Here, as also at Millstone, where he afterward taught, he gained an enviable reputation for thoroughness as a scholar and teacher, and formed friendships which were continued to the end of life.

While at Millstone, in 1837, he became a subject of divine grace, and immediately after began his preparations for the gospel ministry. As a preacher, he was characterized as having clear conceptions of truth, logical accuracy of statement, and vigorous thought, expressed in no commonplace words or phrases. He was a full and exact scholar. He had the art of inciting his pupils to study. He had enjoyed very ample opportunities for broadening the foundations of his knowledge. With a warm heart, capacious and active brain, and an innate nobility of spirit, he never could be settled into any cast-iron groove of cold, pulseless surrender to a formal and perfunctory discharge of routine duties. Firm and authoritative, indeed sometimes to the verge of severity, still he was magnanimous, self-sacrificing—with not a bit of the pedant or pedagogue in his composition. Blond, blue-eyed, ruddy, of nervo-sanguineous temperament, he had a

most attractive face—though not handsome—and a right princely bearing, which asserted the regnant force of the great soul within him. He was a born teacher. He knew how to translate crabbed mathematical problems into a species of epic eloquence; to make Latin and Greek texts disclose the honeyed sweetness of Hymettus, while Plato's bees seemed to repose as at home upon his lips, when with his fervent and never-flagging enthusiasm he commended to his pupils some striking beauties in the pages of classic writers. The boys who loved books and hard study found in him a friend and benefactor, who aroused them to diligence in their studies, not by promising them that they were to be Presidents, Governors, or Senators, but by awakening in them a hunger and thirst for the higher orders of knowledge

See Dr. David Murray's "Hist. of Education in N. J.," pages 130-1.

Thoms, J. F. 1875.

Thomson, John A., b. at New Kingston, Delaware Co., N.Y. ; R.C. 1884, N.B.S. 87, lic. by Cl. N.B.; Sprakers and Stone Arabia, 87-91, East Palatine, 91-94. Mapleton, 1894——

Thomson, Frederick Bordine, b. at New Brunswick, N.J., Nov. 5, 1809; R.C. 1831; N.B.S. 1834; Upper Red Hook, 1834-36; Agt. Bd. of Miss. 1836-37; S.S. at Holmdel, 1837-8; voyage to Singapore, May 25-Sept. 7, 1838; Singapore, 1838-9, Batavia, Java, Oct. 2, 1839-41; Karangan, Borneo, Feb. 4, 1842-6; voyage to Europe, 1847; at Berne, Switzerland, 1847-8, d. March 3.

While quite young, he became religiously impressed; and when more matured, these feelings were so quickened under the preaching of the Rev. Isaac Ferris, as to encourage a formal profession of faith, which was carried into effect when the Rev. James B. Hardenbergh assumed the pastorate of the 1st Ref. Ch. of New Brunswick. In his address at the one hundred and fiftieth anniversary of that church, Dr. Ferris says: "After my ministry terminated, it overwhelmed me to hear from the precious man and devoted missionary, Frederick B. Thomson, that the word of my lips had been made the word of life to his soul."

His mental aptitude, displayed at catechetical exercises, so won the attention of Dr. Hardenbergh, that he persuaded young Thomson to direct his attention to the ministry. In college, his scholarship secured the Latin salutatory. While in the seminary, the subject of missions greatly engaged his attention; and subsequent years so confirmed his convictions of duty in the matter, that a pleasant ministerial charge was resigned, in order to enter upon his great life-work.

The financial embarrassment of 1837 so affected the missionary enterprises of the day, that after his acceptance by the Board, his departure was delayed nearly two years. This time, however, was employed in ministerial labors at Holmdel, N. J., and in exciting a missionary interest in the churches by personal visitations. The long interval which passed between the landing at Singapore, and the final settlement at Karangan, was employed in complying with the requisition of a year's residence at Batavia, imposed by the government of Netherland India upon all our

missionaries who contemplated laboring in districts subject to the jurisdiction of Holland, and in explorations in Borneo, with a view of ascertaining the most suitable location for the proposed mission. During the compulsory residence at Batavia, he experienced the first of his many afflictions, in the death of his devoted wife—daughter of Nicholas Wyckoff, of New Brunswick—"who left behind her," says a late writer, "a savor of meek, unobtrusive piety, and an example of Christian energy and efficiency which finds but few equals at the present day."

In the settlement at Karangan, in company with Youngblood and Steele, he went forth to the labors, the joys, and the sacrifices of a missionary career. While here died his second wife, Emma Cecilia Combe, "a most estimable Swiss lady, of eminent piety, who was sent forth to labor in the East, by the Female Missionary Society of Geneva."

The incessant labors of Mr. Thomson gradually impaired his health, and in one of his missionary tours he first discovered symptoms of the disease which finally ended his life. His weakening strength, as well as the necessities of his motherless children, required a visit to America by way of Europe. During the passage, his disease rapidly developed, and not long after his arrival at Berne he died, in the 39th year of his age. His sepulchre lies in the shadow of the Alps, marked with a plain marble tablet, although it was his heart's desire that Borneo should hold his ashes. Says he: "Here would I die, and here be buried in view of the people, that they might never forget that a teacher had been among them."

Says his biographer in the "American Missionary Memorial": "As a missionary, Mr. Thomson was prudent, enterprising, and persevering. The whole Church had the utmost confidence in him." This statement is only a reiteration of Dr. De Witt, of the Collegiate Church, when he says: "Mr. Thomson is a tried and much-approved missionary, who has commended himself greatly through his whole course." Continues his biographer: "We are amazed at his industry and perseverance. His Dyak Vocabulary, his translations, and the large mass of manuscript he has left behind, attest his toil. Had he lived, he would have completed an important work on the 'Economy of Missions,' the material for which he had left behind."

A careful perusal of the ample journal left by Mr. Thomson induces the conviction that pre-eminently his great leading characteristic was loyal devotion to his life-work. This it was that crystallized into a more perfect form and beautiful symmetry his moral and intellectual nature, and even impressed upon his personal exterior a graveness to which mirth was a stranger. In wending his way through the jungles and marshes of Borneo, this sustained his drooping form in the far-extended midnight teachings. This animated him in forming to Dyak utterances the beautiful sentiments of our most familiar hymns. It was this that caused him to rejoice amid afflictions, in the prospect of a fuller consecration evoked by their fiery ministry. Referring to the death of his wife, and the breaking up of his household, he writes: "Truly the Lord sees it necessary to pour me from vessel to vessel, lest I should settle upon my lees." This gave strength to his weakened hand, when almost upon the last page of

his journal he wrote: "O Borneo! how all my fond affections and desires for thee revive. May I yet live and labor more faithfully and prayerfully for thee. Thus life would be indeed a boon." And when his sainted form was sinking in death, this directed the delirium of fever in earnest advocacy before that Board which commissioned him to his missionary work.

Writes the biographer already alluded to: "He fell at the prime of his life, and just at the time when his great usefulness became apparent, and at a peculiar crisis when the Church most needed his labors. Had he lived to the ordinary age of man, he would undoubtedly have stood among the very first missionaries of the present day. When the news of his death reached America, the whole Church was bowed in grief."

But surely the Church did not mourn his death as untimely; it was not. Thomson had completed his work; and if his tentative efforts pointed the Church of his love to her more immediate field of missionary enterprise in China and Japan, then these widening circles of efficient activity proclaim that his task, with that of his worthy compeers, was a glorious one, and in its essaying sphere, a most completed one.—Rev. W. N. Oliver.

He was a grandson of Archibald Thompson (believed to be of Scottish birth), who, August 10, 1741, became a communicant in the Dutch church at New Brunswick, where he married, first, Coba Schureman, by whom he had three children, John, George, and Peter. More than a dozen of "Capt. John's" descendants have been ministers or ministers' wives. (Ten Eyck, Conrad.) Archibald Thompson's second wife was Elizabeth Stryker, cousin of Rev. Peter Stryker. (Stryker, Peter.) Their only daughter, Jane, died unmarried; and their only son, Archibald A., married Maria Bordine. They had seven children, of whom the sixth is the subject of this sketch.

It was evident at an early age that he had inherited the virtues of his ancestors, his very childhood giving promise of that persevering industry and persistent piety which characterized his life. He became a communicant at seventeen and a pastor at twenty-five. He married (October 1, 1834) Catharine, eldest daughter of Nicholas Wyckoff, of his native city, and was ordained and installed November 12, next ensuing. But the kindness of his people, among whom he had many testimonies to the efficiency of his labors, could not quiet his anxiety for the heathen. "At last," he writes, "I was brought to the firm conviction that God had said to me, in language too plain to be mistaken, 'Depart, for I will send thee far hence to the Gentiles'" . . . . With his wife and child, in company with Rev. W. J. Pohlman and wife (Pohlman), and other missionaries, he sailed from New York, and reached Singapore after a voyage of one hundred and five days. Here he took up his residence with Rev. E. Doty (Doty), and began at once the study of the Malay language. After a vain attempt to secure a suspension of the Dutch law requiring missionaries for Borneo to spend, first, a year at Batavia, he reached that city with his family, October 2, 1839, the fifth anniversary of his marriage, to which he makes fond allusion in his diary, all unconscious of what was to come. Six weeks later, November 16, his devoted wife was called to her rest. She sleeps beneath a monument sent out from her New Jersey home. Grief

and the care of his two motherless children occupied his time, but did not withdraw his thoughts from his work. November 9, 1840, he married Emma Cecilia Combe, a Swiss lady of eminent piety, a missionary of the well-known "Geneva Society," who had a Christian school at Batavia. He joined himself to her work, and continued his labor at the language, and in distributing tracts and holding conversations in the market-place, until notified by the authorities to depart for Borneo. He arrived at Pontianak, in that island, February 4, 1842, and took up his residence there with Rev. Wm. Youngblood. (YOUNGBLOOD.) The same year he began the inland mission at Karangan, on the Landak, one hundred and forty miles by river from Pontianak. After innumerable hardships and delays, performing much of the labor with his own hands, he succeeded in securing a roof-tree under which he gathered his little family in one room, January 18, 1843. Two months later they were joined by Mr. Youngblood and family, and afterward by Rev. W. H. Steele. Here the principal work of his life was accomplished in the preparation of Dyak books, and in doing the work of an evangelist at the station and in the various settlements. Well might he be called "Untiring Thomson." Rev. Dr. R. B. Anderson, Secretary of the American Board, told Rev. Dr. Cannon that he was the most efficient missionary the American Board then had in the field. Like his Master before him, he went about doing good. Like that Master, also, he learned obedience by the things that he suffered. The death of his infant, Emily Adeline, early in October, 1843, was followed in the succeeding March by that of his second child, Eliza, then five years of age; and in December next ensuing, his dear wife died on the journey down the river to Pontianak, alone with her babes and their Dyak nurse. Soon after, the only son followed his mother to the grave, while the father was at Karangan sick nigh to death, and alone; yet not alone. By such discipline was he purified, sanctified, and made ready to be glorified.

Grief and labor began to produce its effect upon even his robust constitution, and symptoms of consumption ensuing warned him to place his little children where they could have the care of relatives in case of his decease. Accordingly he left Karangan for Singapore, where he was compelled to wait three months for a vessel. Here he was busy as usual superintending the printing of tracts previously prepared.

It was on the 16th of May, 1847, at St. Helena, that he bade adieu to his eldest child, Helen Maria, and sent her under friendly escort to the land of her nativity, to become in due time an efficient worker for missions, as the wife of Rev. M. N. Oliver. (Married Aug. 15, 1870.) His journal and MS. works, as well as the journal of her mother, are in possession of this daughter. The father continued his journey with his little child, Emma, to her grandmother's home at Berne, Switzerland, in which pious household his life flowed peacefully along. At first it seemed that he might rally again. Much was hoped for from *the Grape Cure*. But at the long communion service in the cold church on Christmas Day he became chilled. Violent hemorrhages ensued, and the end was not far off. All the while "his silent preaching was humility, resigned suffering, and uninterrupted looking for the Lamb of God." An interesting letter from

Madame Combe, in the "Christian Intelligencer" of May 31, 1849, shows with what submission, patience, and holy meditation his life ebbed away into eternity. His daughter, Emma, in 1880, married Rev. Louis Germond, pastor of the Refd. Ch. at Latry, Vaud, Switzerland. He died in May, 1884. His widow lived in Lausanne, Switzerland, for several years (where Dr. E. T. Corwin had the pleasure of meeting her in July, 1887), and soon after moved to Paris, to assist Miss de Broen in the Belleville Mission there. She still lives in Paris.—Rev. Dr. J. B. Thompson. See Rev. Dr. W. H. Steele's "Sketch of Thomson," in "Manual of Missions, R.C.A." "Pierson's Am. Mission Memorial," in which is another sketch of Thomson, by Rev. A. V. Wyckoff, his brother-in-law, with portrait, fac-simile, and a view of the Mission Station at Karangan. See also "Manual R.C.A.," 1869, and Pohlman, W. J.

PUBLICATIONS: "Dyak Hymn Book" (the first printed book in the language). 1844.—"Brown's Cathecism" (in Dyak). 1845.—MS. Works: Gospel according to Matthew (in Dyak). 1845; Genesis, chaps. i.-xx. (in Dyak), 1845. "The Economy of Missions," and an Essay entitled, "Shall the Borneo Mission be Sustained?" and his "Journal" in MS.

THORMAN, E. H., Monroe, S. D., 1897——

THURSTON, JOHN ALBERT, b. Pottersville, N. J., Dec. 27, 1868; R.C. 90-92, N.B.S. 95, l. Cl. Raritan; New Hurley, 1895——

Thyne, Joseph B. S.S. Glen, 88-94, w. c., S.S. Bellevue, 97, w. c.

TILTON, EDGAR A., b. Brooklyn, N. Y., Jan. 12, 1865; N.Y.U. 1886, N.B.S. 89, l. Cl. N.B.; Bethany Chapel, Brooklyn, 89-91, Jamaica, 91-98, Harlem, Collegiate, N.Y.C. 1898——

Ti (Chinese), Chiang-Chiu, 18..-84, Amoy, 2d, 1884——

Timlow, Heman R. C.N.J. 1852; from Presbyt. Londonderry, Mass.; Rhinebeck, 1859-66, Brighton, S.I., 1866-8, w. c. In 1872, Episcopalian.

PUBLICATIONS: A Sermon on Death of President Lincoln. 1865.—A series of letters in the "Christian Intelligencer" from Boston, signed "Tremont," 1868-70.—"The Saints to be as Angels." In "Pulpit Repertory," 1860?

Timothy, J. P. (Hindoo), Arcot Sem. 1898, l. Cl. Arcot; evangelist in India, 1898——

Tiong Iuli (a native Chinese), studied under the missionaries; lic. Cl. Amoy, in the spring of 1871; ord. by same, Feb. 13, 1872; Chioh-be, 1872—— He is the fourth native pastor in the Amoy Mission.

Ti Peng (Chinese), 1885.

TODD, AUG. F. (brother of J. A. Todd), b. at Somerville, N.J., 1826; R.C. 55, N.B.S. 58, l. Cl. N.B.; Athens, Pa., 58-65, Piermont, 65-71, Boonton, 71-2, Bloomingburgh, 72-6, Wurtsboro, 76-80, Schoharie, 80-4, Bound Brook, 84-86, w. c.

Todd, John Adams, b. near Somerville, N.J., Nov. 22, 1822; R.C. 45, N.B.S. 48, l. Cl. N.B.; Griggstown, 48-55, Tarrytown, 2d, 55-86, w. c. Died March 15, 1900.

He was an exceptionally endowed and developed man. Strong in physique, clear in intellect, of vigorous common sense and manly in bearing, he had devoted himself to most active culture along the lines of thought that had opened before him. Especially he had enriched himself through the study of languages and literature. Accuracy in every study was his passion. He had kept up classical reading, was at home in the Bible originals, and was free in the French, Spanish, Italian, Portuguese, German and even Gaelic. He had strong poetic instinct, and has left translations of several foreign lyrics. His supreme pride, however, lay in his conscious mastery of our own English tongue, its history and its literature. To every study he brought refined taste. Wholly free from finicality, he was yet æsthetic in the highest degree. His study was his inner world, and his well chosen library was his shrine. To the community around, whether in conversation, or in preaching, or through his many published writings, he was the scholar, the masterly speaker, the reasoner, the most difficult of antagonists to defeat in open debate. Whatever he had seen or read or heard was always at his call and command. Under all public conditions and in every public relation it was the general verdict that he was a grandly endowed and richly developed man.

But Dr. Todd's great distinction was won in the ministry of the Gospel, and in the economic connections into which his life period forced him. The forty-five years of his work in Tarrytown were among the most eventful years in the church at large, in our own country and in the great outlying world. In the church he stood with inflexible firmness against the reckless assaults of criticism which are ever tearing down, but doing nothing to build up. No one could shake his faith in the authenticity and reliability of the original word, or in the long and generally accepted doctrines of the evangelical church. In the country, during our civil war, he was noted for his fearless denunciation of slavery and his outspoken and outacted devotion to the Union. In the open world, he appreciated the need of all nations and all men for the Gospel of Christ as the only real remedy for omnipresent suffering and sin, the only real hope for relief from the antagonism between labor and capital, between sectional communities and even between nations of the earth. Always from pulpit and platform his voice was bold, and through the press his pen was active in denunciation of wrong and the advocacy of right. The Bible was his foundation, divine truth was his lever, the uplift of men and the glory of his Master were his aims, and spiritual and Christian instinct was his strength. He touched the life of his time at innumerable points, and his influence for good was felt far beyond the circle in which he personally moved.

Such a man was, of course, a power in the councils and activities of the general church. In his own Classis, he was, during his active days, a tower of strength. Whatever he touched in debate he illumined. And everywhere he was genial in intercourse. His characteristic firmness never ran into obstinacy or roused ill feeling. He was a charm in all circles and magnetic as a companion. Children loved and clung to him, and popularity

followed him wherever he went. See also "Mints. Gen. Syn.," 1900, 907.—"Biog. Notices of Grads. R.C.," 1900, 17.

PUBLICATIONS: "Memoir of Rev. Dr. Peter Labagh, with notices of R.D.C." 1860. (See "Princeton Rev.," 1860, p. 571.)—"The Character and Death of Washington Irving." 1859.—"Review of Boardman's Higher Christian Life." (See "Princeton Rev.," xxxii. 608-640.)—"The Posture of the Ministers and People of R.C.A. during the Revolution." In "Centennial Discs.," 1876.—Many contributions to periodical literature.

Todd, Wm. Newton, b. in N.J., 1844; R.C. 71, N.B.S. 74, lic. Cl. Raritan; Dashville Falls, 74-81, Gallatin, 81-5, Saddle River, 1885-92 (Presbyt.)

Toll, John C. U.C. 1799, studied under Livingston, l. Cl. Albany, 1801; ord. Oct. 9, 1803; Canajoharie, Middletown, Mapletown, Westerlo and Bowman's Kill, 1803-15, Middletown, Westerlo, 15-22, suspended, seceded (Westerlo and Middletown, Sec., 22-5, these united churches were then called Canajoharie), 25-42. d. 1848.

Tomb, J. S. L. (son of Rev. Samuel Tomb, of Salem, N. Y.), b. 1805, lic. by the Congregationalists; (Presbyterian), Wynantskill, 1865-72. Died 1883, Apr. 12.

In early life he was engaged in mercantile and agricultural pursuits. He did not pursue a regular course of theological study at any seminary, but for some time was directed in his reading of theology by his brother-in-law, the late Rev. J. Searle. After temporarily supplying pulpits in the vicinity of his home at New Baltimore, he joined the Presbytery of Troy, and was ordained and installed over a church in its bounds. He was evangelical in the presentation of the truths of God's Word, forcible in his delivery, and faithful as a pastor. He had a loving heart and self-sacrificing spirit. He was intent upon doing good: and God's people were edified and sinners converted under his ministry.

Tomkins, William Bishop. R.C. 1888, N.B.S. 88-90.

Tracey, William Henry, b. N.Y.C., Dec. 6, 1858; Aub. Sem. 82; (Dundee, N.Y. (Presbyt.) 83-87), Albany, 87-91, Philadelphia, 2d, 91-95, d. Dec. 20.

He received a commercial education, but gave it up for the ministry. His pastorates were all successful. He was a forcible preacher, very devoted to his calling. It was said by a prominent clergyman at his funeral that he had never known a minister who loved his profession more. "Mints. Gen. Syn.," 1896, 493.

Trimmer, John A. Pompton, 86-90; Episcopalian, at Helmetta, N. J.

TROOST, EVERT. Pella, Bethel Ch. 1900——

Turner, Jas. 1863.

Turner, Wm. Eaton, b. at Port Jervis, 1810; R.C. 38, N.B.S. 41, l. Cl. N.B.; Arcadia, 41-48, Roxbury, 50-62, Arcadia, 62-66, Grahamville and S.S. at Upper Neversink, 67-72, Minisink, 72-75, Greenburg, 84-9. Died Jan. 26, 1893.

While at Roxbury, Jay Gould, who was then a young man, attended his church and Sunday-school. In after years when Mr. Turner was obliged to give up active work (through the infirmities of age), Jay Gould provided for his wants by granting him an annual donation. "Mints. Gen. Syn.," 1893, 893.—"Biog. Notices of Grads. R.C.," 1893, 10.

Tyndall, C. H., b. Alton, N.Y., July 31, 1857; Wms. Coll. 82, Aub. Sem. 85, l. Presbyt. Albany, 84; ord. by Presbyt. Lake Superior, 85; (Escanaba, Mich. (Presb.) 85-9, N.Y.C. Broome St. Tabernacle, 88-95, Post-Grad. course, N.Y.U. 92-5, Post-Grad. Berlin, Ger. 95-6), Mt. Vernon, 1897——

Publications: "The Quickening, Filling and Enduing of the Holy Spirit."—"Object Sermons in Outline."—"Object Lessons for Children."—"Electricity and its Spiritual Similitudes."

Tysse, Gerrit, b. Zaandam, Neths., June 2, 1870; H.C. 94, P.S. 97, l. Cl. Wisconsin; Leighton, Ia., Ebenezer Ch. 1897——

Uiterwyck, see Utterwick.

Underwood, Horace Grant, b. London, England, July 19, 1859; N.Y.U. 81, N.B.S. 84, lic. by Cl. of Bergen; ord. by Cl. of N.B. Nov. 84. Dismissed to Presbyt. of Jersey City, Presbyterian missionary to Korea, 1884—— Also Corresponding Secretary of the Korean Religious Tract Society from its organization; and chairman of the Board of Translators of the Bible into the Korean language

Has charge of two circuits, embracing twenty-seven churches.

Publications: "Introduction to the Korean Spoken Language."—"Dictionary of the Korean Language."—A large number of Tracts in Korean.

Unglaub, Henry, b. Newark, N. J., Nov. 28, 1857; Bloomfield School, 77, Bloomfield Sem. 80, lic. Presbyt. Newark; ord. by Presbyt. of Washington, D. C.; (Miss. in Washington, D. C., and Providence, R. I., 77-81); Naumberg and New Bremen, 84-8, Callicoon, 1888——

Utterwick, Henry, b. Amsterdam, Neths., May 22, 1841; R.C. 62, N.B.S. 66, l. Cl. Holland; Holland Ch., N.Y.C., 66-9, Vriesland, 69-72, Holland, Mich., 3d, 72-80, (Grand Rapids, 2d Congreg. 80-7, East Canaan, Ct., 1891-1901.) Translating the "Amsterdam Correspondence," obtained from Holland (in 1897-8) 1901——

Van Aken, Alex. G. R.C. 1873, N.B.S. 76, lic. Cl. N.B.

Van Aken, Enoch, b. at Esopus, N.Y., July 21, 1808; R.C. 30, N.B.S. and P.S. 33, l. Presb. N.B.; ord. Cl. Rensselaer, 34; Kinderhook, 34-5, N.Y.C., Bloomingdale, 35-84; d. Jan. 2, 1885.

He was pastor at Bloomingdale, New York City, nearly fifty years. He was made emeritus a few years before he died, and had an assistant to perform the active duties of the church. During his long and useful pastorate he had to contend with trials, struggles, disappointments and even misrepresentations, but he gloriously triumphed over all, and with humbleness of spirit, with patience and faithful zeal he did the work of the Lord. During his final days of sickness and suffering he daily walked with God.

It was his faithful preaching which first led Rev. Alexander R. Thompson to a new life. Mr. Van Aken carried his church through a great and severe trial, and saved it. He was a man of remarkable ability, of heroic simplicity and perseverance. He was ever visiting the transient population of his vicinity, and carrying to them advice and consolation.

PUBLICATIONS: Oration. "Influence of the Reformation on Liberty of Thought." "Ulster Sentinel," Kingston, N.Y., September 1, 1830.—Article in the "New Brunswick Times," Oct. 26, 1831, signed "Sancho."—"Life and Character of Miss Harriet Whatkins." In "Christian Intelligencer," 1835.—"Visits to the South." A series of eleven numbers in "Ch. Int.," 1845 and 1846.—"Three Sermons on War: Its Causes, Its Evils, Its Remedy." In "Ch. Int.," April 15, April 29, May 6, 1847.—"Life and Character of Mrs. Rachel Van Aken," 1848. In "Ch. Int."—Thanksgiving Sermon, from Ps. cxvii. 2. "Ch. Int.," 1849.—Article on Sharon Springs and Vicinity. "Ch. Int."—Article on Rev. John Knox, D.D. "Ch. Int.," 1858. "Life and Character of Miss Ann Stryker." "Ch. Int.," 1860.—"Life and Character of John E. Van Aken." "Ch. Int.," 1861.—Article on Rev. Jacob Sickles, D.D. In "Sprague's Annals."—Article on General Garret H. Stryker. "Ch. Int.," April, 1868.—"Should Churches be Taxed and Assessed?" Circulars to the Legislature of the State of New York, and discussions in various papers.—"Life and Character of Rev. Gulick Van Aken." "Ch. Int." and "Presbyterian," Dec., 1872.

Van Aken, Gulick, b. N.Y.C., Ap. 22, 1840; U.N.Y. 62, P.S. 62-3, U.S. 63-4; (Philadelphia, 64-7); Freehold, 67-71; (E. Kingston, 1871-2), d. Oct. 20.

VAN ALLEN, IRA, b. Bethlehem, N.Y., June 1, 1846; R.C. 73, N.B.S. 76, l. Cl. Albany; Rotterdam, 2d, 76-83, Wynantskill, 83-90, Owasco, 90-92, Mohawk, 92-98, w. c.

Van Amburgh, Robt., b. Jan. 9, 1809; R.C. 37, N.B.S. 40, l. Cl. Po'keepsie; Lebanon, 40-8, Fordham, 48-51, (Hughsonville, Dutchess Co., N. Y. 51-3), Lebanon, 53-69, High Bridge, 69-70, w. c. Died Mar. 9, 1890.

See "Mints. Gen. Syn.," 1890, 195.—"Biog. Notices of Grads. R.C.," 1890, 13.

VAN ARENDONK, ARTHUR, b. Fremont, Mich., Oct. 10, 1871; H.C. 94, W.S. 97, l. Cl. Dakota; Luctor, Kan. 97-1901, Sheldon, Ia., 1901——

Van Arsdale, Cor. C. R.C. 1828, N.B.S. 31; supplied Brooklyn, Central, 38-40; supplied South Ch., Brooklyn, 40-1, Philadelphia, 1st, 41-9, Greenwich, N.Y.C., 52-4, d. 1856. D.D.

PUBLICATIONS: A Ser. at New Haven, by appointment of the Peace Society, during the Session of Legislature of Ct., 1834.—"The Christian Patriot": An Oration before the Alumni of R.C. 1837.—"Lessons of Wisdom for a Mourning People": On Death of Pres. Harrison. 1841.—"A Nation's Glory and Strength": Fast-day, 1841.

VAN ARSDALE, ELIAS B. (son of N. H. Van Arsdale), b. High Falls, N.Y., Aug. 2, 1869; R.C. 90, N.B.S. 93, l. Cl. Paramus; Farmer, N. Y. 1893——

Van Arsdale, Jacob R. R.C. 1830, N.B.S. 33, l. Cl. N.B.; Berne, 2d. 34-5, Mt. Pleasant (Stanton), 35-50, Tyre, 50-64, w. c. 1864-71, d.

Van Arsdale, Nathaniel Hixon, b. at Bound Brook, N.J., 1838; R.C. 62, N.B.S. 67, l. Cl. N.B.; Clove, 67-74, Jan. 1; Chatham, 74-80, (Batavia, Ill. (Cong.) 80-1), Paterson, Broadway, 81-95, Greenwood Heights, Brooklyn, 99-1901, Athenia, N.J. 1901——

Assoc. editor of "Christian Intelligencer," 1882—— D.D. by R.C. 1889.

Publications: "The Contrast": The First Hour and the Last in the Life of Jesus." 1876.—"Hist. of Broadway Ch. Paterson, N.J."—Several Sermons.—Editorials in "Ch. Int."

Van Arsdale, Simeon, b. 1754, studied under Livingston? lic. by General Meeting of Ministers and Elders, 1782; North Branch (Readington), 1783-6, d.

Few pastors of his day were held in equal esteem. He possessed great power as a preacher, and was untiring in all pastoral service. Of ardent piety, he was also a polished preacher. He received a call from the church in New York, but declined. He was cut off before his ministry had hardly begun. Elected a trustee of Queen's College, 1783.

Van Basten, Johannes Vermanus, preached, as a student, Dec. 2 and 23, 1739, at Po'keepsie; Jamaica, Success, Oyster Bay and Newtown, 1739-40. See "Riker's Annals of Newtown," 238.

Van Benschoten, Wm. B., b. Ap. 15, 1835; R.C. 61, N.B.S. 64, l. Cl. N.B.; Wyckoff, 65-9, Lebanon, 69-72, Ephratah and Stone Arabia, 72-80, d. June 27. See "Ch. Int.," July 15, 1880.

Publication: "Hist. Ch. Wyckoff." In "Bergen Co. Democrat."

Van Beverhoudt, Octave, b. St. Thomas, W.I., July 15, 1871; c. to U.S. 1891; N.B.S. 1901, l. Cl. N.Y.; Colt's Neck, 1901——

Van Blarcom, G. Tyre, 1895-6.

Van Bosen, ..., (possibly the same as Vandenbosch), Kingston, (1691-3.) "Mag. R.D.C.," i. 190.

Van Brackle, Henry. N.B.S. 1884-5, d.

Van Brunt, Rutgers, b. N.Y.C. 1820; Hob. C. 40, N.B.S. 48, l. Cl. N.B.; Albany, 3d, 48-9, supplied Newark, 2d, 49, (Smithtown and Carmel, Presbyt.) 51-7, Waterford, and S.S. Schaghticoke, 57-61, d. Apr. 28, 1863.

Descended from an ancient line of Holland ancestors, who were among the first to open a home in the wilderness, he ever felt a strong attachment to the Church of his fathers. He early developed great aptitude for mental acquisition, and received every advantage of culture. Though naturally diffident and retiring, he distinguished himself while a student in the fields of language and composition, and carried off the palm of certain prize essays. The responsibilities and labors of his first charge were too great for his health. In Newark, his labors were followed by a blessed revival. He was a man of powerful intellect, with keen logical power and dialectic discrimination. He was a careful and accurate interpreter of the

Scriptures. He loved the close investigation of study more than the flourish of oratory or imagination. He was calm and argumentative in his sermons, not invoking the ornaments of rhetoric. He had no great volume of voice, nor passionate enunciation, and hence his sermons did not receive the credit which they merited. He was one of the most godly and devout of men. His faith was as simple as a child's and as strong as a martyr's. He did his duty faithfully, leaving the issue to the Lord. The estimation in which he was held was of the most flattering kind; it pervaded many denominations and many hearts. His trust in God his Saviour conquered all difficulties and triumphed over death itself.

Van Bunschooten, Elias, b. at New Hackensack, N.Y., Oct. 26, 1738; C.N.J. 1768, studied theology under Meyer, l. by Gen. Meeting of Ministers and Elders, 1773; Schagticoke, 1773-85, Minisink, Mahakemack, and Walpack, 1785-8, Clove, N.J., Minisink, Walpack, West-town, and Mahakemack, 1788-99, Clove, 1799-1812, d. 1815, Jan. 10. (In "M.G.S.," i. 473, he is said to have taken charge of Clove and West-town alone, in 1797, but probably an error.) Elected a trustee of Q. C. 1783.

He was the son of a farmer, Teunis Van Bunschooten, of Dutchess Co., N.Y. The family consisted of five brothers and three sisters. None of the brothers were married, but the sisters married and furnished many heirs to the family. The estate was twenty years in course of settlement, and amounted to $60,000. The most of Elias' life was spent in the beautiful Kittatinny valley, which extends from the Delaware to the Hudson. He was installed in his charges here by his friend, Domine Hardenbergh, of Raritan. His parochial charge extended to the magnificent length of fifty miles, through which the settlers' axes had forced a few rough horse-tracks. There is a local tradition that a certain deacon who collected his pittance of salary at Minisink, defaulting in payment, mortgaged his farm to the domine as security. After he ceased ministering there, the mortgage was foreclosed, *and the place was given to the church as a parsonage!* The church of Clove was organized in the bounds of his charges in 1787. He removed to that place in 1792. He here enjoyed a precious revival in 1803, in which forty-two were added to the church. But after his death, that church was neglected by his own denomination, and in 1818 became Presbyterian, and is now divided into three churches. Mr. V. B. selected an admirable farm at the Clove—a glen of great beauty, with bold and forest-clad hills, and rushing mountain streams. Here he built a mill and a commodious residence, and increased in wealth, so that he left a farm of seven hundred acres, and other property, to a favorite nephew, besides his benefactions to the Church. His personal character had a strong tinge of eccentricity. His frugality sometimes displayed itself in the most whimsical forms. He was temperate in his habits, taciturn and grave, and yet communicative to his friends. The country in which he lived was still wild and unconquered, and the inhabitants were like the land. There was every thing to discourage the minister of Christ. Yet he labored on, and his happy influence there is felt to this day. He preached extemporaneously, either in Dutch or English. He was clear and distinct in argument,

and scriptural in matter, and spoke mildly, yet with an earnest and holy unction.

But he will be always remembered as the first large benefactor of the Church. He and Dr. Livingston had been born not far from each other, had entered the ministry nearly at the same time, and had always been warm friends. When Dr. L. was about to leave the city, and take up his residence at New Brunswick, at great personal sacrifice, he wrote to his old friend a frank letter, suggesting the propriety of his dedicating a portion of his large estate to the cause of education. After several interviews, the matter was decided. He gave $14,640 during his life and increased it to $17,000 by his will, to educate "pious young men, who hope they have a call of God to preach the Gospel of Jesus Christ." It was entrusted to the care of the trustees of Queen's (now Rutgers) College. By accumulation, the fund was allowed to reach the sum of $20,000. One hundred and twenty-five have been educated for the ministry through his liberality, some of whom have gone to heathen shores. He made himself a perpetual power for good in the Church and in the world. Being dead he yet speaketh. See an admirable sketch of his life in "The New Brunswick Review," 1855, from the pen of Rev. A. W. McClure. "Sprague's Annals." "Mills' Hist. Discs.," 1874, 1878. "Gunn's Livingston," ed. 1856, 395. See also "Centennial N. B. Sem.," p. 371.

Van Buren, B., 1856-61.

Van Buren, John Martin, b. Kinderhook, N.Y., Sept. 20, 1811; U.C. 35, Aub. Sem. 38, l. Presbyt. of Columbia; (Mt. Morris, 38-9, Cohoes, 39-41, (ord. by Cl. Ap. 23, 40), Fultonville, 42-51, New Lots, L. I. 52-72. Died May 12, 1892.

He was an earnest and faithful minister and an active worker in the cause of temperance. After giving up his charge at New Lots he devoted his time and the energies of his well trained mind in writing short, but very interesting, articles for the religious press and temperance journals. His life, from the time he entered the ministry of the Church until its close, was an active and useful life. "Mints. Gen. Syn.," 1892, 657.

PUBLICATION: "Gospel Temperance," 1877.

Van Buren, Peter. U.C. 1802, studied under Livingston, lic. 1804; Charlestown, 1st, 1805-14, Union Village and Schodack, 14-20. Died 1832.

Van Buren, P. H. (s. of J. M. Van Buren), b. at Fultonville, 1846; U.N.Y. 64, N.B.S. 67, l. S. Cl. L.I.; called to Freehold, but prevented from settling by sickness, d. 1868. See Manual of 1879.

VAN BURK, JOHN, b. Oosterbeek, Neths., Sept. 25, 1863; Oberlin Sem. 91, lic. by Congregationalists, 91; engaged in evangelistic work, Holland, 91-3, New Salem and Clarksville (S.S.), 93-4, Johnstown, N.Y. 1894——

VAN BUSKIRK, PETER V., b. at Bayonne, N.J., Mar. 2, 1845; R.C. 1866, N.B.S. 69; lic. S. Cl. Bergen; Closter, 1869-87, Gravesend, 87——

VANCE, JAMES ISAAC, b. Arcadia, Sullivan Co., Tenn., Sept. 25, 1862; King's College, Bristol, Tenn. 83, Union Th. Sem. at Richmond, Va., 86, lic.

by Holston Presb., Syn. of Tenn. 84; ord. by Abingdon Presb., Syn. of Va. 86; (in Southern Presb. Ch., Wythesville, Va. 86, Alexandria, Va. 86-90, Norfolk, Va. 90-4, Nashville, Tenn. 94-1900), Newark, North, 1900——

See sketch in "Am. Cyc. Biog."

PUBLICATIONS: "The Young Man Foursquare."—"Church Portals."—"The College of Apostles."— "Royal Manhood."

Van Cleef, Cornelius, b. at Harlingen, N.J., Sept. 16, 1799; D.C. 1823, N.B.S. 26, lic. Cl. Philadelphia; Miss. at Palatine, 26, Miss. at Manayunk, 27-8, Athens, 28-33, New Hackensack, 33-66; d. June 13. 1875. D.D. by R.C. 1863.

He made a profession of his faith at the age of sixteen, under Rev. Peter Labagh, then in his prime. He had for his classmates during his college course, Isaac Labagh, Ira C. Boice and George W. Bethune. Between him and the latter two especially there existed a friendship which lasted through life. He and a godly companion started a prayer-meeting during his college course, which was a means of blessing to many of the students, several of whom afterward became bright and shining lights in the Church.

As a preacher he was faithful, earnest and impressive. With his profound sense of duty and responsibility, he could not be otherwise than diligent and painstaking in his preparation for the pulpit. His discourses were marked by simplicity and godly sincerity. His auditors ever felt his kindly affection for them and his sincere desire to minister to their good. His preaching had an unction in it. He heartily loved his people, abounding toward them in tender sympathy, and in self-sacrificing labors. He was a faithful friend to the poor, the sick, the sorrowing. His Christian character was exquisitely beautiful. His excellent qualities were nicely balanced and harmoniously blended. He was also clothed with humility, out of which grew a sweetly dignified Christian courtesy, which marked his bearing toward all. He was also cheerful. His inward peace illumined his countenance so that men could read thereon the fulfilment of God's promise to those who put their trust in him. He possessed rare prudence and soundness of judgment, and hence was resorted to for counsel in matters of perplexity and delicacy. He was never censorious, but like a true Christian gentleman, spake kindly of others, or not at all. His life was devoid of stirring incidents, but like the most beneficent forces of nature, exerted a quiet, silent, but powerful influence.—"Memorial Disc.," by Dr. A. B. Van Gieson.

PUBLICATIONS: Art. in "Sprague's Annals" on Van Wagenen.—Address at Funeral of Rev. Edwin Holmes.—Paper on "Christian Union," in "Ch. Int.," Ap. 13, 1865.

VAN CLEEF, PAUL DURYEA, b. Millstone, Somerset Co., N.J., July 31, 1821; R.C. 43, N.B.S. 46, 1. Cl. N.B.; ord. by Cl. Greene; Coxsackie. 2d, 46-9, Jersey City, 2d. (Van Vorst), 49—— Declared Pastor Emeritus, Ap. 1896. D.D. by R.C. 1863; elected trustee of R. C. 1869.

See "Fiftieth Anniv. Mem. of Settlement, 1900."

PUBLICATIONS: "Thankful Remembrance": A Decennial Sermon. 1860. —"Spiritual Health": In commemoration of 15th Anniversary of his Pastorate. 1865.—"Our Alumni Association: Its Relations, Objects, and Duties." An Oration before Alumni R.C. 1865.—Address at the 150th Anniv. of R.D.C. in New Brunswick. 1867.—"Memorial of Hon. Jac. R. Wortendyke." 1869.—"The Days that Are Past": Sermon on 20th Anniversary of his Pastorate. 1870.—Address at the Fun. of Col. Jos. Dod. 1874.—"Espoused to Christ": Sermon on 25th Anniversary of his Pastorate. 1875.—"The Catholic Spirit of R.C.A. toward all other Christians." In "Centennial Discs.," 1876.—Art. in "Sprague's Annals" on Rev. J. M. Van Harlingen.—Many contributions to the press.—"Introduction" to Centennial Vol. of New Brunswick Seminary, 1884, pp. xvii-xl.—Sketch of Rev. J. M. Van Harlingen, in "Centennial of N.B.S.," 429.—"Things New and Old": 40th Anniversary Sermon," 1890.—Also "Memoir of Rev. Is. P. Stryker," in "The Sower."—"Candle of Life": A Pictorial Life Study.—"Exposition of International S. S. Lessons."—Sermon on Death of Rev. Dr. B. C. Taylor.

VAN DE BURG, SHELDON. N.B.S. 1899; Shawangunk, 1899——

VAN DE ERVE, JOHN, b. at Willemstad, Noord Brabant, Neths., Sept. 30, 1870; H.C. 95, W.S. 95-6, P.S. 96-7, 1. Cl. Michigan; Grand Rapids, Grace Ch. 97-1901, Prof. of Mathematics, Coe Coll., Cedar Rapids, Ia. 1901——

VAN DEN BERG, ALBERT. H.C. 85, W.S. 88, Newkirk, Ia. 88-91, Overisel, 1891——

Van den Berg, Ebenezer. H.C. 1880.

Van den Bosch, K. Noordeloes, 1856-7, seceded.

Van den Bosch, Laurentius (same as Van Bosen?), (French Ref.) Boston, 1685, Rye, 1686 (?), Staten Island, 1686-87, Kingston, 1687-89, suspended by Selyns and others. Went to Maryland.

He was compelled to leave Boston, where he served a Huguenot congregation, because he acted haughtily, and refused to publish the banns of marriage, according to law. Upon coming to New York, he organized the French in Staten Island into a congregation independent of the French congregation in New York, and contrary to Daillé's wishes. The division was not healed until 1692.—See "Baird's Daillé," 94. "Amst. Cor."

Van den Bosch, T. M. Rehoboth (Lucas), Mich. 1894-7, De Mott and Koster, 1897——

VAN DEN BURG, LOUIS. Ramapo, 1901——

Van den Hook, John H., b. Middleburg, Zeeland, Neths., July 3, 1842; studied at Emelo, 67; lic. by Home and Foreign Missionary Ch. Holland, 67; Hopert, N.B., Neths. 67-9, Westerlee, Groningen, Neths. 69-82; Kalamazoo, Mich. 82-5, Chicago, 1st Holland Ch. 85-92, Chicago, N.W. Refd. 92-6, Bozeman, Mont., Holland, West Gallatin, Presbyt. 96-1902, emeritus.

Vander Hart, Evert, b. 1847; H.C. 69, H.S. 72; Grand Haven, 2d, 72-6, Battle Creek, Mich., 76-7, Grand Haven, 2d, 77-80, (Presbyt.) Rochester, 88-9, died Ap. 29.

As a man, minister, leader, organizer, and persistently devoted to his work, he was highly esteemed. He was a born leader, and his was the true leadership of drawing people, not driving them. All observant minds recognized these elements of his manly and symmetrical personality. A sweet and genial temperament, clean moral consciousness, sound judgment, firm purpose, remarkable tact and great energy. But he was not simply a man of refined and gentlemanly instincts and a good business man, he was much more. As a sympathetic and helpful pastor he had not many equals; and as a preacher he was at once scriptural, scholarly, thoughtful, spiritual and deeply impressive. "Mints. Gen. Syn.," 1889, 919.

Van der Kam, P. Hospers, 1892-4, Leighton, Ia., Ebenezer, 94-6, w. c. 96-1900.

Vander Kley, W., c. to America, 1871; Pella, 1871-3, Graafschap, 1873-5, d. Dec. 20.

Vander Kreeke, Gerrit. H.C. 1868, H.S. 1871, (Boston, Mass., Cong., 1873-81.)

Vanderlinde, Benj., b. at Pollifly, near Hackensack, N.J., 1719; studied under Dorsius and Goetschius, l. by Cœtus, 1748; Paramus and Ponds, 1748-89, also at Saddle River, 1784-9, d.

He was an American by birth, and was the first who appeared before the Cœtus for examination in this country. On May 12, 1746, Haeghoort had written to the Classis, asking permission that he and Erickzon might examine and ordain Vanderline. Dorsius had lost his right to *promote*, (says this letter), and Goetschius could not legally do it. The Cœtus, although authorized to convene, by the Classis, amounted to nothing, as the majority of the ministers did not attend. The Classis replied, Oct. 3d, that he might be examined by the ministers, in Cœtus assembled, in the name of the Classis. He made request, in Sept., 1747, of the Cœtus, to be examined the next spring. The request and the answer both seemed to manifest the deep anxiety felt, and the almost doubtful propriety of such a revolutionary step as the Dutch examining a student in America, and not sending him to Holland. Vale, patria, was the language of the opponents. For such an innovation would surely produce defection from the Church in Holland. Nevertheless, he was examined, and his call to Paramus (still preserved in their records) was approved, Sept. 27, 1748. It is printed in the Manual and Record of the Church of Paramus, 1859. This call has some special interest, in being the first call which did not go through the Classis of Amsterdam for approval. Beside the ordinary duties, it stipulates that he was to preach on the first and second day of Christmas, on New Year's Day, on the first and second day of Easter, on Ascension Day, on the first and second of Whitsunday, and on each of these days only once. His charge was very extensive. Ramapo was organized out of it, in 1785, and a second church edifice was built at Saddle River, in 1784, which ultimately became an independent church, (1814.)

About a year before his death, he received, as a colleague, Rev. G. A. Kuypers; but he only continued there about ten months, when he was called to New York, and, three months after, the venerable Vanderlinde went to his reward. He married a niece of General Schuyler. "Amst. Cor. Mints. of Cœtus."

Vander Meulen, Cornelius, b. at Middleharnis, Neths., Dec. 15, 1800; lic. Nov. 24, 1839; ord. following Sunday; Middleharnis and Rotterdam, Dec. 39-May, 40, Rotterdam alone, May, 40-June, 41; then served twelve chs. in Prov. of Zeeland, with headquarters at Goes, 41-7, c. to America with many members of his chs. Arrived in New York, July 2, 1847; Zeeland, Mich. 47-59, Chicago, 1st, 59-61, Grand Rapids, 2d, 61-73, emeritus. Died Aug. 23, 1876.

He joined the Christelyke Afgeschiedene Kerk in Nederland, a body which had separated from the National Church. This Separated Church suffered considerable persecution, and large numbers, therefore, emigrated to Michigan in 1847 and following years. Here Vandermeulen founded the flourishing village of Zeeland. The hardships of the enterprise were borne bravely by pastor and flock. They worshipped at first in the open air, and those early Sabbaths of worshsip, without any to molest or make afraid, are described as being Feast-days. He was a pioneer pastor in the West, a speaker of force and eloquence, of a strong personality, and was generally admired for his many gifts and good qualities.—See "Levensgeschiedenis van Rev. Cornelius Vandermeulen," by his sons, Revs. Jacob and John, and Rev. Peter De Pree.

Vandermeulen, Jacob (s. of C. Vandermeulen), b. Middelharnis, Neths., May 1, 1834; c. to America, 1847; R.C. 58, N.B.S. 61, l. Cl. Holland; Holland, Wis. 61-3, Polkton, 63-4, Kalamazoo, 64-8, Holland, 3d, Mich. 68-71, Grand Rapids, 1st, 71-2, Muskegon, 72-89, Westfield, S. D. 89-.., (Baldwin, Wis. Presbyt. ..-..), Rotterdam and Luctor, Kan. 94-6, Graafschap, 96-1900, Pella, Neb. 1900-1, d. Jan. 20. D.D. by H.C.

He had a strong personality. He was a voluminous reader, and a clear and original thinker. He refused to be bound by the stereotyped formulas of others, save as they appealed to him as of practical value for conduct or doctrine. He studied the newer sciences, but kept the faith. His liberality was not that of the rationalist, for he ever adhered to the Cross, and the necessity and power of the Holy Spirit. Christ and Him as Crucified, was with him inspiration, motive and object. His keen, philosophic mind made him a debater to be dreaded. He was a preacher of marked power and earnestness. His praise as a speaker and expounder of truth was in every church where he ministered. He had an impassioned speech and fiery eloquence, with a self-forgetfulness which was peculiarly his own. See "History of Ottawa Co., Mich.," pp. 104-5.—"Mints. Gen Syn.," 1901, 1246.—"Biog. Notices Grads. R.C.," 1901, 10.

Vander Meulen, Jacob (son of Jacob Vander Meulen above), b. Grand Rapids, Mich., Mar. 17, 1872; H.C. 97, W.S. 1900, lic. Cl. Holland; Grand Haven, 2d, 1900——

Vandermeulen, John (s. of Cor. Vandermeulen); R.C. 1859, N.B.S. 62, l. Cl. Holland; Milwaukee, Wis., 62-70, Fulton, Ill., 70-5, Jamestown, Mich., 75-85, Holland, Mich. Ebenezer Ch. 1885——

Publication of Jacob C. and John: "Biography of Rev. Cor. Vandermeulen, their Father." In Dutch. 1876.

Vander Meulen, John (s. of Jac. Vander Meulen), b. Holland, Mich., Oct. 16, 1870; H.C. 95, N.B.S. 98, l. Cl. N.B.; ord. Cl. Ulster, July 26, 98; Blue Mountain, 98-1901, Wallkill Valley, 1901——

Vander Meulen, John M. (s. of Rev. John Vander Meulen), b. in Milwaukee, Wis. 1870; Hope Coll. 91; P. S. 93-5, McCormick Sem. 95-6; lic. by .....; Kalamazoo, 2d, Mich. 96-9, Grand Rapids, 1st, Mich. 1899-1901, missionary among the white settlers in Oklahoma, 1901——

Vander Ploeg, Harmen, b. at Zandt, Netherlands, Jan. 26, 1841; c. to America, 66; H.C. 74, H.S. 77, lic. Cl. Holland; Fremont Centre, Mich., 77-78, Greenleafton, 78-82, Fulton, Ill. 82-87, Vriesland, Mich. 87-90, Orange City, Ia. 90-1893, d. Jan. 13.

He was a minister thoroughly and earnestly devoted to the interests of the church in general and to those of his denomination in particular; and he was ever in full sympathy with all its missionary and educational operations. He was a dignified and popular minister of the Gospel, faithful to the terms of the spiritual contract both as an able expounder of the word of God and as a conscientious pastor and safe spiritual advisor. "Mints. Gen. Syn.," 1893, 896.

Vander Ploeg, Herman (nephew of H. Vander Ploeg, above), b. Zyldyk, Groningen, Neths., Nov. 19, 1862; H.C. 92, W.S. 95, l. Cl. Holland; New Era, Mich. 95-1900, Coopersville, Mich. 1900——

Vander Schuur, K., b. at Midwolda, Netherlands, April 17, 1803. Studied under Rev. Mr. Kok. Lic. and ord. by the Church of the Separated, 1840; Hoogeveen, 40-48, Graafschap, Mich., 48-50, Oostburg, Wis., 50-66, emeritus. Died Nov. 17, 1876.

Having received a religious training at home, he indentified himself with the interests of those who had separated from the National Church—the seceders or separated ones. This secession took place about 1828, on account of errors in doctrine and practice, as alleged. He shared in the common persecution to which these seceders were exposed. At the advice of Rev. Mr. Kok, who was then educating young men for the ministry, he was induced to leave a thriving business and prepare himself for the ministry. Moving to Michigan about 1848, he shared in all the trials and hardships of Western pioneer life.—John Hoffman.

Vander Schuur, K. South Holland, 49-51, joined the Assoc. Refd. Ch.

Vanderveen, Christian, b. at Amsterdam, Neths., Nov. 15, 1838; c. to America, 46; R.C. 58, N.B.S. 61, lic. and ord. by Cl. Holland; Grand Haven, 61-8, Grand Rapids, 1st, 68-70, Third Editor of "De Hope," 71-3, (Cañon City, Colorado, Presbyt., 74-5), Drenthe, 75-88, w. c. Died Oct. 17, 1896.

For the last seven or eight years of his life he made his home in Grand

Rapids. His health steadily declined, so that he could supply pulpits only occasionally. He was, however, until within a few months of his death busy with his pen. His frequent contributions to the "Christian Intelligencer" appeared under the name "Paulo." He was much interested in the cause of education and at different times served on educational boards. His scholarly qualities were of the finest, with habit of thought that was historical and philosophical; a style, both in English and his mother tongue, that was pure and classic, and a captivating oratory. He was a profound thinker, and made the heart feel the power of his preaching. The testimony of the common people was that he did them so much good. His public and private ministrations were most helpful and comforting. Children have been heard to say that he made them think of Jesus. The message of redemption fired his soul and glowed on his lips as he often stood enrapt, with cheeks flushed and eyes lit up, as he proclaimed the Gospel. Stirred by noblest impulses, he was positive and fearless, provoking now and then severe opposition, yet ever the courteous gentleman with a character above reproach. He was loyal to his Church and on several critical occasions served her interests. Lacking in bodily vigor, he possessed rare spiritual gifts; laboring and ministering in his weariness and suffering. Limited in action, his thought ranged the universe. While excellent as a preacher, literary critics, without knowing the author, ranked his writings among those of our best essayists. His last contribution to the "Intelligencer" appeared in the issue of February 26, 1896. It was written under a physical prostration, from which he was destined not to rally. A mournful fitness was in the theme, "The Body of Our Humiliation," as for years the brilliant mind and zealous soul had been confined in a weakened body. He had faced death many times before it came to him at last. "Mints. Gen. Syn.," 1897, 763.—"Biog. Notices of Grads. of R.C.," 1897, 20.

Vanderveer, Cyrus G. (son of Ferdinand H. Vanderveer), b. at New Hurley, 1835; N.B.S. 59, l. Cl. Paramus; Miss. at Havana, 59, Davenport, 59-66, also Chaplain in the army, 61-2, Cor. Sec. Bd. Dom. Miss. 66-8, d. See Manual of 1879.

PUBLICATION: Art. on Inspiration in "Evang. Quarterly."

Vanderveer, David N., b. Florida, Montg. Co., N.Y., Sept. 22, 1841; U.C. 1863, P.S. 66, l. Presbyt. N.B. 65, Kingston, 67-76, (Chicago, Union Park, Cong., 76-8), Brooklyn, 79-86. Died 1902. D.D. by U.C.

Vanderveer, Ferdinand H., b. near Somerville, N. J., 1800; U.C. 1821, N.B.S. 23, l. Cl. N.B.; Miss. to Hyde Park, 23, to Ovid, 23, Hyde Park, 23-9, New Hurley, 29-39, Newburgh, 39-42, Warwick, 42-76, w. c. Died July 10, 1881. D.D. by R.C. 1828.

See "Ch. Int.," July, 1881.

PUBLICATION: An Exegesis on "Baptize." 1880.

Vanderveer, John, b. in Hunterdon Co., N.J., May 5, 1800; C.N.J. 17, N.B.S. 22, lic. Cl. N.B; Miss. at Mapletown, Westerlo, Canajoharie, Oppenheim, Fayette, Ovid and Union, 23; (Philipsburgh, Pa., Presbyt., 24-7), teacher at Easton, Pa., 27-54; d. 1878. D.D. by R.C. 1852. See Manual of 1879.

Vanderveer, John Quick. R.C. 1877, N.B.S. 1880. Died and buried at sea, June 24, 1880.

Vanderveer, Lauren, b. near Amsterdam, N.Y., Sept. 6, 1856; U.C 78, N.B.S. 82, l. Cl. Schenectady; supplied Albany, 3d, 83, Rotterdam, 2d, 83-9, Mt. Pleasant, 90-1896. Died Aug. 17, 1887. See "Mints. Gen. Syn.," 1898, 234.

Vanderveer, Peter L. R.C. 1868, N.B.S. 1868-9, went to Germany to study. Became a lawyer. Died.

Vander Voort, John C., b. at Bound Brook, 1798; Q.C. 1818, N.B.S. 1819, l. Cl. N.B. 1819; (German Valley and Fox Hill, Presbyt., 1819-26, Basking Ridge), 1826-34, Totowa, 1st, 1834-7, Kinderhook, 1837-42, Mellenville, 1842-5, New Paltz, 1845-8, Ghent, 2d, 1848-51, died June 21. See Manual of 1879.

Vandervolgen, John V., from Chester Assoc., Vt., 1842; w. c. 1842-50, d.

Vander Werf, Anthony, b. Neths., March 20, 1873, Grand Rapids Christian Refd. School, 95, W.S. 1901, l. Cl. ....; Koster, 1901——

Vander Werf, Seth. W.S. 1895, Chicago, N. W. Ch. 96-9, Gibbsville, 1899——

Vander Wart, Herman, b. in Netherlands, 1852; H.C. 73, N.B.S. 76, lic. Cl. Albany; Glenville, 2d, 76-83, Athens, 83-6, Hackensack, 1st, 1886——

Vandeventer, John Cornelius, b. N.Y.C. 1847; N.Y.U. 70, N.B.S. 73, l. Cl. Bergen; Cold Spring, 73-5, Glenham, 75-80, Paramus, 80-6, Nyack, 86-92, d. Nov. 8.

Rev. Mr. Vandeventer was a man of superior qualities of heart and mind, possessing a sweet and liberal disposition. He was also gifted with a clear analytical and logical mind. As a preacher, he was very attractive. His sermons and his lectures were not only vigorous and lucid, they were also presented in a winning way; it was always a pleasure to listen to the words of truth which fell from his lips. As a preacher he was clear and strong in thought, earnest in expression and entirely practical in the enforcement of God's word. As a leader of Christ's people in the various departments of Christian effort, he was peculiarly skillful and wise, and successful in originating and developing the Christian activities of the people in such a way as to secure the harmonious and fruitful co-operation of all. As a pastor, tender and prudent, he endeared himself to all his people, and won the respect and esteem of the community. To know him was to respect, to trust and love him. "Mints. Gen. Syn.," 1893, 891.

Publication: "The Pastor's Greeting," Jan. 1, 1881.

Vandewall, Giles, b. in Holland, October 14, 1828; studied in Holland, came to America, 1846, N.B.S. 56, l. Cl. N.Y.; East Millstone, 56-8; Miss. in the West, and teacher in Holland Academy, 58-61, Bloemfontein, South Africa, 61-70, Paarl, South Africa, 1870-96, d. Jan. 2.

Bloemfontein is the capital of the Orange Free State Republic. Paarl is about thirty-six miles from Capetown, and the R. D. church there had, in Mr. Vandewall's time, about 1,350 communicants. Mr. V. generally preached in Dutch, but occasionally in English. His eldest son, Rutger

Henry, was graduated from the Theological Seminary in South Africa, at Stellenbosch, in August, 1875. He subsequently attended lectures at the Universities of Edinburgh and Utrecht. Returning to South Africa in February, 1877, he was installed as pastor of the church of Ficksburg, in the Orange Free State (then an interior independent Republic), in August, 1877. His second son, John Garretson, named after the late Secretary of Domestic Missions, is a lawyer. For thirty-five years Mr. Vandewall was recognized as one of the best scholars, if not the best, in the South African Dutch Church. He was, during all that time, the chief examiner of students in the Oriental and Greek languages, and in theology. He had been a faithful and conscientious student while in the New Brunswick Seminary. He could preach in English with equal fluency as in his native tongue. He purchased several American carriages and an American organ, through one of his classmates, for himself or other friends and introduced them in South Africa. About 1880 he revisited America. He went to South Africa to help the Evangelical party there against the rationalists. The voyage was long, the vessel being obliged to stop at Bahia, Brazil, for repairs. Several letters of his may be found in "Christian Intelligencer," 1862 and onward, about the Dutch Ch. in South Africa. He corresponded with his classmate, Corwin.

Vandewater, Albertus, b. Bushwick, N.Y., Sept. 21, 1821; C.N.J. 46, P.S. 49, lic. Presbyt. N.Y. 49; (Athens, Pa., Presbyt., 49-52); Spotswood, N. J., 54-67, North Blenheim and Breakabin, 67-9, Ponds, 69-72, w. c. In 1877 joined the Presbyt., of Potosi, Mo. Died Feb. 28, 1879. See "P.S. Gen. Cat."

Van Doorn, Marinus, b. Neths., Feb. 3, 1842; H.C.; N.B.S. 80, l. Cl. N.B.; ord. Cl. Geneva, May 5, 81; Clymerhil, 81-9, Newark, N.Y. 89-93, Pultneyville, 1893——

Van Doren, David K., b. Pluckamin, N. J., Feb. 18, 1841; N.B.S. 67, lic. Cl. N.B.; West Hurley, 67-9, Currytown and Spraker's Basin, 69-73, Albany, 3d, 73-5, Saratoga, 75-83, Scotia, 83-85, Middleburg, 85-90, Dist. Sup. Am. Bible Soc. 90-98, New Sale and Clarksville, 1898——

Van Doren, Isaac, b. July 9, 1773; studied under Livingston, lic. Cl. N.Y., 1798; (Hopewell, Orange Co., N.Y., 1802-25, teaching in Newark, 1825-9, Colleg. Inst. for Young Ladies on Brooklyn Heights, 1829-34; Coll. for Young Ladies at Lexington, Ky., 1834-8, Academy at Warsaw, Ky., 1838-40; Miss. Ch. at Iron Mt., Missouri, 1840-4, w. c., d. 1865.)

He at once entered the Presbyterian Church, and spent many years in teaching. His son, Rev. John Livingston Van Doren, is an Episcopalian, settled in the West. See "Our Home," a Somerville magazine, p. 340. His daughter, Mrs. Davidson, wife of Rev. Dr. Davidson, formerly of New Brunswick, embalmed his religious life in "The Old Parsonage," pubd. by Presbyt. Board.

Van Doren, John Addison, b. N.Y.C. .....: R.C. 1835, N.B.S. 1838, l. Cl. N.Y., 1838; Middlebush, 1838-66, supplied Lodi, 1866; S.S. Clinton Station, 1866-72, w. c. Died Aug. 24, 1886.

He was obliged, on account of ill health, to relinquish the work he loved. He was a man of large frame, and great physical power. He was, previous to his sickness (congestion of the brain), a powerful preacher. He had been trained under those excellent professors, Milledoler, Cannon and McClelland. He was thoroughly versed in theology, being very familiar with its definitions, arguments and proof texts; this made him a strong Biblical sermonizer. He regularly explained the Cathecism. He was a faithful pastor, and edified his people, and enlarged his congregation. For twenty years he was a man of broken powers, and for fourteen years was seldom heard in the pulpit. "Mints. Gen. Syn.," 1887, 431-2.

Van Doren, John Howard, b. at Princeton, N. J., Aug. 20, 1837; R.C. 59, N.B.S. 64, l. Cl. N.B.; journey to China, Jan.-June, 65, at Amoy, 65-8, journey to America, May-Oct. 68, speaking in behalf of missions in America, Oct. 68-Oct. 70, journey to China, Oct.-Dec. 70, at Amoy, Dec. 70-Feb. 73, journey to America, Feb. 73. Cato, 74-6, Tyre, N.Y. 76-82, Gallupville, 82-6, Ulster Park, 86-92, Bath-on-Hudson, 92-8, died June 6.

During his seminary course, patriotism became so strong in him that, on Sept. 2, 1862, he enlisted in Co. K, 13th Reg. N. J. V. He was honorably discharged, June, 1863. He chose the mission field for his labors, but twice ill health drove him home. While in China, he was the author of a mental arithmetic in the Amoy Colloquial, which is yet (1899) in use in the schools and colleges of the district of Amoy. His advent to his last field of labor, Bath-on-the-Hudson, was under very discouraging circumstances. There was only a small nucleus for the organization of a church, but by great perseverance he succeeded in effecting an organization, and in erecting a fine edifice; yet not a dollar's worth of work was ever contracted for until the money was sure. He also refused to raise a dollar for the purpose by socials, fairs, excursions, or any expedients of such doubtful propriety. His efforts in his spiritual duties were as successful as his business capacities. He preached the Gospel of Christ from the heart, with great acceptance, and the word preached was not without its fruit. He was a man of mild and pleasing demeanor, a good neighbor and citizen, and, perhaps, he never had a personal enemy. "Mints. Gen. Syn.," 1899, 550.—"Biog. Notices of Grads. R.C.," 1899, 16

Van Doren, Luther H. (s. of Rev. Isaac Van Doren), b. Hopewell, Orange Co., N.Y., 1808; C.N.J. 1831; studied a while with Rt. Rev. R. B. Smith, D.D., LL.D., P.E. Bishop of Kentucky; l. Presbyt. of West Lexington, Ky.; ord. Presb. of Columbia, Mo., 1834; (St. Louis, Farmington, Columbia, Mo.; Freehold, Tennent Ch., N.J.; Paducah, Ky.; Spring St., 50th St., New York; New Vernon, N. J., Presb., 34-71); Montville, 71-4; Middletown, N. J., 74-6, d.

He was one of fourteen children, all heirs of the promise. He united with the church at twelve years of age. His maternal grandfather, Luther Halsey, whose name he bore, was an officer under Washington in the Revolution. Major Halsey had four sons in the ministry, one of whom was the late Rev. Abram O. Halsey, of the Reformed Church of North and South

Hampton, Pa. (Halsey.) Removing to Lexington, Ky., after being graduated, Mr. Van Doren studied for orders in the Episcopal Church, under the Bishop of Kentucky, whom to know was to venerate and love. Circumstances subsequently led him into the Presbyterian Church, but he always retained the confidence and esteem of Bishop Smith, who still speaks of him in the most affectionate terms.

In St. Louis he founded the strong and influential First Church, to which Rev. H. D. Ganse afterward so ably ministered. Subsequently he was President of Columbia College, now the University of Missouri. But he loved most of all the work to which he had consecrated his life. There his thought had power, and his tender-heartedness overflowed. Largely were his sermons blessed. Revival succeeded revival; three hundred were added to the church as the fruit of one revival; and in such an element he almost perpetually lived.

He was twice married; first to Miss Susan Wynkoop, of his uncle Abram O. Halsey's congregation, and subsequently, in 1840, to Miss Lydia A., daughter of Rev. Dr. James Carnahan, President of the College of New Jersey.

The Master came for him suddenly, but found him faithful unto death. With no prolonged illness, but as an infant drops to quiet slumber, he passed to a crown of life.—Chs. D. Buck. Funeral Sermon by Rev. W. B. Merritt.

Publications: "Triumphs of Grace": A Disc. on the Death of Richard W. Redfield. 1847.—Commentary on the Gospels. 2 vols.—Com. on Romans. 2 vols. 1873.—"Mercantile Morals." 1852.—Many articles in the Religious Papers.—A Series of Letters in "Ch. Int.," in 1854-5, on his foreign travels.

Van Doren, Wm. H. (s. of Is. Van Doren). P.S. 1840 (?) Williamsburgh, 1840-9, Piermont, 2d, 52-3, w. c. (Presbyt. St. Louis, Mo.) D.D. by R.C. 1869. Died, 1882. Sketch in "N.Y. Observer," Sept. 4, 1882.

Van Doren, Wm. H. R.C. 1867, N.B.S. 71, lic. Cl. N.B.; West End, Jersey City, 71-7, Blooming Grove, 77-82, West Hurley and Stewartville, 83-4, Laboring for Ohio Tract Society, 85-6, Fairview, 88-93, Spotswood, 94-5. w. c.

Van Doren, Wm. Theodore (brother of J. A. Van Doren); R.C. 1837, N.B.S. 40, l. Cl. N.Y.; voyage to Borneo, Nov. 40-March, 41, Miss. in Batavia, 41-2, Woodstock, N.Y., 43-5, (Port Byron, Presbyt., 45-52), Mott Haven, 52-3, Ramapo, 53-7, South Bend, 57-9, Chaplain in Army, 7th Missouri Cavalry, 61-2, w. c. Died 1886.

Van Driessen, Johannes, b. 1697, matriculated at University of Groningen, May 13, 1717, as a student of theology, giving his residence as Monoghodamensis; lic. and ord. in New Haven, by a Congregational Council, Ap. 13, 1727; Claverack, Kinderhook and Livingston Manor, 1727-8, Kinderhook, 1728-35, intruding at New Paltz and out-stations, 1732, as well as at Germantown; Aquackononck and Pompton, 1735-48, silenced. Also occasionally supplied Paramus, 1731-2, 1735-48.

He was educated in Belgium, but, with a letter from Patroon Van Rens-

selaer, he proceeded to Yale College, and was licensed and ordained by the Congregationalists. His brother Peter, of Albany, helped him in this matter, contrary to the emphatic advice of the ministers of New York and Kingston. When the Classis of Amsterdam heard of this circumstance, they expressed their profound sorrow that such a one as John Van Driessen had now succeeded in thrusting himself into the ministry. They censured Peter Van Driessen for his course, and commended those who opposed him. They declared John to be no legal minister in the Reformed Dutch Church, because the Independents in New Haven had no right to commission ministers for Dutch churches; because his conduct was then and had been very far from correct; and lastly, because he had previously, as well as in 1727, presented forged certificates. For on Sept. 4, 1719, he appeared before the Classis of Amsterdam with a professorial certificate, purporting to be signed by two of the professors of the University of Groningen. His examination was proceeded with, but was so poorly sustained as to disgust the Classis. One and another then looked at his certificate, and expressed their doubts as to the genuineness of the signatures. The examination was suspended, and Van Driessen was confronted with the charge of forgery. He finally confessed it, and was dismissed with stern admonitions, and warned to drop the study of theology with a view to entering the ministry. He came to America, and eight years later tried the same thing again, and now with lamentable success. Owing to the lack of ecclesiastical judicatures in America, he managed to find, for twenty-one years, congregations which would accept him. Finally he was silenced. The Classis charged his brother with knowing the falsity of the certificates which John used at New Haven, and Peter's angry conduct in the matter toward the people of Claverack tends to strengthen the charge. No minister had yet been legally ordained in America by the Dutch, although Tesschenmaecker's ordination (1679) had been ratified afterward, while Paul Van Vleck's (1710) was altogether irregular. (Tesschenmaeker, Van Vleck, Freeman.) Partly for these reasons the Classis permitted Boehme (1729) and Schuyler (1736) to be ordained by the ministers here, and thus the way was prepared for the Cœtus. Without some ecclesiastical authority in the American churches, such impositions could not be altogether prevented. "Amst. Cor." several letters. "Stitt's Hist. of Ch. of New Paltz." "Zabriskie's Claverack Centennial." "Mints. of Cœtus." "Doct. Hist.," iii. 916. His professed literary testimonials from Monkemdam, Hardenwyck and Utrecht are inserted in the Aquackanonck records. He continued his studies with his brother Peter at Albany. When his case was stated at Yale College, and his testimonials shown, he was ordained by a council for the service of the Dutch churches on the North River. We append this certificate, as an interesting relic:

Omnibus in Christo fidelibus hic et ubique has presentes inspecturis, salutem in Domino. Vobis notum sit quod nos Neo-Portensis in Colonia Connecticutensi comitatus presbyteri undecim numero totidemque ecclesiarum pastores in unam ad constitutum predictæ coloniæ associationem formati unumque in locum in aula sc. gymnasii Yalensis conventi, dominum Johannem Van Driessen Belgicum Lug. Batavorum educatum, ac nobis examini sufficienti caute exploratum, testimonium item de morum probitate ecclesiastico bene cognitione

in officium et munus ministerii evangelici precibus ad celeste numen animatus et admotus, manumque impositione, et Domine nostri Jesu, altissimi nomine avocavimus, segregavimus et ordinavimus. Ac in peculiare servitium Christianorum D. D. Livingstone & Rensellaer dominatum . . . olentium cordate commendamus et renunciamus. In cujus rei testimonium has literas moderatoris-hujus associationis ejusdemque scribæ hominibus signatis et firmatas omnes unicæ voluimus ac destimus.

JONATHAN ARNOLD, Scribe.
SAMUEL RUSSELL, Moderator.
Ap. 13, 1727.

He was careful to enter this letter in the records of every church where he officiated.

Van Driessen, Petrus Henricus (brother of Johannes Van Driessen), matriculated at Groningen University, Nov. 2, 1705, giving his residence as Coevordiensis. A Latin note appended to his name, reads as follows: Hujus Dn. Patri per Pedellum remisi oblatum.—Albany, 1712-38. Also supplied Kinderhook, 1712-27; Linlithgow, 1722-37?, and Schenectady, occasionally. Died Jan. 1738. He was also missionary to the neighboring Indians.

His conduct, in connection with his brother (see above) does not indicate a very high tone of character, and his letters leave the same impression. The old stone church at the foot of State Street in Albany was built in 1715, during his ministry there. He was married by Rev. Peter Vas, of Kingston, on Aug. 26, 1712, to Eva, daughter of Hendrick and Anna Cuyler. See "Rogers' Hist. Discourse." "Doc. Hist.," iii. 546, 548-552. "Amsterdam Correspondence," now in course of publication by the State of New York.

PUBLICATIONS: Aanbiddelijkle wegen God's in zijne Souveraine Besturinge, besonder over de Machten deser Wereld verklaart en toegepast in drie Predicatien, door P. V. D., V.D.M. te Nieuw Albania, N.Y., gedrukt by J. Pieter Zenger. 4to, pp. 79. 1726.

("Adorable Ways of God in his Sovereign Government, especially on the Powers of this World," explained and applied in three Sermons, by P. Van Driessen, Verbi Dei Minister in New Albany.)

A copy of this rare volume was in possession of Hon. Henry C. Murphy, of Brooklyn, N.Y. Two of the above-mentioned discourses were preached on the accession of George I., and one on occasion of Governor Burnet's treaty with the Five Nations. The introduction to these sermons, addressed to Governor Burnet, is given by Dr. E. P. Rogers, in his "Hist. Discourse" at Albany, 1857, pp. 63-67.

VAN DUINE, ANTHONY M., b. Holland, Mich., Sept. 10, 1863; H.C. 89, W.S. 92, l. Cl. Holland; ord. Cl. Iowa, May 27, 92; Holland, Neb. 92-1900, Newkirk, Ia. 1900——

VAN DYCK, ALEXANDER S., b. N.Y.C., Nov. 25, 1858; C.C.N.Y. 79, N.B.S. 82, l. N. Cl. L.I.; ord. by same, Oct. 17, 82; Missionary at Amoy, China, Dec. 82-March 95; Highland Park, N. J. 1897——

Van Dyck, Cornelius L., b. at Kinderhook, 1804; U.C. 26, N.B.S. 29, l. Cl. .....; Marbletown, 29-53, North Esopus (Port Ewen), 56-66, d.

He was brought into the church at the early age of sixteen, under the pastoral care of Rev. Jacob Sickles. He was diligent, faithful, and prudent in the exercise of his ministry, in both his fields of labor, developing the activities and strengthening the interests of the churches. He was pre-eminently devout and spiritually minded, as his entire life testified. When as yet a youth, the other members of his father's family as much dreaded to incur his displeasure and rebuke as they did that of their parents. Even wicked men, while they feared, also loved and respected him for his consistent piety. His life and character were transparent. Possessed of a clear, sound, and practical judgment, he was a wise and prudent counselor. While his words were free, they were weighty, the opinion of no member of Classis exercising more influence than his. He continued to labor up to the last Sabbath of his life.

Van Dyck, Cornelius Van Allen, b. at Kinderhook, N. Y., Aug. 13, 1818; studied at Kinderhook Academy; Jefferson Med. Coll., Philadelphia, Pa. 39; appointed medical missionary to Syria, by A.B.C.F.M. 39; voyage to Syria, Jan.-Ap. 2, 40; founded Boys' Sem. at Abeih, Mt. Lebanon, 43; in charge of same, 43-51; ordained by Syrian Mission, Jan. 14, 1846.

Principal of Missionary Sem. 48-52, transferred to Sidon field, 52-7, (in United States, 53-4); appointed to complete Arabic translation of Bible, and transferred to Beyrout, 57, manager of Mission Press at Beyrout, 57-80; elected corresponding member of the "Deutsche Morgenlandsche Geschellschaft," 1858; visited Europe in reference to the Arabic translation of Bible, 60; said translation completed, Aug. 22, 1864.—In New York City, supervising the making of electrotype plates for said translation, 65-7, teacher of Hebrew in Union Sem. 66-7; (Heb. Professorship offered him in U.S., but declined.)

Returned to Syria, 1867, director of the Mission Press; editor of first religious newspaper in Arabic; Professor of chemistry and pathology, in Med. Dept. of Syrian Prot. Coll.—After about five years, Prof. of Astronomy and director of the Observatory. (Much of that service, gratuitous; large part of the apparatus procured at his own expense, and subsequently transferred to the College at about half-price.)

About 1871, as Prof. of Pathology in the Syr. Prot. Coll., became physician to the Hospital, founded and maintained by the Knights of St. John in Prussia. In 1879, received from the King of Prussia the gold decoration and "Order of the Royal Crown." In summer of 82, short vacation of six weeks in Vienna; in Dec., 82, resigned his connection with the College.

Physician to St. George's Hospital, which was founded and maintained by the Orthodox Greek sect of native Syrians, 83-94.—Jubilee celebration of his landing in Syria, Ap. 2, 1890. Died Nov. 13, 1895, aged 77 years.

M.D. by Jeff. Med. Coll., Philadelphia, 1839.—D.D. by R.C., 1865.—L.H.D. by R.C., 1890.—LL.D. by University of Edinburgh, 1892; Conferred "*in absentia*"—a very unusual honor.

He was the third son of Henry L. Van Dyck, M.D., and Catharine Van Alen. His brothers were the late Rev. Laurence H. Van Dyck; and Rev

C. V. A. Van Dyck.

Dr. Henry Van Dyck, of Brooklyn, a man of eminent character and wide reputation. The parents were of godly ancestry who had been identified with the Reformed Dutch Church of Kinderhook from its beginning. They were both of exalted Christian character, as well as of high social standing. The influence of their example and training, and the answers to their prayers appeared in the life and character of all their children, both boys and girls.

At the age of thirteen (Aug. 23, 1831), Cornelius became a member of the Kinderhook church, and thence his membership was never removed. The Kinderhook Academy, at which he was educated in English and the classics, was, at that time, an institution of high standing and almost national repute. Deciding to follow his father's profession, and having obtained his M.D. in Philadelphia, he offered himself to the service of the Lord in Syria. This was, at that time, a difficult and most unpromising field, but a high sense of duty and a consecrated heart made it a welcome field to him. On his arrival in Syria he applied himself to the study of Arabic, and with his diligence and an unusual aptitude for languages, his progress was rapid. He quickly outstripped his fellow-students, and became so accurate and fluent in the language, that native-speaking Arabs mistook him, sometimes, for one of themselves; so that, on one occasion, indeed, from this cause, in a conflict between Maronites and Druses, his life was in danger. His Moslem dress and his perfect Arabic were regarded as disproving his claims to be an American.

Scarcely a question could be asked concerning an Arabic word that he was not ready to answer at once. And not only that, but having a wonderful memory as well, it was hard to find any Arabic word for which he could not quote a line of poetry off-hand, from some classic author, who had used it. He came to be recognized as the first Arabic scholar of the world. Under these circumstances, there was but one answer to the question of the Mission and the American Board, as to the man best qualified to complete the translation of the Bible, on which Dr. Eli Smith had labored for about eight years. Scarcely less proficient in Hebrew and Greek than in Arabic, he was peculiarly qualified for this monumental work of giving the Scriptures to the many millions of Arabic-speaking people. Revising, and, to a considerable degree, re-writing all of Dr. Smith's work, the Pentateuch excepted, he produced a translation which, for accuracy and elegance, is the wonder of scholars and the joy of all lovers of pure Arabic. This alone will give him an immortality of honor, and make his name precious to the hearts of Christians for generations to come. The best native scholars, and the world's most eminent Orientalists were constantly consulted. The result is an unsurpassed classic for all Arabic-speaking people. The Mission Press in Beyrout printed every year, about 15,000,000 pages, perhaps more, of this Bible, every word of which was first written in Arabic characters by these two men, whose graves are in the Beyrout cemetery. This work and these men have justly been termed "America's gift to the Moslem world."

The introductory outline (given above) of Dr. Van Dyck's life and labors reveals how many and varied were his services to Christ and hu-

manity. They cannot be presented in detail in the space allotted to this sketch. Few have had such qualifications and opportunities for manifest service. He was a devoted Christian missionary; an accomplished, almost an encyclopedic scholar; an unusually successful writer and translator of many books of wide range; an eminent teacher and Professor, indeed, almost a well-equipped University Faculty in himself; a skillful and beloved physician and surgeon, he has rendered Christ, His church and the world a service rarely paralleled.

During fifty-five years of missionary service he visited his native land only twice; once on furlough, and once on missionary business. His habits of living were almost ascetic in their simplicity. He had great fondness for animals, especially for dogs, which always became devotedly attached to him. An American visitor speaks of seeing in his study a hanging lamp, around the top of the chain of which a swallow was building her nest; "and the gentle old man had carefully spread newspapers on the floor, to catch the falling bits. Dr. Van Dyck explained that the swallow had been driven in by other birds, and he could not turn it out."

He had a keen sense of humor and was very fond of a good joke. He was the staunchest of friends and the most outspoken of antagonists. Although not without acrimony, at times, in the heat of controversy, he scorned all that was unfair or underhanded. His character and services won wide recognition from all ranks and sects. The first marble Memorial erected in Syria in modern times was his marble bust in the court of St. George's Hospital; evincing the affection of the Orthodox Greeks for the faithful physician and missionary.

The tribute rendered to him at the Jubilee Services on the completion of fifty years in Syria, by Christians, Moslems, Maronites, Druses, Jews, of every rank and condition, was such as no foreigner had ever received. A Syrian expression of the feeling of his people was: "We say—after God, Van Dyck."

In the autumn of 1895, Dr. Van Dyck, already much enfeebled, was attacked by prevailing typhoid fever, and after a short illness "fell asleep." His funeral was attended by a vast concourse, representing every rank, nationality and religious faith. His remains were placed in the Mission Cemetery at Beyrout, near the church in which he often preached, and not far from the graves of his honored predecessors, Pliny Fiske and Eli Smith. The whole Christian world grieved with the bereaved family, mission and people of Syria, and rendered glowing tribute to his life and service, while rejoicing in the assured and all-rewarding welcome of the King—"Well-done, good and faithful servant!"

He had married, on Dec. 23, 1842, Julia Abbott, daughter of the British consul. His widow, two sons and two daughters, survived him. The elder son, Edward, is an Egyptian government official; the younger, William Thompson Van Dyck, M.D., is a distinguished physician in Beyrout. To the latter the writer is much indebted for assistance in the preparation of this sketch. All other available sources of information have been freely used.—See also Manual of 1879. See "Anderson's Hist. of the Missions of the American Board to the Oriental Chs.," i. 249; ii. 328, 345, 366,

368. In "Bibliotheca Sacra," xxvi. 170, Van Dyck's opinion is quoted on the wines of Syria.

PUBLICATIONS IN ARABIC: "Westminster Assembly's Shorter Catechism," 1843. Last edition, 1884.—"Manual of Geography," 1852, 1876, 1885.—"School Geography," 1850; 3d ed. 1886.—"Manual of Algebra," 1852, 1877.—"Elements of Euclid's Geometry," 1857.—"Arabic Prosody and Versification," 1857.—"Translation of the Bible," 1857-64.—"Manual of Chemistry, Organic and Inorganic," 1869.—"Treatise on Smallpox and Measles," 1872.—"Manual of Trigonometry, Logarithms, etc., with Tables," 1873.—"Manual of Mensuration, Surveying and Navigation," 1873.—"Manual of Physical Diagnosis," 1874.—"Treatise on Astronomy," 1874.—"Text-Book of Pathology and Practice of Medicine," 1878.—"Translation of D'Aubignes's Hist. of the Reformation," 1878.—"Schonberg-Cotta Family," 1885.—"Primers of Science," 8 vols. 1886-9.—"Practical Astronomy," 1893.—Sundry Sermons, Catechisms, etc., etc., published from time to time.—Translation of Ben-Hur, 1896. Posthumous. —Many Tracts.—By Rev. Dr. Edward Collier.—See also Dr. T. W. Welle's "Ancestral Tablets," p. 238.

Van Dyck, Ezekiel Deyo, b. New Paltz, N.Y., Feb. 15, 1858; N.Y.U. 80, U.S. 83. A candidate in S. Cl. Long Is. 1883. See "Union Sem. Gen. Cat."

Van Dyck, Lawrence H. (brother of C. V. A. Van Dyck), b. at Kinderhook, N.Y., Oct. 5, 1807; A.C. 1830, Aub. S. 33, lic. and ord. Presbyt. Cayuga, 33, agent in Kentucky for Tract Society, 33-5, (Cairo, N.Y., Presbyt. 35-9, Spencertown, N.Y., Presbyt. 39-44), Gilboa, 44-52, Helderbergh, 52-6, Blooming Grove, 56-61, Stone Arabia, 61-7, teaching 69-70, Unionville, 70-6, Rector of Hertzog Hall, 76-81, w. c., d. at Brooklyn, N.Y., Jan. 24, 1893.

He was a faithful, conscientious minister of the Gospel of the Lord Jesus Christ, preaching the truth plainly, rebuking sin fearlessly and ever pointing to Christ as the only hope of the perishing. He was very eloquent in prayer, a modest, unassuming man, lacking, perhaps, in self-assertion, but pure of heart, true and steadfast to principle and duty; and from the beginning to the end of his ministerial career, devoted to the work of the Master, and earnestly concerned for the edification and salvation of mankind.

He was the son of Henry L. Van Dyck, M.D., a prominent elder for many years in the Reformed Church of Kinderhook, N. Y., a descendant in the sixth generation, of Hendrick Van Dyck, who came to America, from Utrecht, Holland, in 1640, as Ensign commandant, in the service of the West India Company of Holland. When Director Kieft was recalled and the colonial government was reorganized, Ensign Van Dyck, having returned to Holland, was appointed "Scout Fiscaal," or Treasurer and Attorney-General, of the Dutch possessions in America, and setting sail from the Texel, on Christmas Day, 1646, with Petrus Stuyvesant, First Director of the colony, and Lubbertus Van Dincklagen, Vice-Director, landed at New Amsterdam, May 11, 1647. Before reaching America, Stuyvesant

and Van Dyck were in conflict in relation to the duties of their respective offices, and for nearly a quarter of a century their contentions were a prominent feature in the politics of New Amsterdam. Van Dyck had a country seat at Morris Street on the west side of Broadway, where, "not troubling himself with the affairs of office, he lived many years in private life, esteemed and respected as an honorable gentleman in more than comfortable circumstances." His name is in the list of "Groot Bingenecht," or the "Great Citizenship," which contains but eighteen names—the aristocracy of the city. His only son, Cornelius, was a physician with a large practice at Albany, N. Y. The family occupies a prominent place in colonial history, along with the Schuylers, Van Derpoels, Van Rensselears, Staats, Van Alens, etc., marriages with whom occasioned an identity of interests and ancestry. See "Ancestral Tablets," by Theo. W. Welles; also "Mints. Gen. Synod," 1893, 892.

PUBLICATIONS: "The Death of the Righteous Desirable": a sermon at funeral of Mrs. Clarissa Page, 1847. "A History of the Bible Society of Montgomery County, N. Y.," 1867.

Van Dyck, Leonard B. U.C. 1824, (N.B.S. 1827), l. by Presbyt. of Columbia, 1827; (Osbornville, (Windham), Greene Co., N. Y., 1828-70?) Died 1877.

During the latter part of his seminary course, a controversy was carried on between Princeton on the one side and Andover on the other, in regard to the doctrines of the "extent of the atonement," the "eternal generation of the Son," and the "procession of the Holy Ghost." Mr. Van Dyck read what was published on each side, and the consequence was that his mind became somewhat uncertain in regard to one or two of these points, he not deciding on which side the truth lay. Accordingly, at the close of his seminary term, when the Board of Superintendents were to meet for the examination of the students, Mr. V. D. sent in a written communication to Dr. Milledoler, the President, frankly stating his difficulties upon those points of doctrine, and saying that he neither affirmed nor denied which was the true view; his mind was simply *in dubio;* he could not then *decide* the matter. This communication Dr. Milledoler laid before the Board of Superintendents, and though his examination was entirely satisfactory in every other respect (for he stood high in scholarship), yet the Board refused to give him a certificate of approval and a recommendation to his Classis (that of Greene) for licensure, and resolved that Mr. V. D. be *advised to remain in the seminary until his views are settled.* He returned to his home in Coxsackie, N. Y., and laid the matter before his pastor (afterward the Rev. G. R. Livingston, D.D., of Philadelphia) and his father, Abm. Van Dyck, Esq., for many years an elder of the church of Coxsackie, and distinguished as a counselor-at-law. They both, discovering in the circumstances of the case no good reason why he should not be allowed to preach the Gospel, for which he was fully qualified, consented, if they did not advise, that he should make his case known to the Presbytery of Columbia, and apply for licensure to that body. This he did, and after due examination was cordially licensed as a

candidate for the ministry. This action produced a ferment among some of the ministers of the Reformed Dutch Church, insomuch that a complaint against the Presbytery of Columbia was brought by the General Synod before the General Assembly of the Presbyterian Church. The General Assembly passed no censure upon the Presbytery of Columbia; but, by some authority of the R. D. Ch. (the writer does not know what authority), Mr. Van Dyck was published as being heretical, and the churches were warned not to receive him into their pulpits. This proceeding induced Mr. Van Dyck's father to take up his pen, not so much in his son's behalf, as to show that some of those doctrines which it was supposed he had embraced contrary to the generally accepted faith of the R. D. Ch., were not only scriptural, but in entire conformity with the standards of that Church itself. *E. g.*, he published a somewhat formidable pamphlet, in which he undertook to prove that the "Heidelberg Catechism" and the "Confession of Faith" teach the doctrine of *general* in distinction from *limited* atonement. The whole matter, however, gradually subsided, and Mr. Van Dyck continued to exercise his ministry in the Presbyterian Church for many years with great acceptance and usefulness, until a few years before his death a failure of his voice obliged him to cease preaching. The greater part of his ministerial life was spent as pastor of the Presbyterian church in Osbornville, (Windham), Greene Co., N. Y. Here he labored many years faithfully and successfully until the loss of his voice, after which he removed to his native village, Coxsackie, where he died in 1877.—Rev. Lawrence H. Van Dyck.

See "Remarks on Liberty of Conscience, Human Creeds, and Theolog. Schools," suggested by the facts in a recent case, by a layman of the R.D.C., 8vo, pp. 102. 1828. (This was published anonymously, but was by Ab. Van Dyck, father of Leonard B. Van Dyck.) "Mag. R.D.C.," iii. 90. "Mints. Gen. Syn.," 1828, 87-89; 1829, 86, 91, 175.

PUBLICATIONS: "The Unlawfulness of the Subscriptions Required of the Ministers of the R.D.C." By a Friend of the Bible. 1829. See "The Examiner Examined," a Review of Van Dyck's Pamphlet. 1830?

Van Dyck, Hamilton, b. 1807; Hamilton Col. 26, York Sem. (G.R.) 29; (Chambersburgh, 29-33), Prattsville, N.Y., 33-6, d. See Manual of 1879.

VAN EMMERICK, GERRET. Sayville, L.I., 1873-88, Pella, Bethany, Ia. 88-9, Sully, Bethany, Ia. 90-1894, w. c.

Van Ess, Balster, b. at Kauteus, Groningen, Neths., May 15, 1844; Theolog. Sch. of Kampen; c. to America, 68; W. T. S. 70, l. Cl. ....; North Holland, Mich. 70-84, Chicago, Roseland, 84-1900, d. Jan. 14.

His pastorates were distinguished for their prosperity. He was incessant in labor, as a pastor, and extremely popular as a preacher in the populous Dutch centres. He was an able and faithful expounder of the truth in its widest applications. See "Mints. Gen. Syn.," 1900, 910.

VAN ESS, JACOB, candidate, 1901.

VAN FLEET, JACOB OUTCAULT, b. at New Brunswick, N. J., 1847; R.C. 73,

N.B.S. 76, lic. Cl. N.B.; Kiskatom, 76-9, Stone House Plains, 80-3, Montville, 84-90, Little Falls, 90-8, New Baltimore, 1898——

Van Gaasbeek, Laurentius, matriculated at University of Leyden, Feb. 5, 1659; sailed from Amsterdam, May 13, 1678, arriving in New York, Aug. 21; arrived at Kingston, Sept. 8, and delivered his first sermon there, Sept. 15. Kingston, 1678-80, Feb., d.—"Amst. Cor."

The first reference to him in "Mints. of Classis of Amsterdam" is on March 7, 1678. As a specimen of the business of the Classis, we give the act in full:

ACTS OF THE CLASSIS OF AMSTERDAM.

Call, as Ministers to the Moscow, Rev. Theororus Schoonerwoerd; and to Æsopus, in New Netherland, Rev. Laurentius Gaasbeeck.

1678, March 7th. The Rev. Deputati ad res Maritimas having made it thoroughly understood, that upon whatever footing it may be, a minister will have to be called for the Moscow, at the request of the gentlemen of the Muscovy Trade. They had received a written application from the Reformed church there (for a minister), in the place of the one deceased. Also there was needed a minister for the three villages of the Æsopus, in New Netherland. To this end the Rev. Classis had been requested to meet. Therefore, Rev. Peter Pavo was introduced into the room, who offered his services for the church of Moscow; as likewise Rev. Theodore Schoonwoordt, candidate, of Leerdam, who exhibited a recent certificate, as to his edifying walk, from the Rev. Consistory of Leerdam.

Rev. Cnaeus Cornelius Uythagen, formerly chaplain in the States' army, was also brought in. After exhibiting several very laudable testimonials, both in regard to his preaching and other particulars, he offered his services for the churches in foreign lands, and particularly for those in Asia; likewise also Rev. Laurentius Gaasbeeck, licentiate and Medical Director, residing now at Amsterdam, and who had previously reported himself here, exhibited again his church certificate from Leyden. It was resolved, after Rev. Gaasbeeck had given a brief specimen (proefje) of his gifts before the Rev. Classis, that in behalf of the greatest benefits of the Church of Christ, favorable heed would be given to the request of all these brethren.

Hereupon, the Rev. Assembly called, in the fear of the Lord, from the nominations made up of these three persons, viz., Rev. Theodore Schoonerwoort, Rev. Thomatius de Bruin, and Rev. Cnaeus Cornelius Uythage, as minister in the Moscow, Rev. Theodorus Schoonerwoort. He having been called in, and being informed thereof by the Rev. President, declared himself willing to accept this call, and for this purpose, previously to submit to final examination here.

Also from these three persons put in nomination, viz., Rev. Peter Pavo, Rev. Laurence Gaasbeeck, and Rev. John Arnaem, minister at Bettemer, in East Friesland, there was called, in the fear of the Lord, as minister to the three villages of Æsopus, in New Netherland, Rev. Laurence Gaas-

beeck. He was called in, and informed thereof by Rev. President. He declared himself inclined and willing to follow up this call, and for this purpose to subject himself previously to the final examination.

EXAMINATION AND ORDINATION OF THESE TWO.

After Rev. Schoonerwoordt had preached a sermon on John vi: 44; and Rev. Gaasbeeck had been first heard on Psalm xxiii: 4, the examination of these two individuals, now called, was proceeded with. Having given good satisfaction therein, they were both solemnly ordained by the Rev. Examiner, Abraham Montanius, (Bergen?) with the laying on of hands. They also signed the usual formulæ of Concord.

The next Classis, which will be the first regular one this year will be held, God willing, on the 28th of this month, at which Laurentius Homma will preside. vii. 174-5; xix. 183-4.

He writes an interesting letter to the Classis, Oct. 25, 1679, referring to one (probably captured) of Oct. 7-17, 1678. See "Documents," now in course of publication by the State of New York. See also "Gen. and Biog. Record," 1894, p. 28.

Van Gieson, Acmon P. U.N.Y. 1849, N.B.S. 52, 1. Cl. Bergen; Catskill, 52-5, Brooklyn, 55-9, Claverack, 59-65, Greenpoint, 66-7, Poughkeepsie, 1867—— D.D. by R.C. 1872.

Publications: Sermon in Memory of Dr. C. C. Van Cleef. 1875.— "The Type of Doctrine of R.C.A.," as represented by the Symbols of Heidelberg and Dordrecht. In "Centennial Discs." 1876. "Hist. of Refd. Church of Poughkeepsie," 1893.

Van Gieson, David E. S.S. East Williamsburg, 1899.

Van Haagen, Henry C. New Salem and Clarksville, 1897-99, Clifton, N. J., 99-1900, Rosendale and Rosendale Plains, 1900——

Van Halteran, Jacob. H.C. 1874, N.B.S. 1874-6.

Van Harlingen, Johannes Martinus, b. near Millstone, N. J., 1724; C.N.J. went to Holland to study Theology; lic. by Cl. Amsterdam, Ap. 6, 1761; ord. by same, May 4, 1761; Neshanic and Sourland, (afterward called Harlingen), 1762-95, died.

His name does not occur in the printed catalogues of the Universities of Holland. Hence he probably studied more or less privately. On Jan. 15, 1761, as a theological student, he requested a preparatory examination. His testimonials, being found sufficient, his request was granted. He was requested to preach on Heb. 1: 3, 8, "Who being the brightness of His glory," etc., and "But unto the Son, he saith, Thy throne, O God, is forever and ever." He was to be examined in Hebrew on Ps. 24, and in Greek on Heb. 1. This examination took place on April 6, 1761. He gave "so much satisfaction, that, with congratulations, he was admitted to the office of public preaching, after he had signed the Formulas of Concord, had taken the oath against Simony, had repudiated the condemned opinions of Prof. Roel and Dr. Bekker, and had promised to read without change the Forms of Baptism and the Supper; especially the

three questions of the Baptismal Formula. Of all this a laudable certificate shall be given him." "Acts of Classis," xiii 265.

1761, May 4th. Art. 4. John Martin Van Harlingen, S.S. Min. Cand., asks for a final examination, and to be ordained as minister in the service of the New Netherland Churches. This was granted to him. In the presence of the High Rev. Deputatus Synodi, E. Ph. G. van Essen, minister in this city, he preached a sermon on the assigned text 1 Cor. 2: 2, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." He was then further examined by the Examiner, William van der Zouw, in Hebrew, on Psalm 93, and in Greek, on 1 Cor. 2; and subsequently on the most important points of our Sacred Theology. In all of this he gave so much satisfaction to the Assembly, that with much assurance, (lit. amplitude), and a unanimous vote, he was adjudged fit for the ministry of the Gospel in those regions. They expressed their best wishes for God's blessing upon him, and their hope and expectation that he will be a very useful instrument for the extension of Christ's Kingdom. Furthermore, he was ordained in the full meeting, by the Examiner, with the laying on of hands. See subsequently "Classis of September," 7, 1761. Art. 6. xiii. 266.

He came of a long line of ministers. Rev. Martinus Johannes Van Harlingen was settled at Hensbroek, near Hoorn, in Holland, 1605-6; at Rouveen, 1606-18. In 1621 he was living at Ameland. He was an Arminian in theology. His son, Rev. Henricus Martinus V. H. was settled at Nigtavecht, 16..-1649, and at Soest, 1649-84, when he died. Of his five children, two were ministers, Rev. Martinus (1643-1721), and Rev. Ernestus (1650-1706). The latter was settled at Westbroek, 1674-99, and had five sons: Rev. Henricus (1681-1754), Johannes Martinus, Martinus, Edward, and Ernestus. Of these, Johannes Martinus V. H. (1684-1768) came to America about 1703. He lived first at Harlem, N. Y., where he married Maria Bussing in 1722. He moved to Lawrence Brook, near New Brunswick, N. J., about 1730. Of his seven children, one was Rev. Johannes Martinus Van Harlingen (1724-1795), the subject of this sketch.* Another son was Ernestus, who was the father of another Rev. Johannes Martinus Van Harlingen. See following sketch.

After commencing his theological course he went to Holland, for the double purpose of obtaining a more thorough preparation for the ministry, and being ordained by the Classis of Amsterdam. After completing his theological course at one of the universities of Holland, and receiving ordination, he returned to America. He served his double charge with zeal and fidelity for thirty-three years, when he fell asleep, universally beloved and lamented. He preached exclusively in Dutch until toward the close of his life, when, the younger part of his charge requiring English sermons, he preached occasionally in that language. He was an evangelical preacher, a faithful pastor, and a patron of learning. He was a member of the original Board of Trustees of Queen's College, and labored for its first endowment. Dom. Van Harlingen was twice married.

*Rev. Dr. Paul D. Van Cleef is a great-grandson.

His first wife was Sarah Stryker, by whom he had two children; his second, Elizabeth Van Deursen, who was the mother of three, one of whom died in infancy, and the others survived him. The fact that a very prominent church, village, and district of country are called by his name, might be taken for evidence of the estimation in which he was held.

The following inscription is on his tombstone:

"Van Harlingen, recalled by Zion's King,
Finished in haste his embassy abroad:
Then soaring up to heaven on seraph's wing,
Blest angels hailed the embassador of God."
—Rev. Dr. P. D. Van Cleef.

See sketch in "Centennial of N.B. Sem.," 429.

Mr. Uriah Lott, of Glen Ridge, N. J., a descendant of the Van Harlingens, has prepared a genealogy of the family.

Van Harlingen, John M. (nephew of J. M. Van Harlingen, above), b. at Sourland, 1761; Q.C. 1783, studied under Livingston, l. by Christian Synod of D.R. Chs. 1786; Millstone and Six Mile Run, 1787-95, w. c. 1795-1812, Prof. Heb. and Ecc. Hist. 1812-3, d. Elected a trustee of Q.C. 1785.

From early childhood, it is said, he was exceedingly fond of books, and spent much of his life in their exclusive society. After the relinquishment of his first united charges, he never after settled, although he labored abundantly in assisting his brethren, and supplying vacant pulpits by classical appointment. He was very quiet and reserved in his disposition, and was seldom known to laugh or even to smile. His conversation was instructive, and his preaching solid and evangelical, but not popular. After his retirement from the pastorate, he translated Van Der Kemp's Sermons on the "Heidelberg Catechism," which were published in 1810, in two volumes. For several years previous to the establishment of the theological professorate at New Brunswick, he had been accustomed to receive young men at his residence, and instruct them in Hebrew and Ecclesiastical History with a view to their licensure. In 1812, the General Synod appointed him professor of these branches in the Theological Seminary. He accepted the chair of Hebrew, and agreed to instruct temporarily in Church History, but his career of usefulness was cut short by death in November, 1813. His loss was deeply felt by the Church and her institutions of learning.—Rev. Dr. P. D. Van Cleef.

The following is his epitaph in Millstone churchyard:

Sacred to the memory of John M. Van Harlingen, Professor of the Hebrew Language and of Ecclesiastical History in the Theological School of the Dutch Reformed Church. He departed this life, June 16, 1813, in the 52d year of his age. A humble Christian, and minister of the Gospel, without affectation, he was an Israelite in whom was no guile.

PUBLICATION: "Translation of Van Der Kemp's Sers. on Heidelberg Catechism." 2 vols. 1810.

VAN HEE, ISAAC J., b. Pultneyville, N.Y., Jan. 20, 1868; R.C. 93, N.B.S.

96, l. Cl. N.B.; assistant, Port Jervis, June 1-Nov. 30, 96, Alexandria Bay, 97-1901, Fultonville, 1901——

Van Hetloo, E. Paterson, 6th, (Hol.) 1888——

Van Hook, Isaac A. C.C. 1797, N.B.S. 1819, l. Cl. N.B.; Miss. to Spotswood, 19-21, Miss. to Stillwater, Sussex Co., N. J., 22, to Beaverdam and Middletown, 22, to Kleyn Esopus, 22, to Tyashoke, 22, Fort Miller, and Argyle, 23-4, Miss. to Wilton, 25, Cor. Sec. Bd. Miss. 27, died 1834?

Van Horne, Ab., b. at Whitehouse, N.J., Dec. 31, 1763; Q.C. 1787, studied under Livingston, lic. by the Synod of D.R. Chs. 1788; Wawarsing, Marbletown, and Rochester, 1789-95, Caughnawga, 1795-1833, died June 3, 1840.

His father was a commissary in the American Army. When he resigned in 1783, Abram was appointed in his place. He was a great favorite of young people. He is said to have married 1,500 couples.—"Doc. Hist.," iii. 673.

Van Horne, David, b. Glen, N.Y., Dec. 11, 1837; U.C. 64, N.B.S. 67, l. Cl. Montgomery; Union Village, 67-8, (Ger. Refd., Dayton, O. 68-75, Philadelphia, 1st, 75-88, Prof. of Sys. Theology in, and Pres. of Heidelberg Th. Sem., Tiffin, O., 1888——

Publications: "Hist. Refd. Ch. in Philadelphia," 1876.—"Companion of Praise."—"S.S. Hymn Book," 1873, 1878.—"Shorter Heid. Catechism," 1881.—"Mountain Boy of Willhaus; or, Life of Zwingle," 1884, 1900.—"Tent and Saddle Life in the Holy Land," 1886.—"Religion and Revelation," 1892.

Van Houte, Jacob. Cleveland, O. 1884-6, South Holland, Ill. 86-91, Holland, 1st, Mich. 91-1900, Grand Rapids, 4th, 1900——

Van Houten, Abraham, l. by Seceders, 1852; Clarkstown, 52-7, Clarkstown and Paramus, 57-61, Clarkstown and Hempstead, 61, Schraalenburgh, 61-6, New York, King St., 66-78, Leonia, N. J. 78-84, Paramus, 84-8, Englewood, 88-92, Aquackononck, 82-95, d.

Van Hovenbergh, Eggo Tonkens, ord. by Cl. Amsterdam, for Surinam, April 1, 1743, (Surinam, South America, 1743-49), Livingston Manor and Claverack, 1749-56, Rhinebeck Flats, 1756-64, suspended, but continued to preach till 1767.

In 1749, on his way to Holland from Surinam, he stopped at New York, and the Consistory of that place wished to call him, as Du Bois was getting old; but as he would not promise to join the Cœtus, he was not called. His language concerning the ministers in New York also turned the tide against him. Proceeding north, however, he obtained settlements.

Van Huysen (or Van Hoesen), Hermanus, b. in Rockland Co., N.Y., Oct. 23, 1751; studied under Livingston, l. Cl. Hackensack, 1793; Helderbergh, Salem, and Jerusalem, 1794-1825, d. 1833, Nov. 26

He was the first to receive a dispensation under the new Constitution of 1792. See Manual of 1879, and Rev. H. M. Voorhees' "Hist. Sermon at Helderbergh," 1889, in MSS.

Van Kampen (Van Campen), Isaac, b. Holland, Mich., Oct. 21, 1861; H.C. 90, N.B.S. 93, lic. Cl. Rensselear; Saddle River, 1893—— Ph.D. by Ill. University, 1900.

Van Kersen, Wm. John, b. Kalamazoo, Mich., Nov. 25, 1873; H.C. 94, P.S. 97, lic. Cl. Wisconsin; Raritan, Ill. 1897——

Van Keuren, Benj. N.B.S. 1824, l. Cl. N.B.; Miss. to Charleston, 2d, Mapletown, and Westerlo, 24, Esopus, 25-6, Esopus, Hurley, and Bloomingdale, 26-34, Esopus and Bloomingdale, 34-6, Warwick, 36-7, (Presbyt. 37-56), R.D.C. 1856, d. 1865.

Van Kleek, Richard D. U.C. 1822, N.B.S. 25, l. Cl. N.B.; Raritan, 26-31, Teaching at Basking Ridge Academy, 31-4, Canajoharie, 34-5, Berne, 1st, and Beaverdam, 35-43, Teaching at Erasmus Hall, Flatbush, L.I., 43-60, at Grammar School, Jersey City, 60-70, d.

Van Liew, John, b. near Neshanic, N. J., Sept. 30, 1798; Q.C. 1816, N.B.S. 20, lic. Cl. N.B.; (Meadville, Pa., 20-3, Mendham, N. J., 24-5, both Presbyt.), Readington, 26-69, d. Oct. 18. D.D. by R.C. 1867.

He entered college at the early age of fourteen, and was under the care chiefly of Drs. Livingston and Schureman. Upon completing this course, he passed through a peculiarly trying circumstance. Imbued from his earliest years with a high regard for Christianity, and esteeming the ministry as a profession first in importance and honor and blessing, he instinctively turned to it. But he was not yet consciously a subject of divine grace.

In this frame of mind, acting principally under the advice of Prof. Schureman, he attended the course of lectures on theology by Dr. Livingston, not definitely with the purpose of entering the ministry, but that he might engage in that particular line of study which was most congenial to his tastes, and which alone seemed attractive to him. Sitting at the head of that profound instructor, and devoting himself to the study of theology as a science, his mind became more and more absorbed in the subject as a matter of personal interest, until it became almost the only subject on which his thoughts could rest. Thus led by the Spirit, he unconditionally surrendered himself to the Lord Jesus Christ in 1817. His own words in reference to his experiences at that time were: "I cannot utter, words cannot express the joy of my soul, as I felt the blessed assurance that I was indeed a child of God, and that Jesus was at once my Brother, Saviour, Friend. Everything seemed to speak to me of God; the woods, the fields, the fruits and flowers—all spoke of his mercy and love."

Thereafter his course was plain. It was not a mere duty, but his heart bounded with joy that he was permitted to prepare for the ministry. And although he had attended theological lectures for a year, he began over again with the new class of the following year, and with that completed the course. Nearly or quite 600 united with the church under his ministry of forty-nine years.

As a minister, we have, in his life, a bright example of faithfulness and devotion. In the other relations of life, domestic, social and public, he was a Christian gentleman—the highest style of man. As might have been expected, his end was peace. Those who were privileged to meet

him in his last days speak of his sweet serenity of mind and holy joy; of the delightful mellowness of his Christian character, and a growing meetness for his end. He calmly waited his Saviour's will, and testified, "All is well."—Rev. H. P. Thompson.

PUBLICATIONS: "Testimonial to Rev. Peter O. Studdiford." 1866.—"Discourse at Dedication of R.D.C. at Readington." 1865. With a historical appendix.

Van Liew, John Cannon, b. at Middlebush, 18..; N.B.S. 1832, l. Cl. N.B. 32; Catskill, Leeds, and Kiskatom, 32-3, Leeds, and Kiskatom, 33-4, Spotswood, 34-42, Rutgers Col. Gr. School, 41-45, (Piffard, 45-9, Groveland, Presbyt., 49-50), Ephratah and Stone Arabia, 50-6, Berne and Beaverdam, 56-60, d. 1861. See Manual of 1879.

PUBLICATION: A Farewell Ser. at Spotswood, N. J. 1842.

Van Liewen, Wm. Holland, Wis., 1857-9.

Van Nest, Abraham Rynier, b. Feb. 16, 1823, in New York City; R.C. 41, N.B.S. 47, lic. Cl. N.Y.; Miss. at Greenpoint, 47-8, (Newburgh, Assoc. Refd. 1848), New York City, 21st St., 48-62; (American Chapel on Rue de Berri, Paris, France, 63-4, American Chapel at Rome, Italy, 64-5, Am. Union Church, Florence, Italy, 66-75); Philadelphia, 3d, 78-83; w. c. Died June 1, 1892. D.D. by U.Pa. and R.C. 1860. President of Gen. Synod, 1870.—In 1871, he was made President of the Evangelization Committee of the Free Church, Italy, and, in 1875, organized the Church of Geneva, Switzerland, in which Rev. G. D. Consaul subesquently preached.

He was a descendant of Peter Van Nest, who came from Holland to New Amsterdam in 1647. He was also the great nephew of Rev. Rynier Van Nest, who flourished during the Revolution, and the grandson of Abram Van Nest, the well-known benefactor and Trustee of Rutgers College, and after whom Van Nest Hall is named. During his course in the seminary, he devoted his vacations to colporteur work. His missionary labors at Greenpoint secured the organization of a strong church there. During the last three years of his labors in New York, he had Rev. Dr. Geo. W. Bethune as his colleague. The sermon on "Ministerial Responsibility," which he preached at Dr. Bethune's installation, is a model of Christian devotedness and courtesy.

His labors in France and Italy, as pastor of the American Chapel in Paris, and as chaplain in Rome, and as pastor of the American Union Church in Florence, of which he was the founder, extended over a dozen years, and were very important. The efficient and kindly service which he rendered to his countrymen abroad can be understood and appreciated only by those who have had personal experience of it. It was his custom to visit the hotels and boarding-houses of the city and invite to his church, and to his hospitable home, those who were strangers in a strange land. If any of them were ill they received from him such kindly care as only a Christian minister from their own land, speaking the language and familiar with the customs of Italian people, could render. It was his sad

privilege to sit as a comforter by the bedside of invalids who sought health in a foreign climate in vain, to inform friends in America of their decease, and to send home the bodies of dear ones whose eyes he had closed. Only those who knew him best were aware how largely he contributed also of his own means to supply the wants of his countrymen abroad.

The service of the American Union Church which he established was compiled from the Liturgies of the Episcopal and Reformed Churches in America, and was greatly enjoyed by Christian people of all denominations. Noted English and Scotch clergymen expressed their admiration of it, and hoped that it might be the model upon which a union of the Episcopal and Presbyterian Churches might yet take place.

On leaving Florence he went, by invitation, to Geneva, in Switzerland, to organize a Union Church upon a similar basis. Indeed, all the American chapels and churches on the continent of Europe are more or less indebted to him for their mode of organization and worship.

Dr. Van Nest's abilities as a preacher were far above the average, and he easily held his own during all the years in Florence, though, by his invitation, his pulpit was constantly being occupied by the most distinguished American and British clergymen traveling abroad.

Nor were his abilities or his benefactions restricted to his own countrymen. He was a warm friend of evangelical missions in Italy, affiliating at first with the Waldenses, and, afterward, with the Free Christian Church of Italy, in which he became a member and President of the Evangelization Committee, which represents the entire Church in the interval between the meetings of the General Assembly. He was the chief founder and Director also of the Protestant Orphanage at Florence, and wrote its report for 1876, with the sketch of the life of its first Superintendent, the evangelist Ferretti.

Returning to his native land, Dr. Van Nest became pastor of the Third Reformed Church of Philadelphia in 1878, and continued in its service until failing health compelled him to retire from active work, about 1884, and he returned to New York City, where he entered into rest May 31, 1892. See "Biog. Notices of Grads. R.C.," 1892, 10.—"Mints. Gen. Syn.," 1893, 886.

Says Rev. Dr. John B. Thompson: "The great work of his life was done in Florence, where he was prominent, not only on the Evangelical Committee of the Free Italian Church (now called The Evangelical Church of Italy), and as the principal founder and supporter of the Ferretti Orphan Asylum, but also as the founder and pastor of the American Union Church. In this he used a part of the Liturgy of the Protestant Episcopal Church and part of the forms of other denominations. He thus set an example of union in worship which attracted the attention of travelers not only from America, but also from Great Britain and the Continent. It was his genial catholicity of spirit that enabled him to hold together in one congregation, for so many years, Christians of such various antecedents. Many are the families in America, which still cherish the memory of his kindness to relatives ill in Florence, whose needs, both temporal and spiritual, he was ever watchful to supply. Nor did his

kindness fail when Americans died in that city. His familiarity with the language, and his good standing with the officials, enabled him frequently, and with comparative ease, to arrange for the shipping of the bodies of loved ones to their friends in America. Only those who were in Florence while he was there, can adequately understand how much time he gave to such works of Christian charity.

PUBLICATIONS: Sermon: "Signs of the Times." 1854.—"Ministerial Responsibility." 1859.—Occasional articles for "Christian Intelligencer." —Foreign letters for "Intelligencer" and "N. Y. Observer." 1863-1875.—Reports of Union Church, Florence, 1868, 1870, 1872.—Sermon on the Holy Catholic Church.—"Life of Rev. Geo. W. Bethune, D.D." 1867.—Reports of Florence Orphan Asylum, 1876, with sketch of Ferretti.—Edited "Cannon's Pastoral Theology," 1853, and "Bethune's Lectures on Heidelberg Catechism," 1864.—Closing address at Centennial of New Brunswick Sem., 1884, page 279.

Van Nest, Rynier, b. near North Branch, N. J., Feb. 8, 1739; studied (probably) under Hardenbergh; lic. by Gen. Meeting of Ministers and Elders, 1773; Shawangunk and New Paltz, 2d, (or Walkill), 1774-78; Shawangunk and Montgomery, 1778-85; (supplied Middleburgh, 1774-80, and Schoharie, 1780-5); Jamaica, Newtown, Oyster Bay and Success, 1785-97, Schoharie, 1797-1803, died July 9, 1813. Elected a trustee of Q. C. 1786.

He was the son of Peter and Margaret (Arianson) Van Nest, and great-grandson of Peter Van Nest, who came from Holland in 1647. (George, the brother of Rynier, was the father of Abram Van Nest, of New York City.) He was converted at an early age, but did not enter the ministry till thirty-six years of age. On Feb. 24, 1776, he married Catherine, (Hagar), widow of Rev. J. M. Goetschius, of Schoharie.

Mr. Van Nest was somewhat fleshy, very neat in personal appearance and in penmanship, a good speaker in Dutch, and popular in the churches, but could never succeed well in English. He and his wife, on account of their genial disposition, were both favorites with the young. But the times in which he lived and labored, during and succeeding the Revolution, were very unpropitious to ministerial success. He and his people were devoted Whigs, and he gave much to the Continental Congress. He died at the house of his nephew, Rev. Peter Studdiford, of Readington, the Rev. Dr. Janeway officiating at his funeral.

Van Neste, Geo. J., b. Sept. 7, 1822, at Weston, N. J.; R.C. 42, N.B.S. 46, 1. Cl. N.B.; Bound Brook, 47-53, Lodi, 53-65, West New Hempstead, 65-69, Little Falls, N. J., 69-75, St. Johnsville, N. Y., 75-79, Kiskatom, 79-86, Flatbush, (Ulster Co.), N. Y. 86-88, Pottersville, N. J. 88-92. Died Jan. 18, 1898.

He was of the seventh generation from Peter Van Nest, who emigrated from Holland to Long Island in 1647. This Peter's grandson, Peter, bought lands near Millstone, N. J., in 1712, and settled there. One of the sons of this Peter was Rev. Rynier Van Nest, mentioned above; the second

son, George, was the father of the Elder of the Collegiate Church, in New York City, the late Abram Van Nest, who died in 1864. He was a noted benefactor of the Church, and built Van Nest Hall for Rutgers College; the third son, Abram, lived at Weston, N. J., and was appointed a Judge by the Assembly of the State in 1776, and died in 1779. This Abram was the father of Ab. G. Van Neste, M.D., who died in 1824, and of John G. Van Neste, the father of Rev. George J. He began his education in the classical academies of Millstone and Somerville. When he began his studies he was positively hostile to religion. His conversion occurred about the middle of his college course through the instrumentality of a classmate. It is worthy of note that his college class exceeded, by far, all others in the history of the institution in giving the largest proportion of membership to the Gospel ministry. Sooner or later twenty-three of its men studied to that end. Three died before completion of studies, and one turned to the medical profession. Nineteen entered the service. Fourteen, just one-half the class, have given their lives to work in our own denomination. The life of Mr. Van Neste was characterized by conscientiousness in preaching and work, habitual lowliness of self-estimate, sense of dependence on the Holy Spirit for success, willingness to accept conditions as assigned, to work under them and even be grateful for their discipline; gratitude for blessing upon labor, interest in souls and special interest in young people, and in directing young men into the ministry of the Gospel; deep concern respecting personal salvation, and absolute entrustment of himself to Christ as his Saviour. Ten men prepared under him for the ministry, most of whom he had welcomed into the Church. At the time of his retirement in 1892 a written communication to a friend reveals something of his character. He felt that he had sought to be faithful in his labors, yet in review discovered much to lament. His constant aim had been to give to his hearers the mind of the Spirit, leaving results with the Lord, thus seeking to edify the body of Christ and save souls. The occupation of difficult and trying fields of labor from first to last, he felt had been for his good; to test faith, patience and faithfulness. He had been given grace to do and endure all; and had received blessing in his work, and at times marked favor in revivals of piety and liberal addition to the Church. Subjected at times to serious doubt as to his own salvation, yet he rose superior to them, with renewed strength of faith and brightness of hope. See "Mints. Gen. Syn.," 1898, 236.—"Biog. Notices of Grads. R.C.," 1898, 13.

PUBLICATIONS: See Manual of 1879.

VAN NESTE, JOHN ALFRED, b. Weston, Somerset Co., N. J., Dec. 25, 1849; R.C. 72, N.B.S. 75, lic. Cl. Passaic; Ridgewood, 1875——

Van Nieuwendyk, D. K. Wielenga, called by the Seceders in Holland. Mich., from the Netherlands, 1882. See "Ch. Int.," Aug. 9, 1882.

Van Nieuwenhuysen, Wilhelmus; ordained by Cl. Amsterdam, March 16, 1671; c. to America, 1671; New York, 1671-81; d. Feb. 17.

For a while after the English conquest the Dutch Church seemed paralyzed. But few letters passed back and forth to Holland. Selyns had

returned to Europe, and a few years later, Blom and Samuel Megapolensis. John Megapolensis died in 1670. Only Schaats, Polhemus and Drisius remained. A considerable exodus of the people also took place. The Dutch were independent of all English ecclesiastical laws. Governors Nicholls and Lovelace acknowledged the Dutch Church as the established church, and taxed the inhabitants for the support of the Dutch clergy. But in seven years three of the clergy had returned to Holland, one had died, and none had come to America to take their places. In 1670, therefore, Governor Lovelace formally promised civil support to any Dutch clergyman who would come over to assist Drisius, who was becoming feeble. This proposition induced Van Nieuwenhuysen to come to America. This was also partly brought about through the influence of Selyns in Holland, who was a relative.

His ministry was peaceful for three or four years, until the reconquest of New York by the Dutch in 1674. This event, or perhaps the different disposition of Governor Andros, with other circumstances, now produced a change, and that struggle begun between the English governors and the anti-Episcopal churches, which continued with more or less severity until the independence of the country, a century later. Van Nieuwenhuysen successfully resisted the attempt to foist an Episcopalian on the Dutch church of Albany, 1675, until the later promised to come under the Classis of Amsterdam. (Van Rensselaer.) Four years later, at the direction or permission of Governor Andros, Van Nieuwenhuysen convened the four Dutch ministers then in the country, (viz., Schaats, Van Gaasbeek, Van Zuuren and himself), with their elders, and they organized a Classis, and ordained Tesschenmaeker to the ministry. (Tesschenmaeker.) This was the first formal ecclesiastical body among the Dutch in America, and the last for about seventy years. (Cœtus.) Their act of ordination was ratified by the Classis of Amsterdam. There was a constant and steady growth in the membership during his ministry in New York. He also supplied the churches on Long Island during their vacancy. His correspondence with the Classis impresses one that he was a faithful and judicious minister and pastor. He was a Cocceian in exegesis.—"Amst. Cor.," several letters. "Doc. Hist.," iii. 526, 583. "Munsell's Annals of Albany." "Col. Hist.," iii. 136; ix. 468. "Brodhead's N. Y.," ii. "Murphy's Anthology," 170.

The following lines concerning Van Nieuwenhuysen, are from the pen of Domine Selyns, when he ordained him in Amsterdam:

OP HET PREDICK-AMPT VAN WILHELMUS NIEUWENHUYSEN.

DOOR MY INGESEENT TOT TEN DIENST J. C. IN N. NEDERLANDT.

Hoe wordt Nieuw Nederlandt vernieuwt door Nieuwenhuysen.
Hy doodt den oudemensch, en spreeckt de nieuwe voor:
Houdt d'oude leer, en dryft geen nieuwicheden door,
Een doet door nieuwe drift haar oude quaet verhuysen.

En wordt Nieuw Nederlandt door Nieuwenhuysen's trouw,
En Nieuwenhuysen door Nieuw Nederlandts berouw,
Na't Nieuw Jerusalem gevoert om nieuwichheden,
Wat kerck vindt meerden heyl, als door vernieude seden.

ON THE MINISTRY OF DOMINE NIEUWENHUYSEN.

How is New Netherland renewed by Nieuwenhuysen?
He kills the old man off, and then the new directs;
He holds old doctrines fast and not the new rejects,
E'er by his new pledged zeal old error ostracizing.
Now is New Netherland by Nieuwenhuysen's mission,
And Nieuwenhuysen by New Netherland's contrition,
Led to the New Jerusalem for new delights.
What church more safety finds than in renewed rites?

Van Nist, Jacobus, b. 1735; lic. by the American Classis, 1758; Poughkeepsie and Fishkill, 1758-61, d.

Van Olinda, Douw, b. at Charleston, N. Y., 1800; N.B.S. 1824, l. Cl. N.B.; Miss. to Johnstown, Mayfield, and Union, 25, Palatine, 25-7, Mapletown, Spraker's Basin, and Canajoharie, 27-31, New Paltz, 32-44, Caughnawaga, 44-58, d.

He was of large stature and commanding appearance, an edifying and instructive preacher, addressing rather the understanding than the feelings. His distinguishing trait was great executive ability.—"Stitt's Hist. Ch. New Paltz." See "Christian Intelligencer," Oct. 7, 1858.

Van Oostenbrugge, Cornelius, b. Gelderland, Neths., Aug. 2, 1853; H.C. 76, N.B.S. 80, l. Cl. Holland; ord. by Presbyt. Winnebago, (Wis.) Sept. 80; (S.S. Weyauwega, Wis. 80-1, Stevens Point, Wis. 81-4), Raritan, Ill. 84-7, (South Troy, Mo. 87-9, North Lyons, Neb. 89-92), Naponoch and Kerhonksen, N. Y. 92-1900, Schodack, 1900——

Publications: Translations of the Records of the Church of Naponoch.

Van Orden, John S. R.C. 1890, N.B.S. 93, lic. Cl. Paramus; Blawenberg, 1893——

Van Pelt, Daniel, b. Oct. 10, 1853, at Schiedam, Neths.; C.C.N.Y. 74, N.B.S. 77, l. Cl. N.Y.; Spring Valley, N.Y. 77-78, Holland, Mich. (Hope Ch.) 79-82, East New York, 82-87, Astoria, 93-97. Died Oct. 23, 1900. D.D. by R.C. 1896.

He came to America with his parents when about twelve years of age. In his seminary course, it was evident that he had the instincts of a scholar. He felt that a new world of light and knowledge was opening up before him, and he labored to secure the best results for his own mental equipment. He was an earnest, diligent and painstaking student. He was always thoroughly prepared for the class-room, and was among the best of his class. His was an unusually bright mind, with keen perceptions, a clear understanding and large retention. While interested in all the branches, he showed a special fondness for Church History. His sermons

before the students were among the best delivered. Promptitude and regularity were his characteristics. While cheerful and happy, there was a tinge of reserve about him, but his friends were greatly esteemed. His religious life was marked by the same correctness as his student life. He was a man of prayer, and adorned his Christian profession.

When he entered the ministry his sermons were much enjoyed as thoughtful, clear, strong, and well-written discourses. He gave much care to their preparation. His studies, books, addresses and conversation, all showed him to be a rising scholar. When he returned to the vicinity of New York, he did not fail to utilize his opportunities. He devoted himself largely to the study of the history of the Church in America, (as witness his first little book, a chronological record), as well as to church history in general. His growing interest in such studies, and desire for culture from foreign travel, led him to take a trip to Europe in 1886. He went not as a mere sightseer, but to enlarge and correct his knowledge by visiting the historic spots where great events in Church and State had occurred. He was prepared, from his own studies, to be a guide to a party of a few ministerial friends who traveled with him. He knew just what to look for, inquire about, and verify, as an eye-witness. But he had a special passion for the minute study of the Netherlands—its art, science, literature, educational plans, as well as its religious history and progress.

Hence, a year or two later, he sought and obtained the position of Secretary of the United States Legation at The Hague, (under Minister Thayre), for the purpose of prosecuting his historical studies as opportunity permitted. Out of the great fund of knowledge with which he then enriched his mind, he wrote his books and lectures, and instructed and entertained his readers and hearers for the next decade. As a student and writer, he held a very important place in the domain of historical research. He was fitted for the work. He had the judicial poise and calm of a historian. He came to be recognized everywhere as an authority in matters pertaining to Holland and those parts of his own country where he resided. His volume, "A Church and Her Martyrs," published soon after his return from Holland, shows a large research, and great familiarity with the subject, and is well worth careful study. He was also very active, and largely instrumental in giving material and character to Wilson's "Memorial History of New York"—a monumental work. In this, Dr. Van Pelt has three elaborate articles under his own name, all of which are treated in an admirable manner, and as few would have been able to do it. He was also largely instrumental in suggesting and shaping other chapters, being a constant assistant of the editor-in-chief in the preparation of the whole work. It is safe to say that, without his help, this work would have lacked much of its fulness and value. His work on "Pictures of Early Church Life in New York" is a charming little volume, written with his usual grace. But his greatest work—"The History of Greater New York"—is the one by which he will be especially remembered. This is a wonderful monument to his intelligence and ability, his skill in composition, his indefatigable industry, and his easy comprehension and pleas-

ant grouping of facts and incidents of the most diverse kind. It is the first history of the Great Consolidated City of New York. At the time of his death he was one of the Lecturers in the Public School Course in Manhattan.

As a man, his keenness of conscience, purity of heart and Christian character were ever manifest. His genial spirit and large information made him a charming companion. As a writer, he was master of a clear and forcible style. As a historian, he was painstaking in research, accurate and exact in statement. As a religious thinker, he demanded freedom of thought. He did not love to be cramped by scholastic formulas, or ecclesiastical machinery, but held that Christianity was more of a living union and fellowship with Christ. Upon the return of Dr. E. T. Corwin from Holland, in 1898, with a great mass of documents relating to our early American church history, Dr. Van Pelt was at once chosen as translator, because of his great familiarity with Dutch history in general. He had been engaged about sixteen months on this work, and was planning enlarged operations of a similar nature on the very day of his death. Bathing, before retiring, in the East River, a little above Astoria, he was, in some way, swept out into the current, and was drowned. See also "Mints. Gen. Syn.," 1901, p. 1248.

PUBLICATIONS: Translations, (in connection with other students), of Dutch Documents, (the Brodhead Documents) belonging to the General Synod; done under the auspices of the Sage Library Committee, 1875-77.—Translation, in part, of ten Kate's "Schepping," (or Poem on Creation); in "Ch. Int."—Translations of Letters of Congratulation, from individuals, Universities and Schools, in Holland, for the Centennial Volume of the New Brunswick Theolog. Sem. 1885.—Chronological Table of Events in the Hist. of Refd. (Dutch) Ch. in America, 1886.—"A Church and Her Martyrs," 1888.—Chapters, in "Wilson's Memorial History of New York," 1892: namely, "The Antecedents of New Netherland and the West India Company"; "New York City under Gov. John Montgomerie, 1728-32"; "The Closing Years of the 18th Century, 1793-1800."—"Pictures of Early Church Life in New York City"; about 1894.—"History of Greater New York," 2 vols. 1898; (more than 1,000 pages).—"Stories of the Reformation."—"The Martyred Pastor," 1890.—"Walter Homsen," 1886.—"The Soldier's Ward," 1877.—"The Heretic Priest," 1886.—"Philip's Hunt."—"The Hollanders in Nova Zembla," a Translation of Hendrik Tollen's work, 1884.—"Hendrik Hudson's Voyage and Its Results."—"The Administrations of Peter Minuit and Wouter Van Twiller."—"Lord Lovelace and the Second Canadian Campaign."—"Sir Denvers Osborn and Sir Charles Hardy."—"The Empire State in Three Centuries."—"One Hundred Years of Business Life": W. H. Schieffelin & Co. 1894.—Many articles in the Periodical Literature of the Day, and in the Press. Many Articles, especially in connection with Church History, in the "Ch. Int."—Translations of the Documents and Letters obtained by Dr. Corwin in Holland, 1897-8. (He was earnestly engaged on this work when he was so sadly drowned.) Translation of Freeman's Defence of himself, 1726; in reference to his relation to the Frelinghuysen case.

Van Pelt, Peter I., b. at Bushwick, L.I., May 27, 1778; C.C. 1799, studied under Livingston, l. Cl. N.Y. 1801; Staten Island, 1802-35, Fordham, 36-47, d. Jan. 20, 1861. Also chaplain in the war, 1812-14. D.D. by R.C. 1834.

Brought up in the Dutch language, he was first taught the rudiments of English at the village school of New Utrecht. He then went to Erasmus Hall at Flatbush, over which his uncle, the famous educator, Peter Wilson, LL.D., presided. The graduating exercises of his class in Columbia College were held in St. Paul's Church, on the first Wednesday of August, 1799. That college was then under the Presidency of Dr. Johnson. During his preparation for the ministry, he delivered, by request of a committee of Kings County, an oration on the death of Washington, at the church of Flatbush, Feb. 22, 1800. The great work of his life was accomplished on Staten Island, where he had, on several occasions, especially in 1812, 1813, 1814, large accessions to the church. He also supplied the church at Richmond, S. I., and, with the assistance of his parishoner and friend, Gov. Tompkins, he also established a church at Tompkinsville, S. I., which he supplied frequently.

He was also appointed chaplain by Gov. Tompkins, during the war of 1812-15, to preach to the volunteers and militia troops on Staten Island. President Madison also appointed him chaplain in the regular army of the Third Military District of New York. Gov. Tompkins invited him to make the address of welcome to General La Fayette, on his arrival at the Governor's house—as the nation's guest, in August, 1824.

He was also the spiritual counselor of Aaron Burr in his last hours, Sept. 13, 1836. After a ministry of forty-six years he retired to his daughter's house in Hammond Street, N.Y.C., which he brightened by his genial presence for several years.

He was a man of ardent patriotism, distinguished by his zeal in promoting the approved interests of society. He was a gentleman of dignified demeanor and imposing presence. He was invited, in 1851, by the citizens of Tompkinsville, S. I., to deliver an address, which was published and widely circulated, on account of the views it contained respecting slavery. He believed in its divine right. See "Mag. R.D.C.," iv. 37. "Dr. Jas. Brownlee's Hist. Sermons on Staten Island," 1865-75.

Publications: An Oration in consequence of the death of General George Washington, late President of the United States, delivered by request in the Reformed Dutch Church of Flatbush, on Saturday, the 22d of February, 1800, by Peter Van Pelt, A.B., student of divinity. Here follows a quotation from Horace, and then: "Brooklyn: Printed by Thomas Kirk—1800." The oration is a memorial addressed to "Americans, Friends and Fellow-Citizens," and delivered in compliance with a late resolve of Congress, and the Proclamation of the President of the United States, and more immediately under the auspices of a committee of arrangements for Kings County, at whose instance a copy was sought for publication. The oration covers twenty-four printed pages, with the piquant, pointed sentiments peculiar to its author in after years, and closes:

"Teach your children, and your children's children the unrivalled character of Washington, great in war, great in peace. And they, like us, will drop the tear of affection on the Urn of our departed Hero."

Disc. at the Fun. of Rev. Peter Lowe. 1818.—Oration on Life, Character, and Services of the late Hon. Dan. D. Tompkins. 1843.—Discourse at the Request of the Survivors of the Veteran Corps of the War of 1812, July 4, 1851.

Van Raalte, Albertus Christianus (son of Rev. ..... Van Raalte), b. at Waarneperveen, Overyssel, Neths., Oct. 17, 1811; matriculated at Leyden University, June 16, 1829, signing himself as from "Wanneperveena-Drenthinus, 18, T." (18 years old, student of Theology); graduated, 1831; Leyden Theolog. Sem. 1834, examined in the Provincial Synod of The Hague, May, 1835, ordained for general service in Amsterdam, in the General Synod of The Separated, or Free Reformed Church of the Netherlands, March 4, 1836; Miss. first in Geneminden, then in Ommer, (Overyssel), 36-44, Arnheim, (Guelderland), 44-6, c. to America; Holland, Mich., 51-67; Miss. of the Classes of Holland and Wisconsin for the Emigration Field, Amelia C. H., Va., 69-70; Pres. of Council of Hope College, 70-4; d. Nov. 7, 1876. D.D. by R.C. 1858.

During his theological course the difficulties between the Separatists and the State were culminating. Alienated by the existing corruption in doctrine and practice, many of the humbler class withdrew from the regular Church and began their own ecclesiastical arrangements. Whereupon there was revived an obsolete law of the Code Napoleon, 10, which forbade the assembling together of more than a certain limited number of persons, except by permission of the government: and thus it was sought to crush out the secession. But, undeterred by the fear of legal penalties, they continued to meet for social worship, often in secret, and were pursued from place to place by the officers of the law.

Under these circumstances, young Van Raalte identified himself with the persecuted people of God, and was ordained by their few ministers in 1836. Although the seceders were destitute of influence through education, social position, wealth or numbers, yet he cast in his lot with them. Possessed of high intellectual gifts and rare eloquence, he turned from the career which might have opened before him in the reigning Church, and was often subject to civil process, even to fines and imprisonment.

At length, when relief was sought by the people from the oppression which attended their assertion of the rights of conscience, their minds were naturally turned to these shores as an asylum, and in America many of them eventually found their haven of hope. While scattered families located in different cities, East and West, and while an important colony settled in Iowa, and to their new city of refuge gave the appropriate name of Pella, Dr. Van Raalte selected Ottawa Co., Michigan, because a suitable tract of land could there be found. But what little money the Hollanders had, Providence took away from them. They were obliged to encounter pioneer trials and distresses in no ordinary degree. But Dr.

Van Raalte set an example of unflinching fortitude. Besides pastoral labors, he went from place to place at the East and solicited funds for the Holland Academy.

See an account of his persecutions and sufferings in "Hist. of Christian Reformed Church of the Netherlands." Translations into English of his successful examinations, but of the Refusal of the State Church to ordain him, may be seen in "Ch. Int.," Sept. 30, 1880. Also pp. 136-141, 191-207, of this work.—"Hist Compendium of Ottawa Co., Mich." p. 98.—"Moerdyk's Hist. Grand Rapids," p. 14.—"Levensschet's van Rev. A. C. Van Raalte, D.D. door Rev. H. E. Dosker," pp. 335; or "Sketch of the Life of Van Raalte," etc.

Van Rensselaer, Nicholas, b. in Neths. 1647; lic. by .....; recd. in Cl. Amst. Oct. 2, 1662; ord. as a deacon of Ch. of England, 1665; Dutch ch. at Westminster, 1665-..; matriculated at Leyden University; ("Nov. 19, 1670, Nicolaus van Rentzelaer, Amstelodamensis, V.D.M. 23"); accepted by Cl. Amst. as an "Expectant for Foreign chs." Ap. 4, 1672; c. to America, 1674, Albany, 1675-7, deposed. Died 1678, Nov.

By what Classis he was originally licensed to preach does not appear. The first reference to him in the "Minutes of the Classis of Amsterdam," is the following:

ACTS OF THE CLASSIS OF AMSTERDAM.

Candidates Solinus, Rensselaer, and Lydius.

1662, October 2d. Rev. Peter Solinus, Rev. Nicholas Rennselaer, and Isaac Lydius, candidates in Sacred Theology, having stood within, with the others, request to be received among those recommended by the Classis. The Rev. Assembly read their testimonials. After they had given proof of their gifts, and had subscribed the formulæ of Concord, their request was granted. vi. 278.

He was a younger son of the first patroon of Rensselaerwyck. He is found in the train of Charles II., at Brussels, and luckily prophesied to him that he would be restored to the throne. When the event occurred, he accompanied the Dutch ambassador, Van Gogh, to London, as Chaplain to the embassy; and the King recollecting his prediction, gave Van Rensselaer a gold snuff-box, with his likeness in the lid, which is still preserved by the family at Albany. After Van Gogh left London, because of the Dutch war in 1665, Van Rensselaer received Charles' license to preach to the Dutch congregation, at Westminster, was ordained a deacon in the English Church by the Bishop of Salisbury, and was appointed lecturer at St. Margaret's, Lothbury.

But in 1670 we find him matriculating as a V.D.M. (Verbi Dei Minister), minister of God's Word, at Leyden University. He gives his residence as Amsterdam, and his age as twenty-three. Two years later we find the following action of the Classis:

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Rensselaer, Accepted, as Expectant for Foreign Churches.

1672, April 4th. Rev. Nicholas van Rennselaer having come within, exhibited certificates from some members of the German (Dutch) church in London, as well as from the Rev. Consistory at Leyden, as to his doctrine and life. He requested to be advanced (promoted, ordained), for the churches in foreign lands. After delivering a sermon he was admitted among the "expectants." vii. 30; xix. 159.

In 1673 the Dutch regained possession of New Netherland, and held it for a single year. It was then surrendered a second time, Andros becoming Governor. With him came over this Rev. Nicholas Van Rensselaer. He had sought and obtained a grant of the colony of Rennselaerwyck, but, before the courts, he failed to retain it. He was now recommended by the Duke of York (July, 1674), for a *living* in one of the Dutch churches in the colony. Andros arbitrarily resolved to induct him in the church of Albany as a colleague of old Domine Schaats. But the Consistory at Albany resisted, and the New York church sent their pastor thither, and for a time he seems to have acted almost as a colleague of Schaats. Dr. Rogers, in his sermon on the church of Albany, refers to Van Nieuwenhuysen as Nieuwenhyt, and as one of the regular pastors at Albany, not thoroughly then understanding the history. When Van Rensselaer subsequently visited New York, he was warned not to baptize any children who might be brought to the church in the afternoon for that purpose. Van Rensselaer complained of this to the Governor. As the circumstance had its influence on the relation of the Dutch Church to the English government, the papers are here given:

Rev. Nicholas Van Rensselaer. Is an Ordination of the Church of England sufficient in a Dutch Church?—Rev. Wm. Van Nieuwenhuysen.

At a Council, Sept. 25, 1675.

Present.—The Governor, the Secretary, Capt. Brockholes, Mr. J. Laurence, Capt. Dyre, Mr. Fred. Philips.

The matter under consideration was ye Complaint of Domine Nicholas van Renslaer against Domine Newenhuysen, upon account of his sending to him by some of ye Elders on Sunday last, to forbid him to baptize any children that should be brought in the afternoon to be baptized. Upon which he forbears coming to ye Church that time, but said he went to speak with Domine Newenhuysen, to know his reason for what he had done.

To whom ye said Domine replyed aloude in ye street, that it was because he did not looke upon him to be a lawfull Minister, nor his admittance at Albany to be Lawfull, whereupon ye said Domine Renslaer desired to speake to him in ye house, and to show him what Testimonials he had, which he admitted, yet afterwards would scarcely looke on them

but exclaimed against him in like manner as before; That afterwards at Mr. Ebbings, one of ye Elders, they saw all his Papers, but ye Domine still said, that one ordained in England, had nothing to do with their Church, without a Certificate from their Classis.

Domine Newenhuysen did not deny at all that was alleaged against him, but on ye contrary, did in a manner maintaine, That no one that only had orders from ye Church of England had sufficient authority to be admitted a Minister here, to administer ye Sacraments without, as before, etc.

Resolved, That Domine Newenhuysen shall have time of two, three or four days to sett in writing what his opinion or judgement is in this case, particularly whether a Minister ordained in England by a Bishop, coming here and having Certificate thereof, bee not sufficient ordination to Preach and administer ye Sacraments in ye Dutch here or no.

Hee offers to bring it in on Thursday next.

A Copie of Domine Newenhuysen's Orders and Instructions from ye Classis at Amsterdam, to be taken and ye Originalls given him againe.

Domine Renslaer's papers of Certificate and Testimonialls were, viz.:

The Ordinacon by Dr. Earle Bishop of Sarum, to be a Deacon.

His Majesty's allowance of him under his Signett to be a Minister, and to preach to ye Dutch Congregation at Westminster.

A Certificate from severall persons of Quality of his being an allowed Chaplaine to ye Embassador extraordinary ye Heer Gogh from ye States of Holland.

A Certificate from ye Minister and officers of a Church in London, of his having officiated as a Lecturer there.

The Duke of York's recommendation of him to the present Governor here.

Upon which ye following Order was made, viz. Upon the Complaint of Domine Nicholas Van Renslaer, Minister of Albany, That Domine Wilhelmus Newenhuysen, Minister of this Towne, had openly and with words of contempt said that Domine Renselaer was no Minister, and his ordinacon not good, both parties appearing this day at the Counsell, Mr. Renslaer having produced his severall Ordinacon of Deacon and Presbiter by the Bishop of Salisbury, also attestacons of his having been Minister to Myn Heer Van (Gogh), Embassador from the States Generall residing at London, and since Minister of ye Dutch Church at Westminster, and Lecturer at St. Margarett's, Loathbury, in London, and of his good comport in said Churches, together with his Majesty's Signett for Westminster, and his Royal Highnesse letter of recommendacon to this place or Albany, if vacant, and made appeare his being chosen, admitted and officiateing in ye Church at Albany, according to their usual manner and Constitucon of ye Reformed Church, with ye approbation and Confirmation of ye Magistrates and Governor, all which being found to be authenticke.

Upon a full hearing of all partys, it appearing that Domine Newenhuysen had spoken ye words declaring Domine Renslaer to be no Minister, etc., ye above testimony being produced in Councell to ye said Newenhuysen, and he owned to have been made acquainted therewith, still in-

sisted ye said Domine Renslaer's Ordinacon nor Call, did not fitly qualify him to administer ye Sacraments, for which giving not ye least sufficient reason, but implied according to his owne fancy.

Being Withdrawne, after mature deliberacon, It being of great weight and Consequence, It is Resolved that ye said Domine Newenhuysen shall have some time to give in his Answer to ye above in writing, which he desiring no longer then till Thursday, Ordered, That on Thursday, ye 30th instant, ye said Domine Newenhuysen shall, by two o'clock in the afternoon, appeare and bring in ye same, particularly whether ye Ordination of ye Church of England be not sufficient qualification for a Minister comporting himselfe accordingly, to be admitted, officiate and administer ye Sacraments, according to ye Constitucons of ye Reformed Churches of Holland. At which time ye Elders, and all other officers of ye Dutch Church are likewise required to appeare and be present.

By Order of ye Governor in Councell, M. H., Secr.

This order of Councell was sent.—"Doc. Hist. N. Y.," iii. 526, 527.

Defence of Nieuwenhuysen in relation to the claims of Rev. Nicholas Van Rensselaer. September 25-30, 1675.

To his Excellency, Major Sir Edmud Andros, Governor-General of His Royal Highnesses' Territories in America:

Excellent and Honored Sir:—

As I have before declared in the presence of your Excellency and the Council, so I still by these declare, that the complaint of Domine Nicholas Van Rensselaer against my person, is not righteously brought in. So far from my ever questioning his calling as a minister, ordained by the Bishop of Salisbury, together with his certificates of the same, I have, on the contrary, fully assented to them, when they were presented to me. Indeed, I have never spoken with Domine Van Rensselaer, either in private or in the presence of the Consistory, about the lawfulness of his call to the ministry; nor have I ever hitherto made any special distinctions between the English and Dutch Churches. I sustain the one as well as the other. I am not referring to the language nor to individuals, as to the Rules, Discipline and Order, wherewith the Church is served, administered and governed in each country.

But as to the point to which I am especially required to make answer: It is my opinion that the ordination of the Church of England is a sufficient qualification for the institution of a minister, lawfully called by the laying on of hands, and for the sending of him, as such, in the dominions of his Majesty, wherever it shall please their Honors. Nevertheless, such a minister would not be permitted to administer the sacraments, as a minister of the Dutch Church, which has its own rights to be governed according to the customs of the Netherlands Reformed Church; without having previously solemnly promised, as is usual in the admission of ministers in the Netherlands, to conduct himself in his services, conformably to their Confession, Catechism and Mode of Government. This

clearly appears from the 53d Article of the Constitution of the Reformed Churches of the Netherlands.

It is also my opinion, on the other hand, saving the correction of the judges, that no minister, called in Holland and ordained by the laying on of hands, would be permitted, as a regularly called minister, to administer the sacraments in any one of the Episcopal Churches of England without previously promising to maintain and follow the Canons, Articles and Rules of the said Episcopal Church, in his services.

Nevertheless, on this point, I shall willingly regulate and submit myself according to my instructions, to the further explication of the Classis by which I have been called, invested and sent forth.

Hoping herewith that I have fulfilled your Honor's order, I am,

Respected, High and Honorable Sir, Your Excellency's Servant and Subject, WILHELMUS VAN NIEUWENHUYSEN.

At a Councell, Sept. 30, 1675.

Present.—The Governor, the Secretary, Mr. Laurence, Capt. Dyre and Mr. Philips.

This day being appointed, at two o'clock, for Domine Newenhuysen to bring in his answer, and make his appearance, with ye Elders and Deacons of the Church.

Hee brings a paper rather in the Justification of himself in his answer than otherwise, and deneys what is alleaged against him by Domine Renslaer therein.

After long debate, ye Domine and ye rest of ye Elders and Deacons, seems to allow in words, what is denyde in writing, viz.: That a Minister Ordained in England by the Bishops is every way Capable, etc.

Time is given them to consider againe well amongst themselves, and give a final resolution in answer to the Order of Councell, to-morrow.

There were before the Councell:

Domine Newenhuysen, Minister; Mr. Jeronimus Ebbing, Mr. Peter Stoutenberg, Elders; Mr. Jacob Tennisse Kay, Mr. Reyneer Willemse, Mr. Gerritt Van Tright, Mr. Isaack Van Vleck, Deacons.

The next day they brought in their paper amended, with all Submission. —"Doc. Hist. N. Y.," iii. 527.

Conditions under which an Episcopal Minister may be acknowledged in a Dutch Church.

To the Noble, High, Honorable Sir, Major Edmund Andros, Governor-General of all his Royal Highnesses' Territories in America.

Noble, High and Honorable Sir:—

A minister, according to the order of the Church of England, lawfully called, is sufficiently qualified to be admitted to the serving and administering of the sacraments in a Dutch Church belonging under his Majesty's dominion, when he has promisedd to conduct himself in his service according to the Constitution of the Reformed Church of Holland.

Noble, High, Honorable Sir, Your Excellency's Servants and Subjects, The Consistory of the City of New York, In the name of all.

WILHELMUS VAN NIEUWENHUYSEN, Pastor.

New York, October 1, 1675.

Promise of Rev. Nicholas Van Rensselaer, to conform to the Dutch Church.

I, the undersigned, have promised and hereby do promise, to conduct myself in my Church services as minister of Albany and Rensselaerwyck, according to the Dutch Church, conformably to the public Church service and discipline of the Reformed Church of Holland, pursuant to that which I have solemnly promised in my public installation before the whole congregation of Albany, etc.

Done in the presence and view of Domine Wilhelmus Van Nieuwenhuysen, minister of the Word of God in New York, and of Jeronimus Ebbing, Elder, and of the Burgomaster, Oloff Stevenson van Cortlandt.

NICHOLAS VAN RENSSELAER,

Minister of the Word of God of New Albany and Rensselaerwyck.

New York, October 2, 1675.

NOTE.—Brodhead, "Hist. of N. Y.," vol. ii. 272, 288, says that Van Rensselaer had been ordained in both England and Holland, but this is plainly a mistake. No record of his ordination in Holland appears on their records. He sought ordination in Holland, April 4, 1672, but he did not receive it. See item, under date, above.

Subsequently, Van Nieuwenhuysen wrote an account of these circumstances to the Classis of Amsterdam, as follows:

Reverend, Pious, Very Learned and Most Discreet Fathers and Brethren in Christ:—

Your acceptable letter of December, 1674, reached us safely; but thus far we have had no opportunity nor suitable material for an answer. But the circumstances which have now befallen us forbid longer silence. The principal inducement to this (letter) is occasioned by the controversy, which arose between me and Domine Nicholas Van Rensselaer, who has been palmed off upon the pulpit here, rather than called to it in a legal way. When this man came here, with the restoration of the English government, in October, 1674, he was, after a few months, confirmed in the ministry of the church of New Orange, now New Albany, without the least consultation with any ecclesiastical persons outside of the said place. This I judged to be directly contrary to the rules and order of the church of the Fatherland. When he came down here (New York), I accordingly warned him by an elder that he could not administer baptism in our church, which he would otherwise have performed, unsolicited, until he should present evidence that he had passed his final examination, and had been ordained to the office of the ministry by the laying on of hands in the Fatherland. Instead of producing this evidence, he immediately went

to the Governor and laid slanderous charges (against me). He said that I had denied that the Church of England was a true church, that I had treated the authority and letters of the King and of the Duke of York with contempt, and had subjected myself to the charge of crimen—nescio quod. (Crimen leasæ Majestatis?) Nothing of these charges has yet been shown to me, or seen by me, as presented by him. The Council being called together here concerning this matter, I was publicly asked if the Church of England or the Bishop of Salisbury had not authority to ordain a minister for our Dutch Church. Whereupon I persistently declared that I could not and would not acknowledge any Episcopal government over the church committed to my care. I placed myself for vindication, upon the Church Order of the Netherlands, and referred to my instructions received from your Rev. Body, viz., that all things must be done in harmony with the Netherland Churches. I felt that if my plea was not sustained, my ministry would *de facto* cease; yet I doubted not that some means would be honestly provided for my family, for it was under the care and kindness of your Rev. Body that I was sent hither. I have sent you a copy of the false charge, as well as my lawful defence, that you may understand both. I doubt not that my defence of the freedom of the Dutch Church will prove acceptable to your Rev. Body, for you are the pillars of the same. In the meantime, I await your advice and counsel as to that which is now brought before you.

The church here does not now increase, on account of the unprecedented proceedings against the inhabitants in connection with the change of government. This has excited the hatred and contempt of the rulers against the subjects. I should not be surprised if a large portion of the Dutch citizens should be led to break up here and remove. The bearer of this, Ægidius Luyck, *S.S. Ministerii Candidatus*, will give you verbal testimony. I commend to your attention the intelligence he will furnish you.

I close by supplicating for the divine blessing upon your Classical Assembly, as well as upon your ministerial labors. Praying for the prosperity of Jerusalem, and anxiously desiring the establishment of a holy peace throughout Christendom, and commending ourselves and ours to your kindness and favor, I remain,

Reverend, Pious, Greatly Learned, and Discreet Sirs, Your Most Obedient and Affectionate Servant and Brother in Christ,

WILLIAM VAN NIEUWENHUYSEN, Ecclesiastes in New York.

New York, in America, May 20-30, 1676.

We pass by further troubles which occurred between Van Rensselaer and the church of Albany. Van Rensselaer continued to officiate for about a year, when he was imprisoned for some dubious words which he uttered in the pulpit. The Governor ordered him to be released, and summoned the magistrates to attend him at New York. The case was sent back to the magistrates of Albany. False doctrine was proved, but a reconciliation was enjoined, while the prosecutors were fined. In 1677, however, the Governor himself was compelled to depose Van Rensselaer, because of his scandalous life. His wife was Alida Schuyler, who afterward (1783),

married Robert Livingston.—"Amst. Cor. Col. Hist.," iii. 225. "Doc. Hist.," iii. 434, 526, 530. "Smith's N. Y.," 33, 34. "Brodhead's N. Y.," vol. ii.

Van Riper, Garrabrant, b. 1807, student in N.B.S., d. 1828, Jan. 11.—"Mag. R.D.C.," ii. 352, 374-5.

Van Santvoord, Cornelius, b. 1686, matriculated at Leyden University on Feb. 25, 1707, giving as his residence, Leidensis, and age as 21. The subject of study is not given. He studied under the famous John Marck.—Staten Island, 1718-42, also Belleville, 1730-2, Schenectady, 1742-52, d.

The first reference to him in the "Minutes of the Classis of Amsterdam" is as follows:

ACTS OF THE CLASSIS OF AMSTERDAM.

Call to Staten Island.

1717, Nov. 22nd. Rev. Matthias Winterwyck, minister at Alphen, and Mr. William Banker, merchant of this city, were brought into the room, exhibiting an instrument from the consistory of the Dutch and French Congregation on Staten Island, in the Province of New York, by which they were authorized to call a minister from that church who should preach in Dutch and French. They declared before the Classis that they had chosen for such a minister the Rev. Cornelius Santfoort, with the request that the Rev. Classis would approve the call made, and qualify him whom they had called.

Rev. Cornelius van Santfoort, having been called within, declared that he accepted said call in the fear of the Lord, on the conditions expressed in said instrument of the Consistory of said churches. The Classis having examined his excellent testimonials, approved the call as made; and consecrated (ingesegent) him to that office. He also signed the Formulæ of Concord. x. 68.

Upon his arrival he preached in both the French and Dutch languages to the people of Staten Island. He was an intimate friend of Domine Frelinghuysen of Raritan, sympathizing with him in all his trials, while his learning, acuteness, and manly independence qualified him to be his advocate. In this character, he appeared in a small volume entitled, "A Dialogue concerning the 'Complaint' of the People of the Raritan Valley; treating of the Matters which have in that Volume, both in general and in particular, been laid to the Charge of Cornelius Van Santvoord, Minister on Staten Island. Together with a Supplement in behalf of the Restoration of Peace." New York: Printed by J. P. Zenger, 1726.

The Dialogue is between "Considerans" and "Candidus," the former representing the Frelinghuysen side, and the latter the Complainants. It is ingenious and suggestive, and without naming any of the ministers in the controversy, it really admits one into an inside view of the whole controversy. One familiar with the general history of the dispute can,

without much difficulty, identify the different ministers involved. One cannot help but feel that the writer is fair to all parties, notwithstanding the controversy was between the more evangelical style of preaching and that which was not quite so enthusiastic. He refers to another book, "A Dialogue on Orthodoxy," which appeared while Van Santvoord was writing his Dialogue. That covers the same ground, and was written with similar intent. No copy of this other dialogue is now known to exist. It may have come from Presbyterian sources, as the Tennents and others were largely involved in this whole business. Van Santvoord avers that he is anxious only for peace. The book is reviewed by the Classis of Amsterdam in a letter of Dec. 1, 1726, in a severer way than it deserves.

Mr. Van Santvoord also translated Professor Marck's commentary on the Apocalypse, adding much to it by his own reflections. He sent it to Holland for approval, and it was not only approved, but adorned with a copious preface, by Professor Wesselius. The high respect entertained and shown by Mr. Van Santvoord for Professor Marck was but the counterpart of the professor's esteem for him. He declared that Mr. V. was one of his most distinguished and apt pupils, and he was honored by the professor's friendship to the end of life.—"Amst. Cor.; Brownlee's Hist. Dis. on Staten Island." See "Taylor's Annals of Classis of Bergen," "Sprague's Annals of Am. Pulpit," Vol. ix. "McClintock's Cyc."

The title in Dutch of the above alluded to Dialogue is: Samenspraak over de Klaghte der Raritanders. 12mo. ½ Morocco. Te Nieuw York. Gedrukt by J. Peter Zenger, 1726. A copy of this rare work was owned by Hon. Wm. Nelson, of Paterson, until the recent disastrous fire (1902).

Van Santvoord, Cor. S. (s. of Staats Van Santvoord), b. at Belleville, N.J., Ap. 8, 1816; U.C. 35, N.B.S. and P.S. 38, l. by Presbyt. N.Y., 38; ord. Cl. Cayuga, Sept. 26, 38; Canastota, 38-9, supplied Coeymans and New Baltimore, six months, 39-40, Saugerties, 40-55, Union Village, 55-8, Coxsackie, 2d, 59, Schenectady, 2d, 59-61, Chaplain N.Y.S. Militia, 61-5, Assoc. Ed. of "The Interior," 69-71, Commissioner of Schools, Ulster Co., N.Y., 71-6, supplied churches of Bloomingdale, St. Remy, Linlithgo, 71-6, w. c. D.D. by R.C. 1855. Died Nov. 2, 1901.

In his decease, a blameless, well-rounded and beautiful life, thoroughly human, yet abundantly flavored with the Spirit of Christ, completed its earthly cycle.

His rare intellectual qualities, disciplined by careful and unrelaxing culture, the comprehensive acquisitions of his learning, and the constant zest which fanned them to a glow, invested him, to such as were admitted to the quiet seclusion of his friendship, with a stimulating charm.

The measure of his affluent mind is indicated in three worthy volumes from his pen and in numerous contributions to the press, the last of which was printed in the "New York Times" only two weeks before his death.

In the purity of his style and lucidity of his thoughts, his diction reminded one of the faultless periods of Edward Everett. It was a just recognition of his exceptional capacity when the Synod requested, as it has

done in no other case in the history of the church, the publication of the sermon he had preached as its retiring president.

As witnesses to the achievements of his ministry, various churches bear the impress of his superior preaching power and consecrated fidelity. Two worthy church edifices, those of Coeymans and Saugerties, erected by his efforts, also stand to yield their testimony to his efficiency.

While for nearly a generation he had lived in a quiet way in Kingston, he was not unconcerned in the most vital interests of the kingdom of God. Though his tastes mainly inclined him to the realm of literature, whose classic forms were the solace of his years, he manifested the keenest interest in the new Biblical scholarship of our later times. With broad-mindedness and generous hospitality, he accepted whatever new light and truth are breaking forth out of God's word. But while he modified some of the traditional conceptions of earlier years, the clarity of his unembarrassed mind wrought no abatement in the confidence of his faith. He lived close to God, and borrowed from the fellowship a kindred divineness. He knew in whom he had believed, and in the abounding assurance of a trust that never cooled he was kept by his power unto salvation.—J. G. Van Slyke.

PUBLICATIONS: Sermons—"On the New Year." 1841.—"On the Death of Mrs. Charlotte Case." 1843.—Disc. at the Anniversary of the Hope Temperance Societies of Kingston. 1846.—Fun. Ser. of Mrs. Elizabeth Hardenbergh DeWitt. 1849.—Disc. on the Life, Character and Services of the Hon. Daniel Webster. 1852.—Disc. on the Death of Hon. John V. L. Overbagh. 1853.—"Power in the Preacher": A Sermon before the Gen. Synod of R.C.A. at Newark. 1858.—Thanksgiving Ser., Presbyt. Ch., Schenectady. 1860.—In "Ch. Int."

Articles.—On "Dr. Cannon's Pastoral Theology." In "Bibliotheca Sacra," ii. 417.—On Spurgeon. In "Ulster Republican." 1860.—On Hall and Chalmers. In "Ch. Int."—On Dr. Brodhead. In "Ch. Int."—On Dr. Westbrook. In "Ch. Int." and "N. Y. Evening Post."—On Dr. Bethune. In "Ch. Int." 1862.—A Series of 45 Letters, in the "Ulster Republican," from the Camp, 1861-2.—On Hon. Geo. Van Santvoord. In "Memorial Pamphlet." 1863.—On Rev. Dr. Eliphalet Nott. In "N. Y. Times." 1866.—On Prof. Tayler Lewis. In "Albany Evening Journal." 1877.—On Gen. James B. McPherson. In "Hours at Home." 1866.—"Solomon and the Lily." In "Hours at Home." 1866.—On "Nashville during the Rebellion." 1867.—Regular Correspondent of "N. Y. Times." 1863-6. (See Art. on "Losses and Gains by the Rebellion," in "N. Y. Times," 1865.)—Associate Editor of "The Interior," Chicago. 1869-71.—Numerous articles contributed to various newspapers and magazines, and Reports in Minutes of Gen. Synod. His publications in the press continued with unabated vigor up to within a few days of his death, at the age of 86.

Volumes.—Discourses on Special Occasions, and Miscellaneous Papers. 1 vol. pp. 456. N.Y., 1856.—"Memoirs of Eliphalet Nott, D.D., LL.D.," for sixty years President of Union College; with Contributions of Prof. Tayler Lewis, of Union College. 1876.—Articles in "Sprague's Annals" on Drs. Brodhead and Van Wagenen.

Van Santvoord, Staats, b. Mar. 15, 1790 (great-grandson of Cor. Van Santvoord); U.C. 1811, N.B.S. 14, Cl. N.B.; Belleville, 14-28, Agent to collect funds for Theolog. Sem., 28-9; Schodack, 29-34, also at Coeymans, 29-30; S.S. New Baltimore, 34-9; Onisquethaw, 39-64, supplying also Berne, 2d, 41-2, and New Salem, 43-4, and pastor at Jerusalem, 45-57; in service of the Christian Commission, Nashville, Tenn., 1864, w. c. Died May 29, 1882, being 92 years of age. D.D. by U.C. 1876.

Publications: Intallation Sermon at Onisquethaw. 1841.—"On the Sacrifice of Isaac." 1842.—Disc. at Dedication of R.D.C. Salem. 1845.—"A Spiritual Gift," in a Series of fifteen Discourses on the "Essential Doctrines and Duties of the Christian Religion." N.Y., 1851.

Van Schie, Cornelius, b. 1703; matriculated at Leyden University, Aug. 1, 1721, as a student of Philosophy, being 18 years old; residence, Delfensis; again he matriculated on Ap. 7, 1730, as a student of Theology, being 26 years old. Delft is again given as his residence. Ord. by Cl. Amsterdam, June 4, 1731. Poughkeepsie and Fishkill, 1731-3; Albany, 1733-44; d. Aug 15. He also supplied Rhinebeck (Dutch ch.), occasionally, 1731-3. Supplied Claverack, 1732-43.

The first reference to him in the "Minutes of the Classis of Amsterdam" is as follows:

ACTS OF THE CLASSIS OF AMSTERDAM.

Cornelius Van Schie.
"Commendatus ad res Exteras."

1731, April 2nd. Cornelius Van Schie, S.S. Ministerii Candidatus, was received as "Commendatus ad ecclesias Exteras," after he had exhibited proper certificates, signed the Formulæ, and preached a sermon on 1 John 1:9, "If we confess our sins, etc." xi. 37.

The next reference is:

Call of Cornelius Van Schie.

1731, June 4th. The Messrs. van de Wal, Hagelis, Beels, and Reytsma, authorized by the church of Poughkeepsie and Fishkill to make out a call, did bring out a call, after obtaining permission from the Classis, upon Cornelius van Schie, a candidate at Leyden. He was brought within the room, and asked if he accepted that call. He declared that he accepted the same in the fear of the Lord, and was ready for immediate examination. This was granted him. xi. 43.

Examination of Cornelius Van Schie.

1731, June 4th. Cornelius Van Schie, a candidate, of Leyden, having been called as minister to Poughkeepsie and Fishkill, preached a short sermon, in the presence of Do. Deputatus Synodi Visscher, on a text given

by the Examiner. He was then admitted to the final examination. He so well satisfied the Assembly by his ready and fitting answers that they admitted him to the Sacred Ministry. He was ordained thereto by the Examiner, by the laying on of hands. He had previously repudiated the condemned opinion of Dr. Bekker and Prof. Roel; signed the Formulæ of Concord, and agreed to read the Forms of Baptism and of the Lord's Supper, without alteration; also to correspond with the Classis, and to make a report on the condition of his church immediately after his arrival.

No Quantur or gravamen has come in from any churches. At the next Classis Rev. van Heemstede must preside *ex ordine*. xi. 44.

See also "Doc. Hist.," iii. 589, and "Van Gieson's Hist. of Church of Poughkeepsie."

Van Sinderin, Ulpianus, b. in Neths., Dec. 12, 1708; Brooklyn, Flatlands, Bushwick, New Utrecht, Flatbush, 1746-84, resigned; also Gravesend, 1747-65, emeritus, 1784. Died July 23, 1796.

The first reference to him is as follows:

ACTS OF THE CLASSIS OF AMSTERDAM.

Call of a Minister for the Five Churches on Long Island.

1745, Oct. 4th. Art. 7. The Revs. Schiphout and Goris, who as Deputies ad res Exteras had been heretofore directed to procure a minister for the five churches on Long Island, made known that for this purpose had come forward the candidate Ulphanius van Zinderen. He belongs to the Classis of Zevenwouden (Friesland). At the same time the present Deputies received permission to send for him, if upon further inquiry, they hear good reports of him. His gifts may then also be ascertained, and he may be examined and ordained at the January Classis. xii. 101.

Revs. Ulpianus van Sinderen, and (Lambertus) de Ronde.

1746, Jan. 11th. Art. 3. The candidate Ulpianus van Zinderen, about whom, see the preceding Acts, having exhibited to us certificates of his examination in the Classis of Zevenwoude (Friesland), and of his church-membership, was thereupon called as minister to the five churches on Long Island. Also the documents were read relating to the dismission of Rev. Lambertus de Ronde, called to Suriname, both from his church and from the Classis of Zalt-Bommel (Gelderland) With these documents the Classis were satisfied. xii. 103.

Examination, Preparatory and Final.

1746, Jan. 11th. Art. 8. The candidate Ulpianus van Zinderen preached on Ps. 31:20; the candidate van der Spui on Ephes. 2:20; and the student Limburg, on Matt. 5:3. They were then admitted to the preparatory and final examinations, and therein gave so much satisfaction to the Rev. Assembly that the two former were admitted to the Sacred Ministry, each one for that church to whose service he was called. The third one was

licensed to preach God's Holy Word before the congregation. They declared themselves orthodox regarding the condemned opinions of Prof. Roel and Dr. Bekker, and agreed to read the Forms for Baptism and Communion without change. Rev. van Limburg also took the oath against Simony, and they all signed the Formulæ of Concord. In particular, the ordained ministers agreed to keep up the correspondence with us. The Rev. van Zinderen promised to lend a hand toward the Cœtus in New York, and to further it as far as possible. They were then installed in their respective offices. xii. 104, 105.

He was called in the place of Antonides. He almost at once incurred the displeasure of Arondeus, because he officiated at a marriage shortly after his arrival. Arondeus therefore refused to introduce him to the people. He bought over with him the letter from the Classis authorizing the formation of a Cœtus. He also showed a not altogether proper spirit in refusing to be reconciled to Arondeus privately, when the Consistory wished it. He insisted on a public reconciliation. The Consistories then retracted his call, and when he insisted on preaching, left their seats. In 1750 he was declared to be the only lawful minister in Kings County.—"Amst. Cor.; Mints. of Cœtus."

Van Slyke, Evert, b. Stuyvesant, N.Y.; R.C. 1862, N.B.S. 65, l. Cl. N.Y.; White Houes, 65-7, West Farms, 67-71, Albany, 3d, 71-2, Stamford, Ct., 72-6, Syracuse, 76-85, Catskill, 85-96, S.S. Brooklyn, North, 96-1901, traveling.

Publications: Paper before Alliance of Refd. Chs., Toronto.—Many contributions to the press.

Van Slyke, John Garnsey, b. at Coeymans, N.Y., Feb. 26, 1845; R.C. 1866, N.B.S. 69, l. Cl. Albany; Readington, 69-70; Jamaica, 70-76; Kingston, 1st, 1876—— D.D. by R.C. 1883.

Publications: Sermons, Review Articles, and numerous contributions to the Religious Press. "Hist. of Ref. Ch. Jamaica, L.I." 1876.—"Prophetic Element in Preaching": Address before Alumni of N.B.S., 1894.—"Recollections of Dr. W. H. Campbell"; in "Memorial," p. 53.—Letters from Abroad, and other Articles, in the "Ch. Int.," etc.

Van Thuysen, A.B. 1848.

Van Tubbergen, G., recd. into Cl. of Mich., Oct. 29, 1858, as a candidate. Had previously belonged to the Classis, but had seceded.

Van Varick. See Varick.

Van Vechten, Jacob, b. at Catskill, 1788; U.C. 1809, Assoc. Ref. Sem. 13, and N.B.S 14, l. Cl. N.B.; Schenectady, 15-49; died Sept. 15, 1871. D.D. Elected a trustee of U.C. 1837.

The life of a minister, occupied in the faithful discharge of his duties in one pastoral charge, does not ordinarily present many incidents of a striking character. The work that he performs, the difficulties that he sur-

mounts, and the success he realizes, are known only within a very limited circle, and are by no means of such a character as to attract attention from the world. This is eminently true in regard to this worthy man, whose extreme modesty was so well known, whose habits of life were retired and studious, and who by no means courted public observation.

He was the third son of Judge Van Vechten, a leading lawyer in that section of country, very greatly distinguished for his legal attainments, and of large hospitality. He was associated during his literary course with Dr. Alexander McClelland, Judge Shaler, of Pennsylvania, and Gideon Hawley, of Albany, and others who became distinguished in the various professions. He chose for his sphere of life the profession of law, and entered the office of his uncle, Hon. Abraham Van Vechten, who was one of the most prominent members of the Albany bar. This young student had some traits of character which would have been of marked anvantage to him had he pursued this plan of life. His inquisitive cast of mind and his habits of patient investigation would no doubt have commanded success and distinction. But the Lord had other work for him to do, and we find him, immediately after uniting with the church, directing his attention to the gospel ministry. In his only charge he continued for thirty-four years, discharging the duties of his office with remarkable devotion, fidelity, and earnestness, in a calling which he greatly loved.

Dr. Van Vechten's health in early life was feeble, and it was apprehended that his labors might be arrested in the midst of his usefulness by a pulmonary affection which had taken a strong hold upon his system. He was also a great sufferer from rheumatic difficulties, which often laid him aside from his work. In 1825 he visited Europe, principally to recruit his wasted strength, and was absent about one year from his congregation. While in Paris he submitted to a painful surgical operation for his rheumatic troubles,, which proved unsuccessful, and instead of bringing to him the desired relief, left him a cripple for life. It was a very sore trial for him to be thus smitten down in the very strength of his days, and instead of walking the streets as formerly with an elastic step and in an erect form, to be compelled to make slow and painful progress by the aid of a cane and crutch. But with a cheerful spirit he yielded to the trial, which was all the more severe from the fact that it was the blunder of a surgeon. As a member of the Board of Trustees of Union College, he proved himself a most useful and efficient officer. Dr. Nott found in him a safe counselor, and his love for the college led him to betsow great attention upon its affairs, an interest which never flagged during his long and useful life.

After Dr. Van Vechten retired from his charge in Schenectady in 1849, he removed to Albany, where he spent the following nineteen years. Although he did not seek another settlement in the ministry, yet he occupied his time in various useful ways. He was yet in the full vigor of his powers, and was by no means idle. He preached on nearly every Sabbath, aiding his brethren in the city and surrounding country, assisting them in conducting special services, and often having under his care feeble congregations in the neighborhood. He kept his mind active by reading and study, as well as by associating with those who were engaged in active

work. He wrote admirable articles for the secular and religious press, and kept up his habit of preparing new sermons from week to week during these years of leisure at Albany. He also prepared an elaborate life of his theological teacher, Dr. John M. Mason, which was published; the only biography of this distinguished man that has been issued from the press. In 1868 he removed to Auburn, living in the family of his son-in-law, Rev. Professor Huntington, where he spent the evening of a beautiful life among his children and his children's children, happy in the possession of all his faculties, and in the enjoyment of a perfect trust in the Saviour.

Dr. Van Vechten was a man of great usefulness in the Church, and stood high in the esteem of all who knew him. At the time of his death he was the oldest minister of our denomination, and widely known and honored. For more than fifty years he had been before the public, occupying very prominent positions, and he was regarded by all classes in the community as a man of high attainments and of great purity of ministerial character. He was a man of great amiability, very gentle in his intercourse with the people, in simplicity and frankness most remarkable, and utterly unselfish in his whole manner of life. In his own home he was kind and affectionate and a lover of hospitality, and in the homes of his people he was full of sympathy and encouragement. He was a model pastor, and among the afflicted no one could have been his superior. He was a man of deep piety and of very great devotion. No one could be in his company unless he was made to feel that his religion was a matter of the heart and life. His soul was filled with the love of Christ, and he would leave the impression that he was a spiritually-minded man and was devoted to his Master's work. He had the rare art of introducing religious conversation in a most attractive manner, and the amount of good that he accomplished in this way was very abundant. He would often seem to be speaking from his own rich experience, and his words always had weight from his known character as a Christian. This gentleness of manner and interest in the spiritual welfare of his people displayed itself also in reference to their temporal affairs, and he was regarded as a useful adviser, especially of young men. In Schenectady, where he spent the larger portion of his active life, no one was more honored than he, and his influence was unbounded. He had many warm friends, and his hearty way of greeting them, with his cordial grasp of the hand and his countenance beaming with affection as he made inquiries about the different members of the family, will never be forgotten. Many of the members of our Church, while pursuing their literary course at Union College, were accustomed to attend his ministry. These young men he sought out, counseled and encouraged. And upon their introduction to the ministry he delighted to bring their names before vacant congregations and aid them in obtaining settlements. The writer of this sketch remembers the interest that he manifested in introducing him to his first pastoral charge.

Dr. Van Vechten's mind was active and strong, and he was decided in his views. He was a student of great literary taste, and as he was thrown by his position largely among educated men he had great advantages. He wrote out his sermons in full, and always delivered them from manuscript.

He was fond of his pen, and kept on writing sermons until the end. In his portfolio were found several discourses entirely completed that he had never preached, and numerous trains of thought that he had designed to elaborate and finish. His sermons were clear, orderly and argumentative. He never aimed at dressing up a discourse, or in giving a rhetorical finish to any of his preparations. He was not accustomed to use illustrations; perhaps his style might have been improved in this respect. But he always gave to his people solid instruction, and no one could go away unbenefited. He preached much on experimental topics, and to the conscience. During revivals of religion he was sought after, and rendered important aid. His method of dealing with inquirers was most happy. In his delivery he was solemn, pointed, and earnest. He was not a popular orator, and had no grace of elocution, but he had strong thoughts, the pure gospel, a direct purpose before his mind, and his preaching was always powerful in the presentation of Christ. His theology was based upon the teachings of his eminent instructor and father-in-law, Dr. Mason, for whom he had an unbounded admiration. And yet he thought for himself, and was always edifying.

During his whole ministerial life he actively participated in the benevolent movements of the day, most of which had sprung up in his own time. He hailed these organizations with pleasure, and saw in them signs of the future growth and unity of the Church. This was one of his favorite topics of thought, and he often preached upon the subject. He was attached to his own denomination, but he could co-operate with others, and he was fond of looking toward the future, when there should be one fold and one Shepherd. The last sermon that he preached was on the 3d of September, as he died on the 15th, and the subject of his discourse was his favorite theme, "The Blessed Prospect," from Psalm 102: 16-17. His death was unexpected. He was slightly indisposed from a cold which he had contracted, when he received a message from Schenectady to officiate at the funeral of a former parishioner, and he was actually planning to be present. But on the following day the Master called him, and so it occurred that the pastor and one of his flock were borne to the grave on the same day. He served his Master long and faithfully, and his memory will be cherished in grateful remembrance.

It may be added that the first wife of Dr. Van Vechten was Catherine, daughter of Dr. Mason, and a most estimable minister's wife. Her early death, at the age of twenty-five, was a very sore bereavement, and created a deep impression upon the community. The account of her death, and her peculiar exercises of mind, are given in the "Mag. R.D.C.," ii. 65, 355. His second marriage was to Maria, a daughter of Abraham Van Wyck, Esq., of Coxsackie, who was in every way calculated to aid him in the discharge of his ministerial work.—Rev. Dr. R. H. Steele.

PUBLICATIONS: "Letter on Character of Dr. Peter Labagh." In "Todd's Mem. of Labagh."—Address at Installation of Rev. Samuel P. Leeds as pastor of the church at Dartmouth Coll., N.H. In "Ch. Int." July 10 and 25, 1861.—Sermon at Installation of Dr. E. P. Rogers, Albany. In "Ch. Int.," Dec. 4, 1856.—"An Effective Ministry." A Ser. before Classis of

Albany. 1868.—"Memoirs of John M. Mason, D.D., S.T.P.," with portions of his Correspondence. 8vo. pp. 559. 1856. See "Princeton Rev.," 1855, 309. "Mag. R.D.C.," ii. 65, 355.

Van Vechten, Samuel, b. 1796, at Catskill, N.Y.; U.C. 1818, N.B.S. 22, l. Cl. N.B.; Miss. to Princetown and Guilderland, 22-3, to Ovid, Johnstown, Westerlo and Mapletown, Mayfield, Fonda's Bush, and Union, 23-4, Bloomingburgh and Rome, or Mamakating, 24-9, Bloomingburgh, 29-41, Fort Plain, 41-4, w. c.— Died Nov. 2, 1882. D.D.

Van Vleck, John, b. at Shawangunk, 1828; R.C. 52, N.B.S. 55, l. Cl. Orange; Prin. Holland Academy, Mich., 55-9, Prin. Kingston Academy, 59-62, Middleport and Wawarsing, 62-4, d. 1865, Mar. 15.

Born and nurtured in the valley of the Wallkill, under devoted pastoral and parental care, trained to patient endurance, his mind at the same time found food, and developed vigorously, under apparently unpropitious circumstances. Upon graduating he was made Principal of Holland Academy, and this institution, the germ of Hope College, is his monument. He also began English preaching in the Holland colony in Michigan, which culminated in the Second Church of Holland. He possessed warm impulses and an affectionate disposition, and loved his pupils dearly, for their own sakes and for Christ's. Many were led to study for the ministry through his influence. He was a most diligent student, an excellent Hebrew scholar, and an admirable exegete, and projected and almost completed several exegetical works. His "Gethsemane" was about completed, and is worthy to see the light. He had also advanced far on the "Song of Solomon." As a classical scholar and teacher he had few superiors, and as a writer his exegetical ability was only exceeded by his spirituality. See also "Ch. Int.," Apr. 6, 1865.

Van Vleck (Van Vlecq), Paulus, b. in Holland; schoolmaster and precentor at Kinderhook, 1702; ord. irregularly by Rev. Bernardus Freeman, 1709; chaplain to Dutch troops going to Canada, in Queen Anne's war, 1709-10; Bensalem, Neshaminy (Sammeny) and Germantown, Pa., May 20, 1710-13; united with Presbytery of Philadelphia, Sept. 20, 1710.

He first appears as a schoolmaster and precentor at Kinderhook, N.Y., 1702. He also sometimes preached, for which he was complained of and made to desist. "Doc. Hist. N.Y.," iii. 528. In 1709 he sought to be admitted to the ministry as a chaplain to the Dutch troops going to Canada. The Governor, Col. Nicholson, ordered Domines DuBois and Antonides to ordain him, but they refused, declaring that it was contrary to Church-Order. He was finally ordained, it is said, by Freeman, upon which the Classis of Amsterdam expressed its disapprobation. Yet Freeman seems to deny it. In 1710 he turns up in Bucks Co., Pa., where he begins to organize churches, chiefly among a few Dutch families settled there; at Bensalem, Neshaminy and Germantown, of which he makes himself the pastor. In June, 1710, he organized a church at Wytmes (Whitemarsh), which afterward became, perhaps, the Presbyt. ch. of Abington; and he

itinerated among the Dutch settlements from Pennsylvania to Staten Island, performing marriages and baptizing children. On Nov. 15, 1710, he organized the Church of Six Mile Run, N. J. On Sept. 11, 1711, he was married by Rev. Andrews, of Philadelphia, to Jannetje, daughter of Elder Van Dyck, of Sammeny. In three years he had organized three churches, supplied ten stations, married 15 couples, received 83 members into church-fellowship, and baptized 93 children. The last entry in his diary is on Apr. 24, 1713, when he marries a couple at Raritan, N. J. Within a year after his own marriage rumors began to circulate that he had a wife in Holland. After some delay this was confirmed, and on Sept. 21, 1715, it was reported that he had fled the country.

See "Webster's Hist. Presbyt. Ch.," 338.—Streng's Article in "Doylestown Democrat," May 29, 1883.—"Mulford's Hist. Discourse at 175th Anniv. of Ch. of Six Mile Run," 1885.—Prof. Hinke's Art. on "Church Record of Neshaminy and Bensalem," in "Journal Presb. Hist. Soc.," May, 1901.—"Hall's Hist. Presbyt. of Trenton," 40.

Van Vlierden, Peter, b. in Neths., Apr. 13, 1737; (St. Croix, W.I.), 1787-1792, Oakhill, N.Y., 1792-4, Caatsban, 1793-1804, suspended. Restored July 1804, d. 1821.

He was the last minister who came over from Holland (until the recent immigration in 1847), coming, however, by way of the West Indies, where he was settled for a time. He was a learned and able divine, graduating from the University with the highest honors. He left one son, who, in selling some silverware belonging to the family, sold a prize medal, which his father had won in the University of Leyden. It is now in possession of John Cooke, of Catskill. (We leave this as in Manual of 1879, but his name is not in catalogue of Leyden University.)

Publications: "The Destiny of the Soul After Death": A Ser. at the Fun. of Rev. John Schunema. 1794.—"A Fast-day Sermon," at Catskill, 1812, pubd. Albany, 1813.

Van Vliet, Thornton, R.C. 1861, N.B.S. 1864.

Van Voorhis, Stephen. C.N.J. 1765, lic. by the General Meeting of Ministers and Elders, 1772; Poughkeepsie, 1773-6, supplied Dover, 1774, Rhinebeck Flats, 1776-85, Philipsburgh (Tarrytown), and Cortlandtown, 1785-8 (Kingston and Assynpinck, N.J., Presbyt.), 1793-6, d. Nov. 23.

Van Vranken, Adam H., b. Apr. 26, 1824; R.C. 48, N.B.S. 51, l. cl. Schnectady; Glen, 51-65, Centreville, Mich., 65-1880, d. Oct. 27. See "Ch. Int.," Nov. 11, 18, 1880.

Van Vranken, Francis Vischer, b. Princetown, N.Y., Nov. 26, 1835; U.C. 58, N.B.S. 61, l. Cl. Montgomery; Lysander, 61-6, Glen, 66-74, Newark, 2d, 74-82, Fultonville, N.Y., 82-92, Philmont, N.Y., 1892——

Van Vranken, Howard H. (son of Adam H. Van Vranken), b. at Glen, N.Y., June 1, 1852: Miami Univ. 72, H.S. and N.B.S. 75, lic. Cl. Michigan; Linden, 75-7, Irving Park, 77-82.

Van Vranken, Nicholas, b. at Schenectady, 1762; studied under Dirck Romeyn and Livingston, l. by the Synod of R.D. Chs. 1790; Fishkill, Hopewell, and New Hackensack, 1791-1804, d.

He was a man of fine attainments, literary and theological, a fervent and eloquent speaker, and a most devoted servant of God. After completing his preparatory studies, he became principal of a flourishing academy in his native city, continuing in that position for six years. This academy was the germ of Union College. The records of his churches, so far as preserved, show numerous additions, evidencing that his labors were blessed. He was possessed of strong affections, ardently attached to his charges, no inducement prevailing with him to sever his connection with them. He declined calls from Albany and Schenectady. The change of language, from the Dutch to the English, took place in his charges during his ministry. His knowledge of his people was so complete, and his tact so great, that when, according to ancient custom, the communicants stood around the pulpit to receive the sacramental elements from the hands of their pastor, he adapted his remarks to the circumstances of each. His quick eye took in in a moment individual peculiarities, and he also spoke to them in Dutch or English, as they were best able to comprehend the one or the other. Tradition represents him as a most faithful, devoted, and dearly beloved pastor. One of his elders in Poughkeepsie once said to him, "Domine, I hear that a great woe has been pronounced against you, a woe upon the very highest authority—woe unto the man of whom all speak well." His personal appearance was very prepossessing; he was gentlemanly in his manners; his conversational talent was finely developed, enabling him to make the best possible use of a large fund of chaste anecdotes, and rendering him a most agreeable and instructive associate to all classes. He never lowered his ministerial character, though he richly enjoyed a jest. Tradition also tells a story, illustrative of his humor. Having visited one of his parishioners, as he was about leaving, the latter said, "Domine, the next time you come bring a bag and I will fill it with oats." On his next visit he did take a bag, but it was of unusual dimensions, two large sheets having been sewed together for the purpose. His friend took the sack, and paying the Domine in his own coin, filled it with oats in the sheaf. His final sickness was very violent and rapid. Most of his people had not heard of it until, on Sabbath, when waiting for his entrance as usual into the church, the messenger brought tidings of his death.—"Kip's Hist. Dis. at Fishkill."

Van Vranken, Samuel A. (s. of Nicholas Van Vranken), b. Feb. 20, 1792; N.B.S. 1817, l. Cl. N.B.; Middletown and Freehold, 18-26, Freehold, 26-34, Poughkeepsie, 34-7, Broome St., N.Y.C., 37-41, Prof. Didac. Theol. in N.B. Sem. and Prof. Evid. Ch. Relig. and Logic in Rutgers Col., 41-61, d. Jan. 1. Elected a trustee of Queen's Coll. 1819. S.T.D. by C.C. 1836.

No one ever met him, and conversed with him for even a few moments, who did not feel at once that he was a highly intelligent, noble-minded, and gifted Christian gentleman. His personal presence was imposing, his

voice rang out freely, the grasp of his hand was animating, his eye rested confidently upon you, and when he spoke, you saw plainly that he was a man of a frank and open disposition, of large information, and possessed of such powers of intellect as would render anything that he might have to say worthy of your attention. He was an ingenuous man. He knew of no concealment, practiced no subterfuges, and might be understood in a few moments. Few were more unsophisticated, unsuspicious, and open-hearted than he in his intercourse with his brethren.

As a consequence, he had many friends who fully appreciated his many noble qualities and loved him sincerely. He retained them, too, when he had once gained them, all the rest of his days. "He never lost a friend." His frankness, his integrity, his great-heartedness, guarded him from the misfortune of not being understood, as surely as it did from betraying any one who had ever trusted in him. The study of none of the professors was more resorted to, or rung more frequently with that spontaneous burst of laughter which an anecdote, as he told it, was sure to call forth. There was no restraint felt even by young men in his presence, but his cheerful, genial, generous temper encouraged freedom and inspired their confidence. His numerous friends in the ministry loved to meet him and enjoy his sunny spirit, as it diffused itself in the confidence of social intercourse. His house was the home of his friends, whenever they chose to occupy it; and his table welcomed them as often as it was spread.

In public life he was never a partisan, never found among a clique, never the advocate of selfish, narrow, one-sided views; but what was good he promoted, earnestly supported, no matter whom it might benefit, or who might oppose it. Hence his opinions always had weight, and his policy seldom failed to prove itself right. He had no difficulty in seeing the truth, because he looked at it through no distracting medium. It was always simple and clear to him, because he sought nothing but to find it. He looked at the whole, and formed his judgment from an elevated, generous, and magnanimous standpoint.

His piety was delicately sensible, deeply emotional, and warmly affectionate. Ordinarily, this would not appear, and its cheerful, sunny aspect seemed to be the first and most observed; but when the occasion occurred, and his soul was moved, his great heart swelled with tumultuous sentiment, and poured itself out in a torrent of feeling or a flood of tears. At communion seasons, in the prayer-meeting, and often in social intercourse, when he related some striking instance in which the power of grace had been sweetly and kindly manifested, his huge frame would quiver, his utterance become choked, and his cheeks wet with tears.

Another prominent trait of his piety was its genial, cheerful, hopeful temper. He never looked gloomy, never groaned and sighed, never seemed to be in the valley of Baca; but he certainly knew what affliction was, and saw death often in his own family circle. And though he had his seasons of desertion, and found occasions of penitence, yet before the world the peace of God ever shone from his soul. He could "weep with those that wept," but he loved most "to rejoice with them that do rejoice." He never obtruded his feelings on any one, yet he was the last man who

would have concealed them from any fear of man. Hence his piety seemed entirely unaffected—the spontaneous expression of sentiment and feeling evidently pervading his whole heart. He was a Christian in the highest and best sense.

As a preacher he had many qualities of excellence. His sermons were ingenious, earnest, and impressive, in some parts imaginative, glowing, grand. His deep, sonorous voice, ringing through a large church, his majestic personal presence, and the tones and accents in which he uttered some of the impassioned parts, left a trace upon memory which was never effaced. In his early life, he preached *memoriter*. He had a remarkable vigor and nobleness of thought, ranging over the whole field of religious discussion, and comprehending at a glance its prominent and appropriate points in relation to the subject in hand. His mental powers were of the very first order, and his mind had been well stored and cultivated. Every sermon was profitable, intellectually and morally, exhibiting vigor of thought, judicious argument, and earnest appeals to the heart and conscience.

His first and principal aim was to instruct and edify. Regardless of applause, he sought more to unfold the meaning of the Scriptures, and make known the saving truths of the gospel, than to gain the favor of men, by dazzling them with fine language and rhetorical ornaments. His great heart could sometimes almost be felt beating in its strong pulsations and illustrations by which he enforced the truth.

He never made any special pretentious display of scholarship—not because he did not possess it, but because he was above it. He was the farthest of all men from being a pedant, or from seeking to display the learning which he really possessed. But it was unsafe for an opponent to presume on his not having it; he was sure of discomfiture. He had read extensively and thought profoundly, while the readiness with which he commanded the treasures of his mind enabled him promptly to meet every emergency. Yet he was rather a good general scholar than specially learned on any particular branch.—Sermon at his Inaug. as Prof. by Dr. T. E. Vermilye.—Fun. Ser. by Dr. Campbell, "Evang. Quart.," ii. 177.—Mabon's Sketch of, in "Centennial of N.B. Sem.," 444 "Wilson's Presb. Almanac," 1862, 299.—"Ch. Int.," Jan. 24, 1861.

Publications: "The Religious Spirit of the Age": an Address at Anniver. of Miss. Soc. R.D.C. 1829. "Mag. R.D.C.," iv. 102.—"Socinianism Subversive of Christianity." 16mo, pp. 64. 1841.—"Whose Children are Entitled to Baptism," 16mo, pp. 135. 1841.—See Objections to his views. "Ch. Int.," Dec. 18, 1841. Sketch of Sermon preached at Ordination of Revs. Mabon and Taylor, 1844. In "Ch. Int.," Oct., 1844.—Address at Fun. of Dr. Knox, 1858. In "Knox Memorial."—Art. in "Sprague's Annals" on "Rev. Dr. John Schureman."—"System of Theology." In MS. in Sage Library.

Van Wagenen, John Hardenbergh, b. at Rochester (Ulster Co.), N.Y., 1802; U.C. 23, N.B.S. 26, l. Cl. Ulster; Beaverdam, Berne, 26-31,

Niskayuna and Amity, 31-4, Niskayuna, 34-5, Linlithgo, 35-40, Linlithgo and Mt. Pleasant (Greenport), 40-1, Kingston, 41-4, d.

He was the child of pious parents, who desired that he should study for the ministry. He prepared himself for college under Rev. James Murphy. In each of his several pastorates he was blessed with powerful revivals of religion, during the last three years of his life, at Kingston, receiving 163 into the church. Few men have been more useful. He probably received more members into the church, during his ministry, than any other man of his age then living. He was noted for fidelity, zeal, and untiring industry. His talents were of a high order, and carefully cultivated by an excellent education, extensive reading, and deep, close thought. His mind was clear, capacious, rapid, and decisive. Few men saw a subject in all its relations and bearings more readily or acted more promptly. He possessed handsome pulpit talents, and extraordinary readiness and power in extemporaneous preaching.—"Sprague's Annals." "Ch. Int.," Nov. 2, 1844.

PUBLICATION: A Ser. in behalf of the Widows' Fund. 1839.

Van Wagener, W. M., b. in N.Y.C., Feb. 14, 1842; C.C. 61, N.B.S. 61-2, P.S. 62-3, N.B.S. 63-4; Episcopalian; assistant of Dr. Tyng. Died July 25, 1866.

VAN WESTENBERG, JOHN, b. Brouweisharen, Neths., Dec. 25, 1866; H.C. 1888, N.B.S. 91, lic. Cl. N.B.; Pultneyville, 91-92, Brighton, N. Y. 92-97, Albany, Holl. ch. 1897—— Dutch and English.

Van Woert, Jacob H., b. West Athens, N. Y., 1823; R.C. 46, N.B.S. 49, l. Cl. Greene; North Blenheim and Breakabin, 50-2, Ghent, 2d, (West), 52-65, Lawyerville, and Sharon, 65-71. Died 1882.

Van Wyck, Geo. P., b. at Bloomingburgh, N. Y., June 24, 1821; R.C. 40, N.B.S. 43, l. Cl. Orange; Deerpark, 44-52, (Presbyt. Berlin, Md. 52-6, Gettysburg, Pa. 56-60, Chester, Pa. 60-61, chaplain, Tenth Legion, 61-65, chaplain in U. S. Army, Georgia, 1865-... Died Aug. 5, 1899. See "Biog. Notices of Grads. R.C.," 1900, 12.

Van Wyck, Polhemus, b. in N. Y., 1823; R.C. 43, N.B.S. 48, l. Cl. Poughkeepsie; Greenport, 48-51, Gansevoort, and Northumberland, 53-6, West Farms, 56-67, Cortlandtown, 67-8, supplying churches, 68-1882, died May 17.

He possessed a strong and stalwart frame. His conspicuous qualities were his genial smile, an earnest greeting of his friends, with a strong voice and a still stronger grip of the hand; simplicity and guilelessness of heart; steadfast in friendship; a tender and sympathetic spirit; humility and unquestioning faith and earnest piety; great love for the Saviour and great delight in His service. No one who knew him could ever speak other than kindly words of him.

Van Zandt, Ab. B., b. in Schenectady, N. Y. 1816; U.C. 40, P.S. 42, l. Presbyt. Troy; ord. by Presbyt. North River, 42; Matteawan, N. Y. 1842, Newburgh, 42-8, (Petersburgh, Va., 48-55), Central, Ninth St., N.Y.C., 55-9, Montgomery, 59-72, Prof. of Didactic and Polemic Theol-

ogy at New Brunswick, 72-81, d. July 21. D.D. by Hampden Sidney Coll., Va., 1853; LL.D. by C.N.J., 1873.

He was one of a numerous family of children, and because of straitened circumstances, was apprenticed to a mechanical trade. In the meantime, an older brother, Benjamin, had managed by industry, frugality and consecrated determination, to secure for himself an education for the ministry. Seeing the same desire in his brother, who gave evidences also of special talents, he encouraged and helped him to follow in the same course. He had been settled but a few months at Matteawan, when the more important church of Newburgh secured his services. Here, his zeal and fidelity and scholarly attainments made him known far and wide, and led to his settlement at Petersburgh, Va. While there he formed personal and social attachments, which were maintained to the end of his life. His abilities were so thoroughly appreciated that he was invited to deliver the second lecture before the University of Virginia, in 1851-2, in a course, which included such men as Drs. Plumer, McGill, Jas. W. Alexander, Hoge, Robt. J. Breckenridge, Stuart Robinson and N. L. Rice. The topic assigned him was "The Necessity of a Revelation, and the Condition of Man without it."

He was next invited to settle in the Central Church, in Ninth Street, in the City of New York. This church had existed as a separate congregation from the Collegiate Church, 1832-6. Then, for nearly twenty years, it had been one of the congregations of that body, 1836-55; but now it was deemed best that it should again become a separate church; but there was much anxiety as to its success under these new conditions. Dr. Van Zandt was called to take charge of this enterprise just at this juncture. After three years of faithful labor, it was found impracticable to continue the organization. But it may be remarked that Dr. Van Zandt's pastorate there was not without some remarkable results. James Suydam, the great benefactor at a subsequent period, of our New Brunswick Seminary, was one of Dr. Van Zandt's most active members and ardent admirers. He had already (1870) given $40,000 toward the endowment of the Chair of Theology; but upon Dr. Van Zandt's election, he made his endowment $60,000, and his interest in the seminary was greatly increased, and Suydam Hall, and other large money gifts for the care of the grounds, were the results.

Dr. Van Zandt was a student. He had the power of concentration, and the endurance which enabled him to work intensely at his desk, day after day, and often far into the night. He carefully elaborated his sermons when a pastor, and his lectures when a professor. He gave great attention to analysis and style, but special care to comprehensiveness and precision in statements, and in definitions. His work never satisfied him until he had severely tested every part of it, and felt prepared to defend every point. He loved intensely the old-fashioned orthodoxy according to the standards of the Church, and almost scorned anything approaching broad-churchism. In his pastoral work he laid great stress upon the faithful instruction of the children and youth, and attended personally

and regularly to the catechetical exercises in the different parts of his congregations.

As a preacher, he had a fiery impetuousness of delivery which not only always commanded attention, but which often thrilled his audience. Yet his preaching was not what would be called emotional. It was clear, sound, solid reasoning, which instructed the understanding, and convinced the heart. The same characteristics were exhibited in debates in ecclesiastical bodies, and in the professorial chair. He was a clear thinker, had quick passions and an indomitable will.

In the class-room he was clear, logical and comprehensive in his definitions and arguments. He made much of the Covenant of Grace as a central truth. He left a carefully-written-out series of lectures on Didactic Theology, which is deposited in the Sage Library; also a Commentary on the Constitution of the Reformed Church. See "In Memoriam, A. B. Van Zandt, Catskill," 1881.—Also "Centennial of Sem. N.B.," 138, 141-2, 456.—Dr. Demarest's Address, in "Ch. Int.," Aug. 3, 1881.

PUBLICATIONS: Oration, July 4, 1840: Union Village, Washington Co., N.Y. Pp. 19.—Oration, Odd Fellows' Celebration, July 4, 1843; Newburgh, N.Y.—Review of "Report of American Bible Society" for 1849; Art. in "Southern Presb. Rev." for July, 1850.—"God's Voice to the Nation": Sermon occasioned by the Death of President Z. Taylor; Petersburgh, Va., 1850. Pp. 20.—"The Voice of Years": Sermon occasioned by the Death of Henry Clay; Petersburgh, Va., 1852. Pp. 20.—Report to the Synod of Virginia on Parochial School Education: Phil. Presbyt. Board of Education, 1855.—"The Romish Controversy": Sermon before the Synod of Virginia, at Alexandria, Va., 1855. Pp. 30.—"True Greatness": Sermon occasioned by the Death of Archibald Alexander, D.D. Petersburgh, Va., 1852. Pp. 22.—"The Necessity of Revelation, and the Condition of Man without It": Lectures on the Evidences of Christianity, at the University of Virginia, 1853.—"The Claims of Virginia upon her Educated Sons": Address before the Literary Society of Hampden Sidney College, Va., 1855.—"The Ministerial Office: its Nature and Limitations": Installation Sermon, New York, 1856. Pp. 32.—Anniversary Address at Rockland County Female Institute, 1857.—"The Law and Measure of Missionary Effort": Sermon before Young Men's City Missionary Society, New York, May, 1856.—"The Willing Mind": Sermon, Central Ref. Dutch Church, New York, June, 1859.—"The Elect Lady": Memoir of Mrs. Susan C. Bott; Presb. Board of Publication, 12mo.—"The Rightful Name of the Ref. Prot. Dutch Church": A Review of the Report of Committee proposing a Change. 1867. Pp. 32.—"The Power of the Classis to Dissolve the Pastoral Relation": An Argument before the Particular Synod of New York. 1871.—Address before the Gen. Assembly of the Presbyterian Church in America: Richmond, Va., 1872.—Inaugural Address at Installation as Prof. of Didactic and Polemic Theology: New Brunswick, Sept. 24, 1872.—Reminiscences of Dr. Thos. De Witt: "Memorial."—"The Impeccability of Christ": Art. in the "Southern Presbyterian Rev." for Jan., 1877.—Newspaper articles in "Watchman and Observer," Richmond, and "Christian Intelligencer." Sermons in the "National

Preacher."—"Questions in Theology." 1878. "The Doctrine of the Covenant, considered as the Central Principle of Theology," "Presbyt. Rev.," Jan., 1882.

Van Zandt, Benj., b. at Gelderland, N. Y., Feb. 14, 1809; U.C. 33, Aub. Sem. 36, lic. Presb. Cayuga, 36; Union Village, 36-42, Kinderhook, 42-52, Nyack, 52-56, Prin. of Rockland Institute, 56-68, (Presb. 58-62), Canajoharie, and Sprakers, 62-69, Leeds, 69-78, w. c. Died, Oct. 14, 1895. D.D. by U.C. 1866.

While at Union Village, on a small salary, he assumed the direction and expense of the education of his younger brother, Abram. It was a great joy to him to see that brother subsequently become a professor in the Theological Seminary at New Brunswick. The period of his ministry at Union Village was a time of political, social and religious unrest and upheaval, partly on account of the developing abolitionism of that day. The conflicts through which he passed, however, served to make him more resolute for the right as he understood it, and his church safely weathered the storms under his pilotage. But these experiences probably rendered him less pliable afterward, when pliability would have been both prudent and right. While at Nyack the needs of his own daughters prompted him to organize an institution for the education of young ladies. He obtained the necessary help and personally oversaw the erection of a stately building on a commanding site on the bank of the Hudson, at a cost of $30,000. He was immediately elected Principal of the Institution, which position he held for two years. He spent the last seventeen years quietly at Catskill, supplying churches as opportunity permitted. He reached the age of 86. Though spare in person, he was a man of robust health. During the forty-two years of pastoral work he was never laid aside a month by illness. And yet more sturdy was he mentally. He was a thorough theologian, and zealous for constitutional order. He was an elegant writer and an impressive preacher. He was dignified, yet genial with his friends, and most faithful in his friendships. His one thought was the Kingdom of Christ and the glory of the Redeemer. See "Mints. Gen. Syn.," 1896, 490.

Publication: Ser. at Fun. of Rev. Dr. Jacob Sickles. 1846.

Van Zandt, Peter. N.B.S. 1817, l. Cl. N.B. 1817; Schenectady, 2d, and 1st Ch. Fourth Ward, (Glenville), 1818-22, Miss. to Oakhill, 1823, d. 1855.

He was obliged to give up preaching on account of a throat difficulty. He then became a physician. Sketch in "Ch. Int.," Sept. 6, 1855.

Van Zanten, Jacob J., b. South Holland, Ill., Mar. 27, 1858; H.C. 80, W.S. 90, lic. Cl. Michigan; ord. July 8, 1890; Instructor in N.W. Classical Academy, Orange City, Ia.; Grand Haven, 2d, 90-3, Muskegon, 1st, 93-9, Cedar Grove, Wis. 1899——

On Nov. 13, 1900, academic instruction was begun in the chapel of the church of Cedar Grove, Wis., under the auspices of Mr. Van Zanten, and assistants, with twenty-six pupils, the first year, and thirty-six the second year. It was incorporated Oct. 9, 1901, as "The Wisconsin Memorial Academy," to commemorate God's providence in leading Dutch colonists

to those parts in 1847. Proper grounds were now secured, and a suitable building erected. Rev. J. J. Van Zanten is president of the Board of Trustees; Rev. John Sietsma, Secretary; and Christian Walvoord, Treasurer. The location is about fifty miles north of Milwaukee.

Van Zee, Charles William, b. Bayonne, N. J., Jan. 9, 1867; R.C. 1890, N.B.S. 93, l. S. Cl. Bergen; Freehold, 1st, 1893-1900, Trinity, Amsterdam, N. Y. 1900-1901.

Van Zuuren, Casparus, b. 1648; matriculated at Leyden University, Sept. 7, 1668, for the study of Philosophy; his residence was Govdanus, and his age, 20; Flatbush, New Utrecht, Brooklyn, Flatlands, 1677-85; May 17, returned to Holland; Gonderach, Holland, 1685-1704, and perhaps longer. In 1695 his old congregations on Long Island recalled him, but he did not accept. He also preached occasionally at Bushwick, Gravesend, Bergen, and Staten Island.

The first allusion to him in the "Mints. of Cl. of Amsterdam" is as follows:

ACTS OF THE CLASSIS OF AMSTERDAM.

Casparus Van Zuuren.

1676, July 20th. Rev. Casparus Van Zuuren, Cand. S.S. Minister, residing outside of the Tiendervrye Gate of Gouda, hands in a satisfactory church testimonial; also one of his preparatory examination, held in the Classis of Gouda. He asks that he may be received as "Recommended" by this Classis and also for service in the churches in foreign lands, particularly for the East India churches. His request was very gladly granted, after he had given a dignified (deftig) proof of his gifts, and had signed the formulæ of Concord. vii. 137.

The next allusion is:

Van Zueren.

1677, March 15th. Rev. Casparus van Zueren, S.S. Min. Cand., renews his request to be advanced to the service of the churches in foreign lands, and the same was acceded to with pleasure by this Assembly. vii. 152. xix. 175.

Rev. Deputati ad res Maritimas represent to this Assembly, that Rev. William van Nieuwenhuysen, minister at New York in New Netherland, had written them that Rev. John Theodore Polhemius, minister in the colonies of Breuckelen, Midwout, Amersfoort and New Utrecht, had died there, in that land; and that delegates from that place had promised for the salary of a minister, a yearly sum of 750 guilders, Holland money, ($300), besides providing a free dwelling and fire wood. They would also transmit, by draft, some money for defraying the expenses which might be incurred by this Assembly in making out a (new) call. They also declare that it would be particularly agreeable to them, if Domine Selyns could be persuaded to accept this position; but if this cannot be, that some other capable person be sent to them from here. This proposition was laid before Rev. Selyns. He declared, however, that he wished to be ex-

cused from undertaking this service. Thereupon, the Assembly called, by a majority of votes, the Rev. Casparus van Zueren. When this was communicated to him, he accepted this call in the fear of the Lord. After preaching a sermon, he was examined in the principles of Theology by Rev. Domine, Examiner Jacob Klerk. In both of these exercises he gave peculiar satisfaction. He was accordingly ordained to the ministry in the presence of this Assembly, by the Rev. Examiner. He also signed the usual formulæ. vii. 152. xix. 175.

Van Zuuren's letters are very long and prosy. They have a certain value, as they go elaborately into the relative values of the various kinds of currency then in use, and he was very particular as to the relative value of the currency in which he received his salary.

Varick (Variq and Van Varick), Rudolphus, matriculated at University of Utrecht, 1666; in East Indies, 1673-8, at Hem, Neths. 1679-86, Brooklyn, Flatlands, Flatbush, New Utrecht, 1686-94, d. Aug. He also preached occasionally at Bushwyck, Gravesend, Bergen, Staten Island and Hackensack.

The first allusion to him in "Mints. of Classis of Amsterdam" is as follows:

ACTS OF THE CLASSIS OF AMSTERDAM.

Rudolphus Varick.

1671. April 6th. Rev. Rudolphus à Varick, candidate for the ministry at Reenen, requested to be received among the "recommended" of the Rev. Classis, and especially for the churches in foreign lands. He handed in, at the same time, his certificate of his preparatory examination. To this some brethren also added the good testimony of Rev. Cupius, minister there, regarding him. He gave proof of his gifts, and was, therefore, admitted, after signing the formulæ. vi. 527. xix. 151.

The next allusion is:

Two Preachers to East India.

1672, Jan. 5th. In order to call two ministers to the East Indies, there were nominated in all, Rev. Gualterus Pereyzinus, Rev. Rudolphus Varick, Rev. Petrus Durant, and Rev. Petrus de Lange. From these there were chosen by majorty of votes, Rev. Gualterus Pereyzinus, pastor at Ommeren, in the Classis of Tiel, and Rev. Petrus Durant, candidate for the S.S. Ministry, at Sprange. These shall be presented to the Directors by the Rev. Deputies. After obtaining their approval they shall appoint the time for the final examination of Rev. Durant. He was provisionally given the text, Acts 17:23. vii. 27. xix. 158.

Domine Varick, however, shortly after went to the East Indies, but the Act, sending him thither, does not appear in the documents obtained in 1897-8. But in 1678 he had returned, as appears from the following:

1678, Aug. 1 et seq. Synod of North Holland, at Enckhuysen.

Art. 9. Rev. Rudolphus Varick.

Rev. Rudolphus Varick, formerly minister in the East Indies, at Malacca, was present, and requested to be admitted as "Recommendatus" of the Synod. For this purpose he exhibited proper certificates, both ecclesiastical and civil. Thereupon, his request was granted.

Art. 10. Ministers sent out by the Classis of Amsterdam.

.....

To Esopus, in New Netherland: Rev. Laurence Gaasbeeck.

According to the "Mints. of the Synod," in 1679 he had settled at the Church of Hem; and, perhaps, remembering the circumstance that Jonas Michaelius was once in this church, and afterward went to New Netherland, he now offers to go thither, as appears by the following:

ACTS OF THE CLASSIS OF AMSTERDAM.

Call of Rev. Varick to New Netherland.

1685, Nov. 12th. Rev. Rudolphus Varick, minister, having offered his services to the Classis, to minister to the church in New Netherland, the same was gladly accepted by the Rev. Classis. He was subsequently unanimously called as minister in New Netherland, with the proviso that he shall have the choice of such churches as shall be vacant at the time of his departure for New Netherland. vii. 402.

Rev. Varick.

1686, April 1st. The call of the Rev. Varick to New Netherland had already been carried into effect to such an extent by Rev. Deputati that he was dismissed (dissolved) not only from the Classis of Enckhuysen, and the church of Hem,* but was already on the way thither. vii. 404.

ACTS OF THE DEPUTIES.

Varick.

1686, April 2d. Rev. Oostrum made known, that the Committee, consisting of himself and Rev. Brandolphus, mentioned in the previous Acts, had secured the dismission of Rev. Varick from the church of Hem,* and from the Rev. Classis of Enckhuysen, with satisfactory testimonials of esteem for his person and work.

The answer to the letter of Rev. Selyns was also despatched by Rev. Oostrom, with the exception of the School regulations. These are to be taken out of the Repertorium (the Digest), and will be sent to him at the next opportunity. xxi. 298.

*This locality ought to be visited by some American, and a thorough examination made of its church history, inasmuch as several of our American ministers were settled, at one time or another, at this place. (See MICHAELIUS.)

He sailed from Holland in March, 1686, and arrived early in July. (Letter of Sept. 9, 1686.) He received letters of denization, July 29, 1686, with liberty to trade or traffic. He was received with very great kindness by the congregations on Long Island. A salary of 900 florins was given him and free fuel.

When the troubles about the Leisler administration occurred, he was for a long time patient under them, but at length, for his high-handed proceedings, felt compelled to denounce him. (SELYNS.) In this opposition, he stood together with all the Reformed ministers of the Province—Selyns, Dellius, Daillé. He found it necessary to flee, going to New Castle. But upon his return he was charged with being privy to a design to rescue the fort from Leisler, and he was dragged by a force of armed men from his house, taken to the fort and imprisoned, and kept in confinement for six months. This was in the fall of 1690. He was charged also with speaking treasonable words against Leisler, and was sentenced to pay a fine of £80, by Lanoy, a pretended judge, to be deposed from his ministerial functions, and kept in prison till the fine was paid. Domine Selyns offered himself and property as bail for him when imprisoned, but was refused, and threatened with imprisonment himself. He was finally released without fine, though he ultimately died of his ill-treatment, while Leisler, his persecutor, was at length deposed and executed.—"Amst. Cor." "Doc. Hist.," ii. 247. "Col. Hist.," iii. 749, 753; iv. 219. "Gen. and Biog. Record," ix. 95. "Murphy's Anthology." "Brodhead's N. Y.," vol. ii.

Vas, Petrus, b. about 1658. Kingston, Dec. 1710-1756. He also often officiated at Rhinebeck, having organized that church.

His name does not appear in the printed Catalogues of the Universities of Leyden, Utrecht or Groningen.

There is a Petrus (Vas?) van Gent, referred to as a candidate of Theology, on Oct. 6, 1681, and Mar. 16, 1682. He requested to be received as an "Expectant" of the Classis, but not for foreign churches. ("Mints. Cl. Amst.," vii. 313.) But it is uncertain whether this is the same one who, nearly thirty years later, went to Kingston. If so, he was still a candidate in 1699, when he requested, as a candidate, to be recommended to the service of the foreign churches, at the same time that Gualterus Du Bois made a similar request. At this same meeting (May 4, 1699), there was an election, among three candidates, Gualterus Du Bois, John Lydius, minister at the Olyfberg; and Petrus Vas, for the church of New York, when Du Bois was chosen. (viii. 304; xix. 255.)

In 1699 he is mentioned as a candidate at 's Gravelant, Holland. He succeeded Beys (Bois) in 1710. The Classis says "he has a good witness among us, and we hope he will be received in love and good-will." A larger allowance than usual was asked of the church of Kingston for his voyage, as the journey was tedious, expensive, and dangerous on account of the war, and Vas had a large family.—"Amst. Cor." "Doc. Hist.," iii. 585.

VAUGHAN, JONAH, b. New Vineyard, Me., Ap. 30, 1851; R.C. 78. N.B.S.

81, l. Cl. N.B.; Franklin Furnace, 81-4, Owasco, 84-9, Linlithgo (at Livingston), 89-1900. w. c.

Vaughan, William (brother of Jonah Vaughan), b. in Maine; R.C. 1880, N.B.S. 83, l. Cl. N.B.: South Bergen, 83-6, Knox Memorial, N.Y.C. 1886——

Vedder, Edwin. R.C. 1841, N.B.S. 44, l. Cl. Schenectady; Little Falls, 45-9, S.S. Glenville, 2d, 49-51, Berne, 1st, and Beaverdam, 51, Beaverdam, 51-5, Middleburgh, and Schoharie Mt., 55-63. Gallupville and Knox, 63-8, Gallupville, 68-71, Schoharie, 71-3, Jerusalem, 73-85; emeritus.

Vedder, Henry, l. 1803.

Vedder, Hermanus, b. at Rotterdam, N. Y., Nov. 17, 1777; U.C. 1799, studied under D. Romeyn and S. Froeligh, lic. Cl. Albany, Sept. 29, 1801; Greenbush and Taghkanic, 1803-50, also supplied Linlithgo, 1806-14, Greenbush (Gallatin), 50-64; died, 1873, June 29.

His great-grandfather (paternal side) came from Holland, and settled on the Mohawk, in company with the Yates, Van Vrankens, Sanders, Schermerhorns, and others, known both in Church and State. He resigned his pastorate only when he had reached the age of eighty-nine, and died at ninety-six. For many years he had been the senior minister in the Reformed Church. A fellow-student, Henry Ostrander, reached the age of ninety-one. It is difficult to appreciate the scope of so long a life unless we compare it with historical events in Church and State. He could remember the close of the Revolutionary War, being then six years old, and he was fifteen when the first American Constitution of the Reformed Dutch Church was written. He was in the ministry for seventy-two years.

His character was marked in an unusual degree by a constant and impressive goodness. Calm in temperament, kind in heart, exemplary in piety, courtly in manner, faithful in every good word and work, he preached the Gospel, not only with his lips, but also beautifully with his life. This secured to him so long the affection of successive generations of parishioners, until those whom he had baptized in their infancy had become the gray-headed worshippers who bowed before him as their pastor still.

His mental faculties were undimmed even to the last. The physical machinery wore bravely until a few months before his death. Then, without disease, it moved more and more slowly, appetite failed, weakness daily increased, until, at last, that heart which had pulsated through nearly a century vibrated more faintly and stopped. Yet as long as the lips were able to speak the mind was clear. His memory was remarkably accurate. He knew more of the characteristics and movements of some of the younger ministry than many of their co-laborers did. Up to a short period before his death, he read the news of the day with undiminished interest, and remembered it with astonishing precision.

But the beauty and joy of his declining days, as of his entire life, was his simple and unwavering faith in Jesus Christ. Only three weeks before his death he said to a ministerial friend sitting by his side, with deep

emotion: "But I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus, my Lord."

He married Harriet Van Vranken, a cousin of Prof. S. H. Van Vranken, D.D., and had eight children. He was, indeed, the bishop of a large diocese. In the beginning of his ministry it embraced at least two hundred square miles. There are now on the same territory ten Evangelical churches.

Veenhuizen, A. B., b. in Netherlands, 1814, studied theology under Merle D'Aubigne and his associates in Geneva, Switzerland; engaged in preparing young men for the ministry in Netherlands with Revs. Brummelkamp and Van Raalte; came to America, 1846; labored at Schraalenberg, N.J. 46; Albany, 46-50, Rochester, 50-3, (East Williamson, Presbyt.) and Pultneyville, 53-62, S.S. at Pultneyville, 65-85. Emeritus. Died Mar. 23, 1895.

At first expecting to become a physician, he prepared for that profession, but afterward felt himself called to enter the Gospel ministry. He had done some evangelistic work in the days of the secession of the State church in the Netherlands. For about three years he preached in the French language, in a field which was opened to him, and then received a call from the Hollanders at Rochester, N. Y. At the close of twenty-eight years of faithful service he was declared by the Classis of Rochester pastor emeritus of the church at Pultneyville, where for ten years he lived and his life closed. His knowledge of medicine gave him the opportunity to minister to the bodies of his people as well as their souls. The subject of his conversation and preaching was Christ and Him crucified. An elder asked him if he was firm in the faith. He replied, "I know that my Redeemer liveth," and then began to speak about heaven as his home. He longed to depart and be with Christ, and in that frame of mind obeyed the summons.—"Mints. Gen. Syn.," 1895, 218.

Veenker, Gerrit, b. Aug. 7, 1856, at Pilsum, East Friesland, Ger.: c. to America, 68; (studied, Mission House, Franklin, Wis. (R.C., U.S.) 80. Theolog. Ed., same, 82, l. Cl. Sheboygan (R.C., U.S.) 82; Miss. Marathon and Clark Cos., Wis. 82-4); Parkersburg, 84-92, Cl. Miss. for work among the Germans. 92-9, Forreston, Ill. 1899——

Veenschoten, Wm., b. at Ede, Neths. 1844; H.C. 71, N.B.S. 74, l. Cl. Ill.; Schodack, 74-86, Greenport (Columbia Co.) N.Y. 86-90, (Hornellsville, N.Y. Presbyt.) 90-4, E. Stroudsburg, Pa. 1894——

Publications: "Should the Refd. Church Continue a Separate Organization?"—"A Plan for Organic Union." 1887.—Articles on "Church Union," in the "N. Y. Independent."—Sermon: "Knowledge-Power in Religion": in "Homilet. Rev."—Sermon: "Life and Death of a Child."

Vehslage, Henry, b. in N.Y.C., Feb. 12, 1837, Coll. City of N.Y. 58, N.B.S. 61, l. by S. Cl. N.Y.; Irvington, 61-1894, d. Mar. 4.

GUIDO F. VERBECK.

He enjoyed a very high character for scholarship and pulpit ability, for pastoral faithfulness and for practical tact in his intercourse with men, and in his work. He was remarkable for modesty. He never took the first step to put himself forward. He was a peculiarly well-balanced man. Endowed with talents of a high order, with consecrated heart and warm affections, all dominated by that rarest of all gifts, common sense, he was ever master of the situation, whatever it might be.—"Mints. Gen. Syn.," 1894, 220.

VELDMAN, HENRY J., b. Eibergen, Gelderland, Neths., June 14, 1865; H.C. 92, W.S. 95, l. Cl. Grand River; Cedar Grove, Wis. 95-98, Pella, 2d, Ia., 1898-1901, Milwaukee, 1st, 1901——

VENNEMA, AME, b. Holland, Mich., May 25, 1857; H.C. 79, N.B.S. 82, lic. Cl. Holland; New Paltz, 82-6, Kalamazoo, 86-9, Rochester, 2d, 89-92, Port Jervis, 92-5, Passaic, 1st, 1895——

PUBLICATION: "Hist. of Ch. of New Paltz," 1883.

VENNEMA, SANDERS A. Danforth, Ill. 1889-92, Falmouth and Vogel Centre, 92-8, w. c.

Verbeck, Guido Fridolin, b. at Zeist, Province of Utrecht, Netherlands, Jan. 23, 1830; Auburn Sem. 59, l. Presbyt. Cayuga, 59; voyage to Japan, May-Nov. 59; Nagasaki, 59-Mar. 69, Miss. at Tokio; also in the service of the Imperial government in educational, translation, and advisory work, 69-78, voyage to America, 78, Bible translation and evangelistic tours, with occasional visits to America, (and one to Europe in 89), 79-98; died in Tokio, Mar. 10, 1898. D.D. by R.C.

"Verbeck of Japan, the greatest under God of the makers of the new Christian nation that is coming and even now is," was descended, on his father's side, of ancient Dutch stock, and on his mother's side from a Dutch family which had originated in Italy, whence, having become adherents to Biblical Christianity, they had fled at the breaking out of the Reformation. When the Moravian settlement at Zeist was formed, in 1776, Jan Verbeek, an ancestor, was living there, and the father of Verbeck of Japan, though born at Choldorf, in Germany, grew up in Zeist, marrying Ann Kellerman, becoming burgomaster of the village of Rysenburg, not far distant, but living at "the Koppel," in Zeist, where Guido, their sixth child, was born. From his father, the future missionary inherited his simplicity and modesty, and from his mother his love of music. From the Moravians he received his missionary inspiration. Gutzlaff, of China, who visited Zeist, was especially quickening to young Guido. It is remarkable that this apostle to the Chinese was, under God, the means of directing to the East two such able men as Guido Verbeck and Sir Harry Parkes. Educated at the Moravian School, in four languages, Dutch, French, English and German, and confirmed in the Moravian Church, he spent twenty-two years in Zeist, and then at the Polytechnic Institute of Utrecht came under the care of Professor Grotte. As he was born in the year that railways were introduced in the Netherlands, his parents decided that he should be an engineer. After some experience

in the foundry at Zeist, it was through the suggestion and invitation of his brother-in-law, Rev. George van Deurs, backed by the Rev. Otto Tank (who married a wealthy Dutch lady in Zeist) that Guido came to America, going to Green Bay, Wis., beginning early his process of becoming an "Americanized Dutchman." He wrote, in 1852, "I am determined to become a good Yankee." Tired of repeatedly pronouncing his name in proper Dutch style, he changed its spelling to Verbeck, though on his monument in Tokio the original orthography, Verbeek, is preserved. He accepted an offer to go as an engineer to Helena, Ark., and was there engaged in drafting and engineering calculations when he was struck down by the fever. During his sickness he covenanted with God that if restored to health he should consecrate his life to service in the missionary field. Returning to Green Bay, he spent the winter of 1854-1855 very happily. At this time, unknown to the young Dutchman, the Japanese military commander at Nagasaki, found floating in the water a New Testament. Becoming acquainted with its contents, through the Dutch and a Chinese translation, he began the study of the book, praying that some teacher might further enlighten him. Providence was already preparing the teacher.

In the autumn of 1855, invited by Mr. van Deurs and encouraged by William E. Dodge, of honored name, he came to Auburn. He excelled both as a student and as a singer in the seminary quartette. He also preached in German to a German congregation in Auburn. Meanwhile, Perry's expedition had been fully discussed in America and the Reformed Dutch Church had promptly laid the foundations, in prayer and money, for a mission in Japan. The Rev. Samuel R. Brown, then settled at Owasco Outlet, a beautiful spot near Auburn, had offered his services to the Board as pioneer, and being accepted, was looking for an "Americanized Dutchman" to go with him, Dutch being then the key to the cultured men of Japan, who made this one European language their basis of communication with the Western world and their medium of science. Meeting the Board in New York, Jan. 28, 1859, Verbeck was appointed missionary Feb. 16, licensed and ordained as an evangelist by the Presbytery of Cayuga on the 22d of March, and received as a member of the Reformed Dutch Classis of Cayuga the next day. Then, having no status as a Dutch subject, he went to Albany, remaining three days, to secure American citizenship from the Legislature, which, he found, could not be done. So as "a citizen of no country" he lived and died. On the 18th of April he was married to Miss Maria Manion, who thus became his devoted wife and helper for nearly forty years and the honored and beloved mother of the eight children born to bless the union. The ship Surprise with a missionary party, Brown, Verbeck and Simmons, sailed from New York, May 7, 1859, reaching Shanghai on the 17th of October. The "right wing" of the mission, Brown and Simmons, reached Kanagawa Nov. 1, and on Nov. 7, after a voyage of 187 days, Verbeck stepped ashore at Nagasaki.

Then began a most wonderful work of nearly thirty years, which we may divide into three portions, each one covering, roughly, a decade, the

first being that of the teacher and missionary, the second of the educator, organizer and statesman, the third of the Bible translator and evangelist. Coming among high-spirited and suspicious people who had been hermits on their own island for nearly three centuries, and whose idea of Christianity was that it cloaked sorcery and political conspiracy, Verbeck began slowly but surely to make friends and to win pupils. Notwithstanding that the government prohibitions of the Christian religion, with menace and reward to the informer, hung all over the land, yet Mr. Verbeck attracted young men of taste and education to his house. His wonderful linguistic accomplishments, he having already a speaking knowledge of four living and a scholar's acquaintance with three dead languages, helped him at once and made him unusually valuable throughout his career. So thoroughly did he give himself to the mastery of the Japanese that he was soon able to converse fluently, and, from the first, so accurately, that his conversation was the delight of natives of dignity and culture, while in later years many Japanese declared that he was the only foreign public speaker of the vernacular whose nativity could not be detected when he was unseen. After teaching a few young men in his own home, the Governor of Nagasaki established a school for the training of interpreters and engaged Verbeck to teach in it ten hours a week, at a salary of twelve hundred dollars a year. Happily for the good of Japan and the furtherance of true Christianity, the Board gave its hearty assent, and from that time until 1878 Mr. Verbeck was a self-supporting missionary. Into this school came the sons and relatives of the rulers and leading men of the southwestern provinces, including two nephews of the famous Yokoi Héishiro, two sons of the Prime Minister Iwakura, two young men who afterward became members of the emperor's cabinet, and scores of others who later occupied high office and were powerful agents in the making of the new Japan, and numbering altogether hundreds.

Meanwhile, through young men who passed to and fro between Nagasaki and Saga, where Murata and his fellow-students lived, Mr. Verbeck kept up his unseen Bible class for three years. In May, 1866, the pupil came to visit his teacher, and on May 20th, according to the form of baptism used in the Reformed Church, Mr. Verbeck baptized Murata ("Wakasa"), the officer who had found the floating Bible in the water twelve years before, with two of his young men, Iyabe and Motono. The children and grandchildren of these first converts are still active in the Christian churches in Japan.

When the revolution of 1868 broke out, several of Mr. Verbeck's pupils, who under him had studied, especially, the Constitution of the United States and the New Testament, became active in the new government. Mr. Verbeck, not having been for five years outside of a circle of a radius of four miles, improved the opportunity and made a trip to Osaka, so as to be near Kioto, the capital. His visit was effective in getting Japanese young men sent, under imperial auspices and support, as students to America. Already, as early as June 10th, 1866, he had started the two nephews of Yokoi-Isé, and Numagawa, the first of a host to go abroad, and the beginning of a procession of five hundred or more, who, with Mr.

Verbeck's introduction, were helped in various ways when in America by friends in the Reformed churches and the Board. Of this prolonged and varied kindness, the Emperor's commissioners, when in America in 1885, made grateful acknowledgment. When, according to the Mikado's oath in 1868, "learning and talent" were "sought throughout the world to re-establish the foundations of the empire," Mr. Verbeck was called to Tokio to plan out a system of national education and to organize the Imperial University. His first letters from that city are dated June 21, 1870. In July he received orders from the Department of Education to bring out from America young men as teachers for the Japanese, under which arrangement Messrs. Griffis, Clark, Wyckoff and others came out to Japan. See the pamphlet, "The Rutgers Graduates in Japan," 1886.

From this time forth Dr. Verbeck continued his multifarious and incessant labors in the national capital.

Besides reorganizing the Imperial University, appointing teachers and attending to manifold details, he taught the Scriptures in his own house, helped hundreds of inquirers and private students, served informally as general adviser of many of the officers in the new government (then without the staff of experts provided later), and made the original proposition and mapped out the route of the great embassy to the treaty powers of the world. When this was organized and ready to start, led by one of the highest nobles, the junior premier Iwakura, and several members of the cabinet, Dr. Verbeck found that half of the personnel of the embassy had been under his instruction as pupils. Transferred in 1874 to the service of the Genro-in, or Senate, he wrought daily and continuously with the statesmen who were preparing the national Constitution and making ready for the imperial Diet which was to assemble in 1889. He translated into Japanese, with the co-operation of native scholars, the "Code Napoleon," Bluntschli's "Staatsrecht." "Two Thousand Legal Maxims," with commentary, the constitutions of the states of Europe and America, forest laws, various compendiums and forms, and hundreds of legal and political documents. He also wrote a powerful paper on "The Freedom of the Press," which had great influence upon the Emperor's ministers. He made them acquainted also with the relations of Church and State in other countries, and especially with the American system of trustees, to whom are given the charge of property and secular matters relating to the church.

On severing his connection with the government, July 1, 1877—the large number of expert advisers and assistants then in the employ of nearly all the government departments enabling him to do this with a good grace—though he still lectured in the Nobles School, the Emperor bestowed on him the decoration of the Third Class of the Order of the Rising Sun. Concerning this, Dr. Verbeck wrote: "This is the first piece of jewelry I ever owned," and also, "indirectly it is a tribute to the cause of missions." This ever active missionary never for one moment concealed his character and purposes, and in after years refused to preach in any place where his decoration by the Emperor was advertised or mentioned. To the organization of the Koji-Machi Church in Tokio, Dr. Verbeck gave

much time, thought, prayer, love and labor and money, often having the whole congregation as a Bible class.

He now began that course of preaching tours which lasted until his decease, going into every section of the empire and always speaking to profoundly interested audiences. His tremendous power, coming, indeed, from his mastery both of scholarly and vernacular Japanese, his profound insight into what was in the minds of his hearers, his power of illustration, his knowledge of human nature, the flavor of mysticism in his temperament, and his close acquaintance, both critical and familiar, with the Bible—these account in a manner for his marvelous power over audiences, but above all he was a great preacher in Japanese, because he seemed to be annointed with the Holy Spirit so that his speech was ever full of weight, point, unction and power.

In 1889 he visited America and Holland, speaking in many of the churches, seeing his native village of Zeist, enjoying publicly the opportunity of using his mother tongue in awakening missionary interest, whether speaking in the Groote Kerk in Delft or in the humblest meeting house. In 1891 we find him again in Tokio lecturing four hours a week in the Nobles School, preaching on Sunday, busy on Bible translation, and helping to steer the gospel ship safely through the currents of ultra-nationalism and amid the rocks of rationalism, both of the old native and of the newer foreign sort. He lived to see the complete Bible in Japanese. In beauty, clearness, and heart-moving language, it has been said that "above this great tableland of divine truth in the vernacular, the book of Psalms, on which he spent nine years, stands up, much as Fujiyama rears itself above the lower peaks."

He aged visibly during the last year of his life, and in October, 1897, his physician, much to his profound sorrow, forbade any further evangelistic tours. He preached for the last time on the night of February 26th, 1898. One of his latest works was the preparation of an address in English to His Majesty on the occasion of the presentation of a handsome copy of the Bible in Japanese, on which many scholars had labored more or less during a generation. After his sudden and easy death, on March 10, 1898, some of the highest noblemen and officers in the empire attended the funeral services in the Shiba Church, which took place three days later on the twenty-sixth anniversary of the organization of the First Reformed Church organized in Japan (the edifice standing on Commodore Perry's treaty ground at Yokohamo). In Tokio the Emperor presented five hundred *yen* to pay the funeral expenses, and ordered two companies of soldiers, veterans of the Imperial Guard, to escort his body to the grave. The burial lot was deeded to Dr. Verbeck's family by the city government of Tokio. "Claimed by three nations but a citizen of none, he has found for his weary body a final resting place in Japan, and Japan has not failed to show due appreciation of the honor." See "The Japan Evangelist" for 1898, and the biography, an octavo, entitled "Verbeck of Japan: A Citizen of No Country," by Rev. Wm. Elliot Griffis, D.D., New York, 1900.

PUBLICATIONS: The "fit audience though few" for Mr. Verbeck's writings was made up, in earlier years, of young men who helped to make, and

of the statesmen in the government of Japan. His manuscripts and translations were too many to be noted here. One of the former is an elaborate study of the Greek text of the gospels, showing the author a master of both textual and literary criticism. He was one of a staff of writers who produced "An Outline History of Japanese Education," prepared for the Centennial Exposition, 1876. "Classical Poetry of the Japanese"—a notable article in the "Chrysanthemum" (magazine), Yokohama, 1881; "History of Protestant Missions in Japan," Yokohama, 1883, pp. 163; Letters to the "Christian Intelligencer." "A Synopsis of all the Conjugations of the Japanese Verb," pp. 95, Yokohama, 1887.

Verbryck, Samuel, studied under J. Leydt, J. H. Goetschius, Vanderlinde, and perhaps T. Frelinghuysen, of Albany; lic. by Cœtus, 1749; Tappan (Orange), and New Hempstead (now Clarkstown), 1750-84 d. He was one of the original trustees of Queen's College.

The Classis of Amsterdam very reluctantly gave permission for his ordination in America. He was ever a firm friend of the Cœtus and the American Classis, and helped greatly in securing ecclesiastical independence. He was clerk of the last regular meeting of the Cœtus, when the resolve was made to get the votes of the churches respecting a Classis. He greatly furthered this scheme, while Ritzema opposed it. (Ritzema.) As clerk he had a right to the Minute-Book of Cœtus, but it was generally left in New York for convenience and safe-keeping, and hence it fell into the hands of the Conferentie, who recorded their own minutes thenceforth in this volume, 1755-1767. Probably the Cœtus expected to secure the book again, and transcribe their minutes therein, but this was never accomplished, and hence the minutes of the American Classis, 1755-1771, are lost. The facts in general, however, may be understood from the voluminous Amsterdam correspondence. Verbryck was one of the eleven who signed the commission of Rev. Theodore Frelinghuysen, 1755, to go to Holland to secure funds for a university. While the latter was in Europe, 1759-61, followed by Hardenbergh of kindred spirit, 1761-3, and while Ritzema and Leydt were writing their pamphlets *pro* and *con* respecting ecclesiastical independence, 1761-5, Verbryck was laboring with untiring zeal to secure a charter from the Governor of New Jersey for a distinctively Dutch literary institution. Failing the first time, he tried a second and a third from successive Governors, until he succeeded, and the charter for such an institution was signed May 10, 1766, to be called *Queen's College*, so as not to be outdone in loyalty to the English crown by *King's College*, in New York. But by the time this success was gained, the great controversy and lawsuit in New York respecting the introduction of English preaching had taken place, and been decided against the Dutch party. (De Ronde.) It became obvious that a mistake had been made in the proposed character of the institution, and after four more years of waiting and labor, another charter, more liberal and unsectarian in character, was secured. This is dated March 20, 1770. (Rutgers College.) It would have been more natural to locate this institution for the Dutch Church in New York State along the banks of the Hudson, where the majority of the Dutch resided. The

river also would always have been a convenient highway. But there was no prospect of success in securing another institution in New York, and in the choice between Hackensack and New Brunswick, the latter location was finally decided on, although at the very southwestern extreme of the Dutch Church, in view of the German Reformed element in Pennsylvania, which was also under the care of the Classis of Amsterdam. This one-sided location led, soon after the Revolution, to the founding of Union College at Schenectady. (UNION COLLEGE.)

Verbryck's character is indicated by his untiring zeal as above exhibited. Yet this very zeal for a literary institution, so necessary for the ministry, offended many of his people, *so that they refused to pay salary to him!* He also opposed all forms of prayer, and the celebration of the festival days, which conduct was then considered a great innovation. The Conferentie wrote to the Classis of Amsterdam bitterly against him, urging them to take him in hand. They declared that if he got a charter for an American institution, it would tend to the increase of the same kind of ministers! (Numbers xi. 29.) "Amst. Cor." "Minutes of Cœtus." "Centennial Discs." 62, 75-91. See "Cole's Hist. Ch. Tappan," 1894.

Verbrycke, J. Russell (son-in-law of Rev. T. C. Easton), b. New Brunswick, N.J., Nov. 5, 1860; R.C. 81, N.B.S. 84, l. Cl. N.B.; Preakness, 84-7, Piermont, 87-94 (Washington, D.C., Gurley Memorial Presb. ch.) 1894——

Vermeule, Cor. C., b. 1786; Q.C. 1812, N.B.S. 14, l. Cl. N.B.; Tutor in R.C. 12-14, Prof. of Langs. in Queen's Col. 14-15; Harlem, 16-36, d. 1859, Jan. 15. D.D.

When he resigned his pastorate in 1836, on account of impaired health, the Consistory voted him a year's salary, as a mark of their respect and esteem. He was tall and slender in appearance, grave, reserved, and dignified in manner, a good preacher, and an earnest and faithful pastor, of more than usual modesty and humility of spirit, and of great tenderness and sensibility of feeling.—"Mandeville's Hist. Dis.," 1875.

VERMILYE, ASHBEL G. (s. of T. E. Vermilye), b. at Princeton, N.J., 1822; N.Y.U. 40, N.B.S. 41, l. Cl. N.Y.; ord. by Presbyt. Albany, 45 (Little Falls, N.Y., 45-50, Newburyport, Mass., 50-63); Utica, 63-71; Schenectady, 71-6, Chaplain of the Marine Chapel, Antwerp, Belgium; sailed, March 26, 79; 79-82, w. c. D.D. by R.C. 1860.

PUBLICATIONS: Hist. Discourse at Centennial of 1st Presb. ch. Newburyport, Mass. 1856.—Sermon commem. of character of Miss Mary C. Greenleaf; text, Matt. 26: 13. 1857.—"Memoir of Rev. John Murray, 1st Minister of ch. of Bootbay"; in "Maine Hist. Soc. Mag." 1857.—Thanksgiving Sermon; text, Judges v. 1-3; in "Utica Herald," 1864.—Address on George Whitefield; in "Pamphlet of Addresses" delivered in Old South Ch., Newburyport, at Centennial of his death. 1870.—"Humor Among Ministers"; in "Wickliffe Presb. Ch. Chronicle," March, 1871.—Sermon before General Synod as retiring President; text, Ps. 96: 6; in "Ch. Int.," June, 1871.—"The Widow's Mite"; in "Ch. Int.," July 25, 1872.

—"The Fathers to the Children Shall Make Known Thy Truth"; in "Ch. Int.," Jan. 23, 1873.—Speech, as delegate of Ref. Ch. to Gen. Assembly, 1874.—"The Huguenot Element Among the Dutch": Paper before N.Y. Hist. Soc., Oct. 3, 1876; subsequently printed in pamphlet form; also in "Centennial Discourses," 1876.—"Albany in 1830"; in "Ch. Int." 1878.—"Women Praying in Public"; "The Bible in the Public Schools"; "Sympathy with Human Nature"; all in "Ch. Int."; "Superstition"; in "N. Y. Observer."—"The late Caleb Cushing"; in "Independent," Feb. 6, 1879.—Address at Funeral Services of President Garfield, Sept. 26, 1881, at Elizabethtown, N.Y.—"The Early New York Postoffice"; "Ebenezer Hazard, Postmaster and Postmaster-General," 1885; in "Mrs. Lamb's Mag. of Am. Hist.," xiii, No. 2.—"St. Paul's View of the Woman Question"; in "Ch. Int.," Dec. 29, 1886.—"The Bible Use of Analogy"; in "Ch. Int.," Nov. 16, 1887.—"The Tenth Commandment": Tract 79, Bellefonte Series.—"Reminiscences": Articles in "Newburyport Herald," Aug. 29, 1886, Jan. 14, Feb 25, 1888, Nov. 25, 1889.—Speech before Presb. Gen. Assembly at Detroit, as Delegate from Refd. Ch.; in "Detroit Free Press," May 30, 1891.—Address before Oneida Hist. Soc.: "Reminiscences of the Utica Literary Club"; Oct. 11, 1892; in No. 6 of "Transactions of the Oneida Hist. Soc. of Utica."—Chapters in the "Memorial Hist. of City of New York," as follows: In Vol. i., chap. ix., "Lovelace, and the Recapture of New Netherland, 1674"; chap. xii., "The Leisler Troubles in 1689-91"; in vol. ii., chap. i., "Lord Bellomont, Governor, 1698-1701"; in vol. iii., chap. xv., "New York, from 1879-92."—"Seminary Class at New Brunswick of 1844"; in "Ch. Int.," July 26, 1893.—"Church Music from the Standpoint of the Pews"; in Library Edition of "Englewood (N.J.) Press," 1895.—"The Patriot Clergy and the New York City Chaplains in the War of the Revolution," 1895; pamphlet.—"Memorial Sketch of Hon. John Jay"; address before the Huguenot Soc., Jan. 29, 1895; pamphlet.—"Reminiscences of the First Presbyt. Ch., Newburyport, 1896, on Occasion of 150th Anniversary;" in "Origin and Annals of The Old South."—"Stray Reveries"; a volume of Four Essays.—Souvenir of Golden Wedding, 1897.—"The Palisades," 1899, a pamphlet.—"Reminiscences"; in "Newburyport Herald," Sept. 26, 1893, Jan. 17, 1894, March 12 and July 5, 1895; undated articles, 1896; Dec. 21, 1899.

Vermilye, Dupuytren, b. Sept. 16, 1833, at Hopewell, N.Y.; R.C. 60, N.B.S. 63, l. Cl. Poughkeepsie; ord. by Cl. Mich. 63; Miss. to Jefferson and Pittsford, 63-65, Miss. at Palisades, 65-8 (also Cong. ch. Fort Lee, 67-8), (Guilderland, Presbyt., 69-71), w. c. but supplying churches.

Vermilye, Thomas E., b. in N.Y.C. Feb. 27, 1803; Y.C. 21, Princeton, 25, l. Presbyt. N.Y. 1825 (Vandewater St., N.Y.C., Presbyt., 26-30, West Springfield, Mass., Cong., 30-35); Albany, 35-39, New York, 39-93, d. March 17. D.D. by R.C. and U.C. 1838; S.T.D. by C.C. 1875; LL.D. by Jeff. C. 1857. Elected trustee of R.C. 1849.

His early ancestors were Walloons, who took refuge in London in the latter part of the 16th century, and thence removed to Leyden. They came to this country in 1662, and settled first at New Amstel (New Castle),

Delaware, and afterward at Harlem. The family name is honorably associated with the early history of New York, and three of Dr. Vermilye's brothers were long prominent as bankers of high ability and character. He was himself, in his boyhood, placed in a lawyer's office, but his tastes inclined him to the study of theology, which he studied privately, at Princeton, under the instruction of some of the professors. He was called to the Collegiate Church in New York in 1839, being installed in the Middle Church, as the Cedar street church was then yet called. But the pulpit in which he was oftenest heard, and to which he gave great renown, was that of the New Middle Church on Lafayette place and Fourth street. His colleagues, Dr. Knox, Dr. Brownlee and Dr. DeWitt, were all at that time in the prime of their years and usefulness. But. Dr. Vermilye proved himself worthy, both in character and ability, to be associated with them. He soon ranked among the most attractive and popular ministers of the city, and was especially noted for his grace of manner and beauty of style. He was at the same time an earnest and evangelical preacher, strongly conservative in his theological views, and at once persuasive and convincing in his utterance of them. No sensational effects followed his preaching, but it was blessed in the conversion of many souls, and the confirmation and comfort of many who were already believers.

He was a man of marked social as well as literary tastes, and was not only a welcome visitor in the homes of his own parishioners, but was on terms of cordial friendship with many who belonged to other churches or who were not connected with any church. He was faithful in the discharge of his pastoral duties, and as an officer of the Consistory manifested a peculiarly genial spirit and a mind of great practical sagacity. He was not only loyal but enthusiastic in his devotion to the Dutch Church, with whose principles and methods he was in heartiest sympathy. He performed his share of its classical and Synodical work, and from 1849 until his death was one of the trustees of Rutgers College. As the senior minister of the Dutch Church in New York City, he was one of the trustees of the Leake and Watts Orphan House, an institution in whose welfare he took a very deep interest. For well nigh fifty years he was one of the chaplains of the St. Nicholas Society. For many years he was a member of the important "Committee on Versions" of the American Bible Society, and rendered valuable service at a stirring period, until his resignation in 1857. During the Civil War he was earnestly on the side of those who were fighting for the national existence. In public speech, on suitable occasions, as well as in private, he showed his hatred of slavery, and his unfaltering loyalty was sometimes stirred by the great issues then at stake to an unusual fervor of eloquence.

Increasing deafness made it in his later years more and more difficult for him to conduct public worship or take part in discussion, and he was released by the Consistory from the active service of the church after the first Sunday in May, 1869. During the subsequent twenty-four years, he lived in tranquillity and comfort, occasionally appearing in the pulpit or on the platform, and always retaining a keen interest in public affairs, and possessing a singularly correct knowledge of what was taking place around

him. The fiftieth anniversary of his installation in the Collegiate Church was celebrated by an imposing service on the 29th of October, 1889, in the church at Fifth avenue and Forty-eighth street. He then delivered an address which showed that neither his mind nor his spirit had been weakened by age. He was in the ministry sixty-seven years, and in the Collegiate Church ministry for fifty-four years. He was more than ninety years of age at his death. See "Collegiate Ch. Year Book," 1890, 94; 1898, 643; "Mints. Gen. Syn.," 1893, 894.—"Biog. Notices of Grads. R.C.," 1893, 3.—See "Dr. E. B. Coe's Disc. Commemorative of," 1893.

PUBLICATIONS: "The Guilt of Unbelief"; "The Beatific Vision"; both in "Nat. Preacher," 1834.—Farewell Ser. at Springfield. 1835.—Introductory Address before the Young Men's Assoc. of Albany. 1837.—Disc. at Fun. of Hon. Ab. Van Vechten. 1837.—"Zion, the City of Solemnities." At the Dedication of 3d R.D.C. Albany, 1837.—Disc. at Fun. of Hon. Stephen Van Rensselaer. 1839.—"Death by Spiritual Blindness"; in "Nat. Preacher," 1840.—"The Great Question Answered," in "Nat. Pr.," 1840; Disc. at Fun. of Mrs. Stephen Van Rensselaer. 1844.—"The Defense of the Gospel": a Disc. at the Inaug. of Dr. S. A. Van Vranken, as Prof. of Theology, at New Brunswick. 1841.—"Religious Instruction of the Young." 1842. In "Nat. Preacher."—Sketch of David Abeel, 1846.—Annual Ser. before City Miss. Soc. 1857.—A Disc. Commem. of Dr. John Knox. 1858.—A Disc. Comm. of Dr. Wm. C. Brownlee. 1860.—"The Ancient Worthies, our Example." 1858. In "N. Y. Pulpit in Revival."—"The Sabbath; the Holy Day of Freedom, the Holiday of Despotism."—Address at the Funeral of Rev. Dr. Thos DeWitt. 1874. In "DeWitt Memorial."—"A Tribute to the Memory of Rev. Dr. John Gosman." 1865.—A Disc. Commem. of Rev. Robt. E. Vermilye, D.D., Prof. of Theology in the Theolog. Inst. of Connecticut. With an Appendix. 1876.—Discourse at the Quarter Millennial Anniversary of the R.D.C. of N.Y.C. 1878.—Add. at Semi-Cent. of St. Nicholas Soc. 1885.—Add. at Commemoration of his 50 Years' Service. 1889. See also "Year Book of Collegiate Ch.," 1890, 94. Add. at Anniver. of Am. Prot. Soc. of N.Y. 1847.—"The Great Revealer": Ser. at Install. of Rev. H. M. Field, 1st ch. West Springfield, Mass. 1851.—Speech at Banquet of St. Nicholas Soc. 1852.—"Special Evang. Efforts in Cities": a Sermon in "Nat. Pr.," 1854.—Add. at Opening of the Roosevelt Hospital, 1871.—Commemoration of Fifty Years' Services, 1889, with Response by Dr. Vermilye.—Remarks at Centennial of N.B.S., 151.

VERNOL, THOS. POWELL, b. Orange Co., N.Y., Jan. 31, 1856; Normal Sch. of Elocution and Oratory, Philadelphia, 89, N.B.S. 92, lic. Cl. Passaic; Paterson 1st 1892——

Vetter G., Racine, Wis., 1892.

VIELE, JAS. PATTISON, b. Saratoga, N.Y., Mar. 25, 1835; U.C. 61, P.S. 64, ord. Presb. Troy, 67 (S.S. Caldwell, N.Y., 65-7, at Pittstown, 67-9), Schaghticoke, 69-72 (Middle Granville, 72-5, Sand Lake, 76-82, Vernon, 82-6, Home Miss. in Kansas, 87-99), Northumberland (Bacon Hill), N. Y., 1899——

Vile, Jos. M., R.C. 1862, N.B.S. 1865, d. Dec. 20. See Manual of 1879.

Visscher, John, H.S. 1877.

Visscher, Wm., H.C. 1868, H.S. 1871.

Voegelin, Chs. Fred. Nordt, b. Paterson, N.J., Apr. 8, 1877; Bloomfield Sem. 1901, lic. Presbyt. of Morris and Orange; Central Bridge and Howes Cave, 1901——

Vonck, see Funck and French.

Von Romondt, see Romondt.

Voorhees, Henry Martin, b. in Hunterdon Co, N.J., 1840; R.C. 1859, N.B.S. 1863, l. Cl. Raritan, 1863; Port Jackson, 1863-5, Bethlehem, 1st, 1865-71, North and South Hampton, 1871-7, Port Jervis, 1877-9, w. c. Belleville, 80-2 (Presbyt.), Helderberg, 86-89, High Bridge, N.J., 89-92. Died, 1895.

Voorhees, Henry V., b. in New Brunswick, N.J., Dec. 19, 1826; R.C. 47, N.B.S. 50, l. Cl. N.B. Geneva, 51-4, Broome St., N.Y.C., 55-6, Bound Brook, Jan. 58-62, Washington Heights, 62-5, South Bushwick, 67-9, Nyack, 71-8, w. c. (Presbyt.: Princess Ann, Md., 80-89, Delaware Water Gap, 91-95); died Oct. 10, 1897.

When only about ten years of age, to please his mother, he committed in one Sabbath afternoon the whole of the 119th Psalm, and recited it. He united with a Presbyterian church in Princeton, but when he resolved to study for the ministry he turned to the institutions of the church of his fathers. He was a most brilliant preacher. Few could be more eloquent than he. But he was obliged to contend with ill-health through all his ministry. Hence he was obliged to rest a year or two between his successive charges. His several congregations always parted from him with great regret. Revivals accompanied him in every field. Among his converts in the Broome Street Church, New York, was Leonard W. Kip, whose life-long Christian service became such a blessing in the Amoy mission. He was of a nervous temperament. He saw beautiful things everywhere and lived in them. He was true to intensity in his friendships, and to the last fibre of his being in his consecration to God; and, like the magnetic needle, his affections seemed tremulous with an ever-conscious life. His attachment to his classmate, Samuel Scudder, was unusual; and had the life of his friend been spared it was his purpose to enter the foreign work in India. Providence opened to him a quiet and restful home at North Branch Station, N. J., and to this he retreated many times for recuperation, but never to forget that he was God's servant in giving aid and cheer to the pastor, bearing his part in devotional meetings, comforting the afflicted and dying, and answering calls to pulpit services as strength allowed. See "Biog. Notices of Grads. R.C.," 1889, 15.

Voorhees, John Brownlee (son of Wm. Brownlee Voorhees), b. Blawenberg, N.J., Jan. 27, 1875; R.C. 96, N.B.S. 99, lic. Cl. N.B. Union High Bridge, N.Y.C., 1899——

Voorhees, Louis B. C.N.J. 1868, student in N.B.S. (Congregationalist).

Voorhees, Oscar McMurtrie, b. near Somerville, N.J., Dec. 29, 1864; R.C. 88, N.B.S. 91, l. Cl. Raritan; Three Bridges, 1891——

Publications: "Hist. Sketch of Phi Beta Kappa Soc.," 1891.—"Manual of R.C. Three Bridges,'" 1893.—Contributions to the "Ch. Int.," the "Brotherhood Star," and the Somerset and Hunterdon County papers.

Voorhees, Stephen, see Van Voorhees.

Voorhees, Wm. Brownlee, b. at Readington, N.J., March 10, 1838; R.C. 60, N.B.S. 63, l. Cl. Philadelphia; Clover Hill, 63-70; Blawenburg, 70-1892, d. June 13.

He was a faithful minister of Christ and a diligent student of the Word. Never of very robust health, yet seldom was he prevented from filling his pulpit. His papers before the Raritan Ministerial Association were always excellent; yet he himself was modest of his attainments. His sermons were well thought out. He was a genial companion, highly respected by his fellow-ministers, and loved by the congregations which he served.—"Mints. Gen. Syn.," 1893, 887.

Voorhis, Jacob N., b. 1815 in Bergen Co., N.J.; N.B.S. 1845, l. by Cl. Bergen, 1845; S.S. Day, 1848-9, Shokan, 1849-51, Greenport, 1851-6, S.S. Greenport, 1856-7, Clove, 1857-66, Esopus, 1867-80, w. c. Died, March 9, 1889. See "Mints. Gen. Syn.," 1889, 917.

Vredenburgh, John Shureman, b. Mar. 20, 1776; Q.C. 1794, studied under Livingston, l. Cl. N.Y. 1798; Raritan, 1800-21, d. Oct. 4. Elected a trustee of Q.C. 1800.

He entered upon his duties when the church had been divided and was in a low and languishing state. Under his ministry it grew and flourished until it became one of the most numerous and well-ordered religious communities in New Jersey. The latter years of his life were renderd in some measure inefficient by enfeebled health, and he died suddenly while yet in the midst of his usefulness. He had been visiting families in a remote part of the congregation all day. Returning in the evening to his home, he sank down from his chair, and was no more. The impression of his life and sudden death was immense on the public mind. His funeral was attended by crowds of weeping friends; and soon a most extensive religious awakening revealed itself, which continued for nearly two years, and the result of which was an addition of three hundred and sixty-eight persons to the communion of the church! This number embraced the old and young, rich and poor, masters and their servants; and was so free from enthusiasm and the other evils of excitement, that only a very few of the whole number failed to maintain a consistent life or required the exercise of discipline.

The previous years of Mr. Vredenburgh's ministry were not remarkable for any special ingatherings. The church had a healthy and constant growth, and no more; but he had been faithful, laborious, and earnest in all his efforts to bring the ungodly to repentance, and urge the Christian forward to increasing spiritual-mindedness; but he had had only an ordinary blessing on his work.

Like the other men of his time, he seldom wrote his sermons, and in some instances is known not to have decided what text of Scripture to employ as the subject of his discourse until after he had arrived at the church. Then often he gave his most effective exhortations, and seemed as if he was literally carried away by his ardor.

The name which he left behind him was endeared to every one; and he seems to have had almost no opponents. He was useful, respected, and highly esteemed among his associates in the Christian ministry. He is yet sometimes referred to as "the amiable;" and seems to have been a man free from guile and entirely pure in his whole life. He was a trustee of Queen's, now Rutgers College; but did not live to see it emerge out of the clouds which rested upon it until after he had been removed by death. Among the good men who have served the churches in Somerset County, the name of John S. Vredenburgh will always find a record which will be savory, affectionate and kind. He was an evangelical and useful preacher, and his labors in the end were greatly blessed. He at least sowed the seed of a most abundant harvest.—Rev. Dr. Ab. Messler. "Mag. R.D.C.," iv. 71. "Sprague's Annals," Vol. ix. See also Walsh, "The Martyred Missionaries," ix., 107, 201.

Vroom, Wm. Henry, b. in Somerset Co., N.J., 1840; R. C. 62, N.B.S. 65, l. Cl. Raritan; Hoboken, 65-7, Davenport, 67-9 (La Cynge, Kan., Presbyt., 69-74); Clove, 74-87, Paramus, 1887——

Publications: Discourse Commem. of the Rev. Cyrus G. Vanderveer, 1868.—"Religion in Ulster Co., N. Y.," "The Churchman," 1889.—"A National Discourse," "Ridgewood News," 1892.—Sermon on Tenth Ann. of Pastorate at Paramus, "Ridgewood News," 1897.—Papers and Reviews, in "Christian Intelligencer," 1891-1894.—"Memorial Discourse on the Death of President McKinley," "Ridgewood Herald," 1901.—The Historical Discourse delivered at the Centennial Anniversary of the Classis of Paramus, 1900, in "The History of the Classis of Paramus."—Also in the same volume, "The History of the Reformed Church of Paramus"; "The History of the Reformed Church of Mahwah," and "The History of the Seceded Churches of Hackensack and Schraalenburgh, before their Secession."

Vrooman, Barent, b. in Schenectady, Dec. 24, 1725; studied with Cor. Van Santvoord and T. Frelinghuysen; University of Utrecht, 1750-2; lic. Cl. Utrecht, June 7, 1752; ord. Cl. Amsterdam, July 3, 1752; New Paltz, Shawangunk and Montgomery (Wallkill), 1753-4, Schenectady, 1754-83, d. Nov. 15. He was one of the original trustees of Q.C.

He was the son of Walter Vrooman, and great-grandson of Hendrik, the immigrant. This Hendrik, and two sons, Adam and Bartholomew, with the wife and infant son of Adam, were slain and burned at Schenectady, Feb. 9, 1690, in the Indian massacre. He went to Holland to complete his education. The Classis of Amsterdam had great doubt whether the signers of his call to New Paltz had legal right to call him. Nevertheless he was ordained with the earnest wish repeatedly expressed in different letters

that he might be cordially received, and that his ministry might be conducive to the building up of the kingdom of Christ. His ministry, however, in Ulster County was short. In returning from Europe, in company with Schuneman and the two Frelinghuysens, Ferdinand and Jacobus, that sad event occurred which so greatly influenced the desire for ecclesiastical independence, viz., the death of the Frelinghuysens of small-pox at sea. Vrooman also was attacked, but recovered. This circumstance naturally made him a firm friend of the Coetus, and he signed the commission of Frelinghuysen to go to Europe to collect funds for an American institution of learning. During his long and laborious pastorate at Schenectady he received more than 400 members in the church, married 358 couples, and performed 3,451 baptisms.

He was tall and well proportioned, with a kind, benevolent expression, and agreeable manners. He was proverbially charitable, often visiting the poor with a basket of supplies on his arm. In 1765 he built the first three-story brick house in Schenectady.

He was eloquent as a preacher and beloved as a pastor. His earnest piety was a subject of remark long after his decease.—Rev. Dr. Chs. Scott. "Amst. Cor."

The chaplain of a Massachusetts regiment in the French and Indian War, records in his diary, that on July 4, 1758, he dined with Domine Vrooman, *predikant* in Schenectady, and states that he was "in height, six feet four and a half inches, and every way large in proportion; preaches without notes, with little premeditation; explains a text in the morning and preaches divinity in the afternoon. The people here attend their public religious services with great devotion. In morals they are not so exact."

Wabeke, Cornelius, b. in Zeeland, Mich., 1854; H.C. 74, H.S 77, lic. Cl. Holland; Marion, 77-80, d. Feb. 21. See Sketches in "Ch. Int.," Mar. 18 and 25, 1880.

(Wack, Casper, b. 1752; Tohicken, Indian Field, and Great Swamp, Pa., 1771-3, the same Nacomixen, 1773-82, German Valley, Fox Hill, and Rockaway, N.J., 1782-1809; also supplied, at this time, Stillwater, Hardwick, and Knowlton, N.J., Germantown and Whitemarsh, Pa., 1809-21, Whitemarsh, 21-3, d. 1839. Of these then Ger. Ref. Chs. Fox Hill is now Presbyterian, and Rockaway is the Ref. D. Ch. of Lebanon.)

Some accounts continue him at Lebanon until 1813.

His father, John George Wack, came to Philadelphia in 1748, from Wittenberg, his native place. Besides Casper, another son, John Jacob, entered the ministry, having labored in the Reformed (Dutch) Church at Fort Plain. Casper studied under Dr. Weyberg, beginning in his eleventh year. His talents were remarkable. He received calls at the early age of eighteen (1770), but his licensure and ordination were deferred till the Classis in Holland could be consulted. Very favorable reports were sent over concerning him. He was invited to visit Europe, without expense, but declined. He was very extensively useful in New Jersey (Somerset, Morris, and Hunterdon Counties), having a very large field among the Germans who had settled there as early as 1707. These people had fled

from Rhenish Prussia to Holland in 1705, and in 1707 embarked for New York. Adverse winds took them to Philadelphia, and in crossing New Jersey they were attracted by the beautiful valleys, and settled there. Hence Germantown, German Valley, etc. Most of their descendants have passed into Presbyterian and Reformed (Dutch) churches, since German ministers could not be supplied them from Pennsylvania. (See "Minutes of Cl. New Brunswick," 1813.) He was a man of great physical elasticity and agility. He had no taste for speculative theology, but was eminently practical. His perceptions were quick, his wit keen, and his conversation exceedingly sprightly; he was resolute, energetic, and persevering. With advancing age he would not cease preaching, until infirmities compelled him. He was a man of prayer, and had, in all his declining years, full assurance of faith. He reached the age of 87. He was a warm patriot in the Revolution. (His son, Geo. Wack, spent his whole ministry in G.R.C.) —"Harbaugh's Lives," ii. 406. "Dubbs," 323.

Wack, Chs. P. (grandson of Casper Wack); N.B.S. 1829; Caroline, 31, Bellona, 31-5, Lebanon, 35-40, Trenton, 1st, 41-4 (G.R.C.), 45-52, d. 1866.

Publications: Sketches of prominent ministers in R.D.C. MSS.—See "Sprague's Annals" R.D.C., p. iv.

Wack, John J. (brother of Casper Wack), b. in Philadelphia, June 14, 1774; studied with his brother; (Amwell, N.J., 1798-1803, also supplied Knowlton (Stillwater) and Hardwick), 1798-1805, Fort Plain (Canajoharie), and Stone Arabia, 1803-14, suspended, 1816; (independent, Canajoharie, and Stone Arabia, 1816-27; preached in the independent church at Tillaborough for several years; d. at Ephratah, N.Y., May 26, 1851).

He studied theology with his brother Casper, while the latter was settled in German Valley, N. J. His churches on the Mohawk were originally German, but were finally brought into the Dutch communion. During his chaplaincy in the army of the North, his churches fell into disorder, and ultimately he stood as an independent minister, over two churches, on the Mohawk.

He was a man of commanding personal appearance, rather above the ordinary stature, and proportionately heavy and full in his corporeal development. His eye and countenance were expressive of a certain undauntedness of character, mingled with much vivacity and humor; and when he opened his mouth to speak, you were not disappointed in these indications. He was a ready and fluent speaker in both German and English. He was prompt and decided in action, once during the war (of 1812) taking the sword of the commanding officer, and compelling the men to obedience, when the officer had failed.

He was remarkably popular and influential, yet somewhat rarely unfortunate. He became intemperate, and though suspended, continued to exercise the ministry until his death. His churches refused to have their pulpits declared vacant, received Mr. Wack in their houses, and bade him

God-speed. He resembled more a bishop in his diocese than an ordinary country pastor. He was the last of the ministers of the old Sand Hill church of Canajoharie, the church parsonage and glebe having been sold to pay claims for salary.—"Harbaugh's Lives," ii. 406.

Wacker, Geo. Gottfried, b. Newark, N.J., July 4, 1875; Bloomfield Sem. 98, lic. and ord. by Presbyt. of Newark; Assist. pastor in Ger. ch. Ave. B, N.Y.C., Feb., 99-Oct., 1900, St. Peter's, Brooklyn, 1900——

Wadsworth, Charles, b. in Litchfield, Ct., May 8, 1814; U.C. 37, P.S. 40; (Troy, 2d, Presbyt., 42-50, Philadelphia, Arch st., 50-62, Calvary ch., San Francisco, Cal., 62-9); Ref. D. ch., Philadelphia, 69-73; (Immanuel Presbyterian Ch. formed by the attempted union of the 3d R.D.C. and the Western Presbyt. Ch., 73-76. The R.D. Ch. being separated by law, the adherents of Dr. Wadsworth were invited by the Clinton St. Church to worship with them, 76-8; their formal union took place in 1878, under the name of the Clinton Street Immanuel Ch., 79-82. Dr. W. died, 1882, Apr. 1st.

In 1873, during his pastorate of the 3d Reformed Dutch Church in Philadelphia (situated on the corner of Tenth and Filbert streets, and known as the Bethune Church), that congregation resolved to unite with the Western Presbyterian Church, under the name of Immanuel Presbyterian Church. This led to a protracted legal contest, 1873-75. It was finally decided that the church edifice and other property could not be carried into different ecclesiastical connection, but must "remain, in fulfillment of the trust established by its founders, 'a temple for the worship of Almighty God after the order of the Reformed Dutch Church of North America.'" It was the effort to carry this church forcibly out of the Reformed Dutch denomination, and its acceptance by the Presbytery of Philadelphia which was largely responsible for the defeat of the attempt at union of the two denominations in 1874. The union tide was then running very strong, and the expectation of successfully uniting the two bodies was very great. The General Synod met in Poughkeepsie, in 1874, and the debate was there carried on. (See speeches in full, in the "Christian Intelligencer," June and July, 1874.) Rev. H. D. Ganse's speech for union was a remarkable effort, and is worthy of special publication as a classic on this subject. Party feeling ran high. It was generally understood at the time that the report of the efforts made to transfer this 3d church, in rather an arbitrary manner, defeated the effort for the reappointment of the committee to take measures to consummate the union.

Dr. Wadsworth was an earnest and eloquent preacher, and in his palmy days had few equals in the pulpit. He always came to his Sabbath ministrations thoroughly prepared, with his mind and heart deeply imbued with his subject, and his whole soul intent on so presenting the truth as to reach the hearts and consciences of his hearers. In later years his delivery was rendered less effective by some partial failure of the vocal organs, but his discourses never lost their freshness or vigor. His later sermons were characterized by the same beautiful imagery and brilliancy of thought that made his ministry so popular a quarter of a century before.

Dr. Wadsworth was a lineal descendant of Joseph Wadsworth, who secreted the Charter of the Connecticut Colony in the famous Charter Oak at Hartford.) D.D. by ..... See "Minutes of the Classis of Philadelphia," 1873, onward. "Minutes of Gen. Syn.," 1873, 615, 617, 721, and onward for many years. See case of 3d Ref. Ch., Philadelphia; Master's Report and Exceptions; 8vo, pp. 42. 1873. (In Court of Common Pleas; in Equity.)

PUBLICATIONS: "Christian Influence: Grace and Works United." 1858.—"Mother's Sorrow": Disc. to Young Men. 1865.—"America's Mission": a Thanksgiving Disc.—"Thankfulness and Character": Two Discs.—"Politics in Religion."—Thanksgiving Sermon. 1861.—Ser. on Death of Chs. Lyman, Esq. 1848. A volume of Sermons, 1869.

Wagner, John Martin, b. at Flonheim, in the Palatinate, July 8, 1826, c. to America 44, R.C. 53, N.B.S. 56, l. Cl. N.Y., Silver Creek, Ill., 56-61, S.S. at West Leyden, 62-63, Melrose 63-66, Ger. Evang., Brooklyn, E.D., 66-94, d. Jan. 21.

His name and memory will always be associated with the heroic work he did in Brooklyn, as a preacher and pastor, first reorganizing an old church which had been independent, and building it up to great strength; an achievement which involved the erection of a large and costly house of worship; and secondly, rescuing from the verge of dissolution a new enterprise which had been sadly mismanaged. He was devoted to the evangelization of his own German people. He also gave much of his time and strength to the interests of a Home for the Aged, founded by the Evangelical churches of Brooklyn and New York. His genial, cheerful disposition, his sparkling wit and humor, but above all his Christian honesty, combined with manly courage in defending the truth and the right, endeared him to all.—"Mints. Gen. Syn.," 1894, 218.—"Biog. Notices Grads. R.C.," 1894, 22.

Walden, Islay (colored), N.B.S. 1879, lic. and ord. by Cl. N.B. July 1, 1879; evangelist at Lassater Mills, N.C., 79-84, d. See "Ch. Int.," Nov. 11, 1880, p. 9.

Waldron, Chs. Newman, b. Albany, N.Y., Dec. 25, 1821 (?); U.C. 40, P.S. 49 (S.S. East Hampton, N.Y., 49); ord. Cl. Watervliet, Oct. 3, 1849; Cohoes, 49-79, SS. Hillsdale, Mich., 79-81. Died at Detroit, Mar. 2, 1888. D.D. by U.C. 1871.

He was a man of marked ability, good attainments in knowledge, devoted to his work, an interesting sermon writer and rapid speaker. His style was clear, crisp and incisive. He was an earnest and diligent student of the Scriptures, with which his discourse was richly imbued. His sermons were prepared with conscientious care, were clear and cogent in presenting the truth, striking often with illustrations which his fine culture and wide and various reading enabled him to gather, thoroughly evangelical in tone, direct and forcible in application, and glowing with an earnestness that yearned to persuade men in Christ's stead to be reconciled to God. These were qualities that made his preaching fresh and edifying to the close of

his earthly work. His pastorate at Cohoes was thirty years. During that period Cohoes rapidly grew in population; its manufacturing interests became extensive. Larger church accommodations were required, and consequently a new and commodious church edifice was erected. The number of families in attendance and communicants greatly increased during his ministrations. The church became a power in the city. Mr. Waldron was a delightful companion in his home, loved by his congregation, and esteemed highly by the citizens.—"Mints. Gen. Syn.," 1888, 682.

PUBLICATION: Address at Quarter-Century Anniversary of Settlement of Dr. I. N. Wyckoff, of Albany. 1862.

Wales, E. Vine, from Otsego Presbytery, 1859; Spraker's Basin, 59-61; died 1878.

Wall, John J. (possibly the same as Wack), l. 1803; Stone Arabia, 1803.

WALSER, OLIVER HARRIS, b. Tompkinsville, S.I., 1856, R.C. 75, N.B.S. 78, l. Cl. N.Y.; studying theology in Edinburgh, Bonn and Leipzig, 78-81, Boonton, 81-2, Prospect Hill, 83-8, Jamaica, 88-90, Cohoes, 1891—— Also supplying Boght, 1893—— D.D. by R.C. 1900.

WALTER, ANDREW JUDSON, b. Warrington, Bucks Co., Pa., Apr. 12, 1869; R.C. 97, N.B.S. 1900, l. Cl. N.B.; Gallatin, N.Y., 1900——

WARD, HENRY. U.C. 1864, N.B.S. 1867, l. Cl. Schenectady, New Hackensack, 1867-87, Closter, 1887——

Ward, John Wm., b. New York City, June 20, 1801; C.N.J. 1821, P.S. 1821-3, ord. Presb. Cayuga, Jan. 31, 24; (Union, Broome Co., N.Y. (Presb.) 24-31), New Prospect, 32-7, Naponoch, 39-41, Upper Red Hook, 41-5, Greenpoint, 49-54, w. c. Died at Rahway, N.J., Sept. 4, 1859.

His father was Gen. Jasper Ward, from whom Ward's Island in the East River takes its name, it having been his property for a time, before it was acquired by the City of New York. Mr. Ward was the first Presb. pastor of Union, it having been a Dutch church since 1794, and was the first church organized through the domestic missionary operations, after the Revolution. He became greatly attached to the Dutch Ch. and formed warm friendships among its people. He was greatly instrumental in building up the Greenpoint church into comparative strength. He was dignified in manner, precise in speech, careful in all affairs, and greatly beloved by all. After a communion service he was stricken with paralysis of the throat, which disabled him from further service.

WARD, WILLIAM DAVIS (son of Henry Ward), b. New Hackensack, N. Y., June 16, 1869; R.C. 90, N.B.S. 93, l. Cl. Bergen; Kiskatom, 1893-1902, Oyster Bay, 1902——

Waring, Hart E., b. West Hyde Park, Ulster Co., N. Y., Mar. 12, 1811; R.C. 33, N.B.S. 36, l. Cl. Ulster; supplied Berne, 2d, 36-38, and Lawyersville, 39-40, Miss. to Grand Rapids, 1840-3 (Presbyt.); supplied churches. Died Ap. 20, 1897.

He was accepted and ordained as a foreign missionary by the Cl. of Ulster, but lack of funds prevented his going. He visited churches in the

interest of missions, and supplied churches during the greater part of his life. Meantime, he bought a farm, in 1854, near Grand Rapids, Mich., and here he made his home. See "Biog. Notices of Grads. of R.C.," 1897, 7.

Warner, Alexander H., b. 1803, N.B.S. 32, Clarkstown, 32-7, Hackensack, 1st, 1837-65, chaplain of State Prison, Trenton, 68-77, w. c. Died 1882, Aug. 22.

He enjoyed uninterrupted health during the whole of his long life, and was only ill for a few days before he died. As a preacher he was eminently scriptural and emphatically orthodox. His sermons, which were usually preached without manuscript, were lucid in their expression and arrangement, and their effect enhanced by an unusually clear, full voice and distinct enunciation. His character was marked by firmness and fidelity; and, though constitutionally somewhat undemonstrative, he was agreeable and genial in private life, and during his last years evinced the mellowing influence so often observed in those who "come to their grave in a full age, like as a shock of corn cometh in his season."

Warner, Alex. M. N.B.S. 1830.

Warner, Isaac W. N.B.S. 1860, l. S. Cl. N.Y. 1860.

Warnshuis, Abbe Livingston (son of John Wm. Warnshuis), b. Clymer, N.Y., Nov. 22, 1877; H.C. 97, N.B.S. 1900, l. Cl. Grand River; Miss. to Amoy, China, 1900——

Warnshuis, Henry W., lic. Cl. Cayuga, 1877; Naumberg and New Bremen, 77-80, West Leyden, 80, Lennox, Dak. (S.S.) 81-2, Dakota and Turner, 82-3, Turner and Centreville, Dak., 85-91, (Presbyt.)

Warnshuis, John Wm., b. Prov. Guelderland, Neths., Nov. 23, 1840; R.C. 65, N.B.S. 68, lic. and ord. by Cl. Geneva; Cleveland O., 68-71, Marion, N.Y., 71-6, Clymer (Abbe ch.), 76-8, Alton, Ia., 78-87; N.Y.C. (Hol. ch.) 87-8, Alton, Ia., 88-91, Chicago (Gano ch.), 91-5, Grand Rapids, 4th, 95-1900, Kalamazoo, 3d, June, 1900-1901, d. Mar. 6.

He came to United States with his parents when four years of age. He was distinctively a builder of churches during all his pastoral career. He was possessed of a magnetic personality, a broad spirit of brotherhood, a manner and speech which provoked not only the interest, but the co-operation of all with whom he came in contact. This, coupled with a true scholarliness, a keen intellect and a profound faith, made him not only a leader, but a builder up of both men and churches. He went not where ambition, but where opportunity called. As soon as he found his church on firm foundations, he would leave it for a weaker one, broken in finances or rent with dissension. His career was a series of self-sacrifices and successes. He was one of the foremost sympathizers in the cause of the Boers in South Africa (1900-1), and was vice-president of the Kalamazoo Branch of the Transvaal League. He was a leader in all the great moral questions of the day. As a preacher, he was faithful and earnest, holding forth in its simple purity, the Word of Life. A man of large capacity, he spent himself in the service of others. See "Mints. Gen. Syn.," 1901, 1251. —"Biog. Notices, Grads. R.C.," 1901, 13.

WATERMUELDER, L. Ebenezer Ch., Oregon, Ill., 1874-86, Forreston, Ill. 86-7, Lennox, S. D. 91-4, Forreston, 94-9, Buffalo Centre, Ia. 1899——

WATERMUELDER, GUSTAVUS L., b. Sheboygan, Wis., Oct. 2, 1874; H.C. 97, N.B.S. 1900, l. Cl. .....; Oyster Bay, 1900-1, Fairview, 1902——

Waters, David, b. at Harland, Scotland, Jan. 18, 1828. Toronto University, 55-9; studied theology in the Divinity Hall of United Presb. Ch.; came to Canada, 1840. (Southampton and Dumblane, 61-3, Port Hope, 63-8, St. Mary's, 68-73, St. David's Ch. at St. John's, N. B., 73-81; all in Canada); Newark, N. J. (North) 81-93. Died Aug. 4, 1897. LL.B. by Univ. Toronto, 1869. D.D. by R.C. 1870.

In 1840 his father removed from Scotland to Canada, where David worked on a farm. Although his schooling had been limited, he was always studious. Before entering the university he spent several years in teaching. During his ministry in Canada he took an active interest in educational matters. He was Superintendent of Schools in Southampton and Port Hope, and Inspector of Schools in St. Mary's, and at the same time a member of the Board of Education of their respective counties. For several years he was Secretary of the Home Mission Committee of the Canada Presbyterian Church, and during another period Secretary of the Committee of Bills and Overtures of the General Assembly of the same church. His business aptitude was made available in similar ways in the Reformed Church. He was a member of the Councils of the Alliance of the Reformed Churches at Belfast in 1884, at London, 1888, at Toronto, 1892, and at Glasgow, 1896, and was one of the two secretaries at Toronto and Glasgow. At the time of his death he was Recording Secretary of the Western Section of the Alliance. He also rendered valuable services as a member of the Board of Domestic Missions of the Reformed Church, and as a member of the Board of Superintendents of the New Brunswick Theological Seminary.

He was a correct and well-read theologian, a distinguished linguist, an able preacher, a painstaking and diligent pastor. He was well-read in almost every department of literature, and made historical research a constant study. He was thoroughly conversant with Church law and the business of Church courts, in which he took an active part, and where his keen debating powers were often exercised. His contributions to the Pan-Presbyterian volumes, to the "Scottish-American Journal," where he frequently wrote under the name of "Orlig Harland," and other journals, stamped him a ready, pungent and most entertaining writer, and indicated rare gifts in this department had he seen fit to make it the work of his life. All that he did, he did well. The high stand taken by him in the University of Toronto more than fulfilled the expectation of his friends in the brilliant career of his future life—a life that promised, in the maturity of its powers, even better work than he had yet accomplished or attempted. This much may be said, as he appeared to the Church and to the world.

But to his intimate friends, who knew him as he was in private life, there was something still more attractive. He was a most tender-hearted man; open-hearted in his liberality; never cherishing animosity toward

an opponent, ever ready to help the young and inexperienced, and assist in any enterprises that had for their aim the welfare of humanity. Dr. Waters, on the platform and in the church courts, only showed one part of his character, and that, as in the case of public men, not always the most attractive. But in his home and in the circle of intimate friends the human and lovable predominated. He was the ideal of honor, and could not stoop to any action that savored of meanness. This led him at times to denounce in no measured terms the conduct of men both in Church and State who sought to promote their own interests or those of party beyond the common good.

He was a man of stalwart independence, vigorous thought and speech combined with unusual candor, honesty of purpose and consecration to truth and duty. There were not many in any Church possessed of such a variety of gifts as Dr. Waters. See also "Mints. Gen. Syn.," 1898, 230.

Watkins, John E., b. at Hamptonburgh, Orange Co., N.Y., 1828; R.C. 57, N.B.S. 60, l. Cl. Bergen; sailed for China in the ship "Edwin Forrest" in Aug., 1860. She was never heard of again after leaving New York. See Manual of 1879.

Watson, Alexander, b. Sept. 6, 1805; l. Cl. Westchester, 1857; Bible Agent; ord. by same Classis, Sept. 6, 1880. Died Oct. 14, 1885.

For many years he was a colporteur in the worst districts of New York; for nearly thirty years a licentiate of the Classis of Westchester. On his seventy-fifth birthday he was ordained to the full ministry.

Watson, Chs. S. S.S. Belmont, 96-7.

Watson, John, b. near Strabane, County Tyrone, Ireland, 1810; c. to America, 31; R.C. 38, N.B.S. 41, lic. Cl. N.Y.; Athens, 41-4, Flatbush (Ulster Co.), 44-7. (Presbyt. Amsterdam and Harlem, Ohio, 1847-50, Harlem and Bloomfield, O., 50-64), d. April 22. See Manual of 1879.

Watson, Thos G., b. Aug. 11, 1836, Geneva, N.Y.; Hob. C. 57, N.B.S. 61, l. Cl. Geneva; Cato, 61-2, Cato and Wolcot, 62-5, Cato, 65-9, Brighton Heights, 69-71, (Presbyterian.) Died Nov., 1900.

Wayenberg, Peter, b. at Nunspect, Neths., Feb. 19, 1856, c. to America in his boyhood, H.C. 55, W.S. 88, l. Cl. of .....; Pultneyville, 88-90, Maurice, 90-1893, d. Aug. 5. See "Mints. Gen. Syn.," 1894, 209.

Weber, Herman Charles (son of Rev. Jacob Weber), b. Mina, Chautauqua Co., N.Y., 1873; R.C. 95, N.B.S. 98, lic. S. Cl. L.I.; West Farms, 98-1902, assistant, West End Collegiate Ch., N.Y.C., 1902——

Weber, Jacob. Mina Corners, 1871-4, West Leyden, 74-9, Brooklyn, New, 79-93, Superintendent of Offile Orphanage, East Williamsburgh, L.I., 93-5, S.S. at Ridgewood, L.I., 95-1897.

Webster, William Stuart Cross (son of Rev. ..... Webster), b. at Baltimore, Md., Sept. 12, 1844, C.N.J. 64, P.S. 69, lic. by Presb. of Luzerne, Pa.; (Weatherly, Pa. 72-5, Port Jefferson, 77-85, Islip, N.Y. 85-97, all Presbyt.), Bronxville, 1897——

Weeksteen, Johannes, b. about 1643; matriculated at Leyden University, Oct. 10, 1644, aged 16; residence Leiden; no subject of study given.

Matriculated again at Leyden University, Feb. 27, 1674, aged 30, for the study of Theology. No residence given. Kingston, N.Y., 1681-7, d. Mar. 17.

The first allusion to him on the "Mints. of Classis of Amsterdam" is as follows:

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Weeksteen, Candidate.

1681. May 5th. Rev. John Weeksteen, S.S. Theologiæ Candidatus, at present Latin schoolmaster at Haerlem, exhibited good testimonials, and asked to be received among the "Recommended" for the churches in foreign lands, particularly those in New Netherland. This was granted him, after he had previously given a proof of his gifts to the satisfaction of this Assembly. He also signed the usual formulæ of Concord. vii. 297. xix. 201.

Call of Rev. Weeksteen.

The Rev. Deputati ad res Maritimas represented that through the death of Rev. Laurentius Gaasbeeck, the churches in Esopus, situated in New Netherland, had become vacant and that another minister was desired, and requested in his place. They promised to provide him with a free dwelling house and 600 bushels of wheat, yearly, for his support. The Rev. Classis took this under further consideration, and resolved to proceed without delay to the making of a nomination. They put forward, to this end, Rev. John Weeksteen, candidate at Haerlem, and Rev. Peter Pavo, who formerly served as chaplain in the country's navy.

Of these two persons there was elected and called, unanimously, Rev. John Weeksteen. He was informed of this call, and was content with the same, so that the final examination was instituted. He was examined on the several articles of the Christian Religion, and did so acquit himself that this Rev. Assembly did gladly lay hands upon him, and ordain him to the ministry of the churches in Esopus. vii. 298. xix. 202.

Cor. H. Van Gaasbeek, of Kingston, has a portrait of him.

Weidman, Paul, b. 1788; U.C. 1818, N.B.S. 20, l. Cl. N.B.; Schoharie, 20-36, Manheim, 37-41, again, 41-50; died 1852. See Manual of 1879.

PUBLICATION: Charge to Rev. E. P. Stimpson. "Mag. R.D.C.," iv. 172.

Weiland, K. B. Pella, 3d, 1860-6, Parkersburg, 80-3, Lennox, Dak., 84-6, Classical Missionary, Sheldon, Ia. 1886.

Weiss, Edward M. N.B.S. 1850, l. Cl. Bergen, 1850; (Paterson, Presbyt., 1850-66.)

Weiss, George Michael, born at Eppingen, in the Palatinate, 1700; matriculated at Heidelberg University, Oct. 18, 1718, as student of Philosophy; ordained at Heidelberg, 1725; arrived in America, Sept. 18, 1727, sent out by the Palatinate Consistory; pastor at Philadelphia, Skippack and Germantown, Pa., 1727-31; (in Holland, ten months, June, 1730-April, 1731); Huntersville, Schoharie Co., N.Y. 1731-2; Catskill and

Coxsackie, N.Y. 1732-36; Burnetsfield (German Flats), N.Y., 1736-42, Rhinebeck, N.Y. 1742-46; Gosenhoppen, Pa. 1746-62, died.

His diploma and appointment by the Palatinate Consistory are dated May 1, 1727. He sailed from Rotterdam, apparently, without coming into communication with the Ecclesiastical Synods or Classes in Holland. Four hundred German emigrants came over in the same vessel. Boehm had already, before this, viz., in 1725, although unordained, begun to preach in Philadelphia; but Weiss, being an ordained minister, at once installed a Consistory in Philadelphia, and celebrated the Lord's Supper. He also formally organized the church at Skippack, where Boehm had also officiated. In 1729 he issued a little book from the press, against a fanatical sect called the "New-Born," who were believers in perfection, etc. Dr. Jedediah Andrews, the Presbyterian minister of Philadelphia at the time, speaks in high praise of him.

In 1730 he advertised for scholars who wished to be taught Logic, Natural Philosophy and Metaphysics; but before his teaching could have taken very definite shape, he went on his mission to Europe, leaving Boehm, who had been ordained in 1729 by the Dutch ministers in New York, as the only German Reformed minister in Pennsylvania. Weiss accompanied his intimate friend, Jacob Reiff, an elder from Skippack. The two congregations had given authority to Reiff, with the assistance of Weiss, to collect money for the two German churches. Reiff acted as treasurer; and in case Weiss did not return, Reiff was to bring another minister back with him.

Early in 1728 the Palatinate Consistory had requested the Synod of South Holland to look after the welfare of the Pennsylvania churches, on account of their great poverty. That Consistory naturally turned to that Synod, since the German emigrants sailed from Rotterdam, which was within the bounds of that Synod. Weiss and Reiff arrived in Holland just in time to attend the Synod of Breda, which held its session July 4-14, 1730. This circumstance was very favorable to their mission. Upon the representations of Weiss and Reiff, the Deputies of that Synod, in conjunction with some others, made a Report concerning Pennsylvania, which was at once printed. (For full Title, see below.) This Report consisted of two parts. I. The Report (Berigt) about Pennsylvania; and II. Instructions (Onderrigtinge), as to the regulation of the churches there.

I. The "Report" gives quite an elaborate description of Pennsylvania, its climate, products, minerals, wild beasts, and the Indians dwelling there. It then refers to its civil history under the Swedes, and the purchase by Penn; that its population of 30,000 (this is an overestimate for 1730 by about one-half; the Germans of Pennsylvania did not reach that number until 1752), half of which were of the Reformed faith, were without religious privileges, and many went over to the Quakers.

It then speaks of the possibility of the conversion of the Indians, and suggests that Pennsylvania might yet become an Asylum for the Hollanders, if they should again be subjected to perescutions. It also says that the log church of Skippack ought to be replaced by one of stone, and four additional churches ought to be built.

II. The "Instruction" relates to the proper organization of the German churches there. That Dutch Synod of Breda planned large things for the Germans of Pennsylvania. It proposed a complete Church-Order like that of Holland, looking forward even to the organization of Classes. It demanded subscription to all the Standards of Doctrine of Holland, including the Canons of Dort.

It was under such circumstances and conditions that the Particular Synod of South Holland came to take charge of the German churches in Pennsylvania. It was the large number of pastorless people of the Reformed faith, which so greatly touched the hearts of the Hollanders. But Weiss and Reiff also solicited help in the Synod of North Holland, and especially in the Classis of Amsterdam. Here also they were successful, receiving considerable sums of money.

Weiss returned home about May, 1731. He already seems to have had some suspicion that Reiff was not dealing honorably with the money. Reiff remained in Holland a year longer than Weiss, and was speculating with the money. After his return, Weiss soon left Philadelphia, removed to the regions of the Germans in Schoharie, and on the Hudson and the Mohawk. His going among these Germans as the first Reformed minister put an end to the efforts of the Church of England to proselyte these Germans. (Haeger, J. F.; Oehl, J. J.) While in those parts of New York, he also did mission work among the Indians, especially on the Mohawk, even writing a book about them. A long and unpleasant correspondence now sprung up about the funds in Reiff's hands. Weiss was completely exonerated, but the case hung fire for many years, and was only very partially settled a score or more years after the collection.

See Dr. Good's "Early Fathers of Refd. Ch.," 1897; also his "Hist. of Ref. Ch. in U. S.," 134-143, 153-159. See also Manual of 1879. Dr. John B. Thompson, when pastor at Catskill, also delivered an historical address, having many allusions to Weiss and his labors on the Hudson. It is a point worthy of investigation whether the visit of Weiss to Europe, in 1730, had anything to do with the coming of Mancius to the Germans in 1730. There is probably some connection. See also "Smith's Rhinebeck"; and Dr. J. B. Drury's "Hist. of Church of Rhinebeck."—Also Prof. Hinke's article on Weiss in "Ch. Int.," Nov. 16, 1898.

Publications: "George Michael Weiss, V.D.M., der in der Americanischen Wildnüsz unter Menschen von verschiedenen nationen und religionen hin und wieder gewandelte und verschiedentlich angefochtene Prediger. Abgewahlet und vorgestellet in einem Gespraech mit einem Politico und Neugeboren Verschiedene Stück, insonderheit die Neugeburt betreffende. Verfertigt und zu Befoerderung der Ehr Jesu selbst aus Eigener Erfahrung an das Licht gebracht. 8vo. Title and Hymn, iii-v. pp. 29. Pubd. by Andrew Bradford, Philadelphia, 1729.

Or, "George Michael Weiss, V.D.M., the minister who had wandered among men of various nationalities and religions, and who has been attacked in divers ways. Depicted and presented in a dialogue, with a political and new-born separatist, treating especially of the New-Birth. Composed and brought to the Light, out of one's own Experience, for the fur-

therance of the Honor of Jesus, 8vo. Title and Hymn, pp. iii.-v; pp. 29. Pubd. by Andrew Bradford, Philadelphia, 1729."

Berigt en Onderrigtinge nopens en aan de Colonie en Kerke van Pensylvanien. Opgestelt en Uytgegeven door de Gedeputeerden van E. Christelyke Synodus van Zuyd-Holland, benevens de Gecommitteerden van de Classis van Delft en Delfsland, en Schieland. 18mo. pp. 18. 1731; Or, "Report and Instruction concerning the Colony and Church of Pennsylvania, prepared and published by the Deputies of the Rev. Christian Synod of South Holland, together with the Committees of the Rev. Classis of Delft and Delftland and Schieland." 1731.

Weiss did not write this Report, but the Deputies wrote it on information given by Weiss. See the points of it, above. A copy of this was transcribed, and sent by Prof. Buddingh to Rev. Dr. Thomas De Witt, in 1850. Dr. Good had photographic copies of the book made in 1898.—Een getrouwe beschryving der wilden in Noord Amerika, aengaande hunne persoonen, eigenschappen, natien, taelen, naemen, huyzen, Kleedasien, verzierselen, huywelken, spijs, drank, huysgereedschap, huyshonding, jaegen, visschen vechten, superstitie, politique, regeering, neevens andere merkisnaedige zaken opgestelt uyteige erwarenheit van Georg Michael Weiss, V.D.M. Pp. 96½. Albany, 1741. Or, "A Faithful Description of the Indians in North America; concerning their persons, qualities, tribes, languages, names, houses, dress, ornaments, marriages, food, drink, domestic implements, housekeeping, hunting, fishing, war, superstitions, political government, besides other remarkable matters, composed from personal experience," by George Michael Weiss, V.D.M. Pp. 96½. Albany, 1741.—This was accompanied by a small painting of Indians, men and women.

Weissgotten, Z. 1865.

Welch, Ransom Bethune, b. Greenville, Greene Co., N.Y., Jan. 27, 1824: U.C. 46, Andover Sem. 48-50, Auburn Sem. 50-2, lic. by Presbyt. of Onondaga, June 12, 1851; Gilboa, Dec. 54-6, Catskill, 56-9, traveling, 59-60, Albion (a few months), 60, writing, etc., 60-6, Prof. of Logic, Rhetoric and Eng. Lit. in Union Coll. 66-76 (also teaching Metaphysics and Political Economy part of this time), (Prof. of Christian Theology in Aub. Sem. 76-90), died. D.D. by R.C. and U.N.Y. 1868. LL.D. by Maryville Coll. 1872.

Also one of the editors of "Presbyt. Review," 1881, and subsequently of the "Presbyt. and Reformed Review."

Induced by his delicate health, he spent a year on horseback in the south, especially in Mississippi, as a colporteur of the American Tract Society. His sales of books were unprecedented. In his pastoral charges he was abundantly successful, large revivals following his preaching, in Gilboa and Catskill. Excessive labors compelled him to take a time for rest, and he spent nearly a year in travel in Europe, Egypt and Palestine (July 2, 1859-May 19, 1860). He was well equipped to get the most from such a tour, as his letters to the "New York Herald" and "Tribune," the "Christian Intelligencer," the "Independent," the "Observer," the "Evangelist," abundantly testify. His wide scholarship is evident from his list of pub-

lications given below. In the Chair of Theology, he aimed at a Christo-centric system. He encouraged questions from the students. He never treated doubt harshly or trivially; but he sought to train up pastors and preachers rather than theologians. He subordinated scholarship to Christian discipleship. Hence, his theological teaching was not detrimental to vital piety.

He represented the Presbyterian Church at the Alliances at Belfast, 1884, and at London, 1888. He was a member of the General Assembly's Committee to revise the proof-texts of the Confession of Faith; and of the Committee on the Organic Unity of the Christian Church.

Three characteristics, as a teacher, stood out prominently in him. First, his earnestness for the truth. Out of this came a second characteristic, a conservative caution. Clearly and sharply drawn, in his own thinking, was the line between revealed and speculative truth. In regard to the latter, he was exceedingly careful. Where a sure word of Scripture was not behind him, he was cautiously reticent. Two reasons seem to have shut out the Socratic method from his class-room. He wished to avoid useless discussion, and to place before his students a system of truth in its entirety. He was convinced of the ultimate fruitlessness of all merely impulsive discussion. The third point was his progressive and charitable spirit. He was cautiously progressive.

He was a gentleman of singular polish and courtesy; a scholar of wide and accurate research; a teacher, whose clearness and frankness won, and whose thoroughness stimulated, every pupil; a preacher of gentle, though logical and persuasive eloquence; a writer of lucid and vigorous style; a theologian of views as broad as they were sound and Scriptural; a friend always thoughtful, self-denying and steadfast; a man of affairs, keenly alive to every social and public interest; a Christian that impressed every observer as living each hour very near his Lord.

See Memorial Addresses in "Auburn Daily Advertiser," Nov. 12, 1890.

PUBLICATIONS: Letters from Abroad. In "N. Y. Evangelist," "N. Y. Observer," "Ch. Intelligencer," and "Independent," 1859-60.—"Memories of Rome." In "Ladies' Repository," Cincinnati. 1864.—"A Morning Walk from Jerusalem to Mt. Olivet." In "Ladies' Repository." 1865.—"The Lake District in Central N. Y." In "Ladies' Repository," 1865, and in "N. Y. Observer." 1865.—"The Greek Church." Four arts. in "Meth. Quarterly Review," July and Oct. 1865, Oct. 1866, Jan. 1867.—"The Mineral Region of Lake Superior." In "Hours at Home," Oct. 1865.—Arts. in "Union College Magazine," 1867-77.—"Periods of Transition in Eng. History." In "Am. Ch. Rev." April, 1874.—"The Modern Theory of Forces," 8vo, pp. 39-66 of the "Proceedings of the University Convocation," Albany, 1874.—"The Hereditary Interests of R.D.C. in all Forms of Education." In "Centennial Discs." 1876.—"The Modern Theory of Forces": a Paper read before the University Convention of the State of N.Y.; this was afterward developed into the work, "Faith and Modern Thought," with a Preface by Tayler Lewis. 12mo, pp. 302. 1876.—"Lectures on English Literature."—"Lectures on Christian Theology." 2nd ed. 1880.—"Outlines of

Christian Theology," 1881-2.—Inaugural as Professor at Aub. Sem. 1877.—Paper on "Ministerial Duty," at the Belfast Meeting of Presb. Alliance, 1881.—Very many articles to the "Independent"; to the "Princeton Review"; to the "Homiletical Review"; to the "Old and New Testament Student"; to "Christian Thought," etc., etc.

Welius, Everardus, matriculated at Utrecht University, 1650; ord. by Cl. Amst. Apr. 10, 1657; New Amstel, 1657-9, d.

The new colony on the Delaware were at once anxious for a minister. On March 19, 1657, the Classis called Welius. His examination was set for April 10, when he was also to preach on Ps. 127: 1. ("Mints. of Classis, vi. 39-40; xix. 41.)

ACTS OF CLASSIS OF AMSTERDAM.

Everardus Welius.

1657, April 10th. The candidate Everadus Welius, having expounded the text, Psalm 127: 1, was then examined on the principal heads of the Christian religion. He gave the Assembly excellent satisfaction in both. They therefore gladly permitted him to be invested with the Sacred Ministry, in that New Colony in New Netherland (Delaware), which is under the jurisdiction of the city of Amsterdam. Unto this field he was elected by the Classis, with the approval of the Worthy Burgomasters. He was also ordained to the office with the laying on of hands in the presence of the Assembly, and the rich blessing of the Lord was invoked upon him. vi. 44. "Amst. Cor." "Col. Docs.," ii. 79, 106, 114, 116, 180, 181.

"A man of piety and learning, whose death was very much deplored."—"Spotswood's Hist. Ser."

Welles, Theodore Wyckoff (son of Ransford Wells), b. at Newark, N.J., 1839; R.C. 62, N.B.S. 65; l. Cl. Montgomery; Bergen Neck, 65-73, Freehold (Marlboro), 73-89, Totowa, 2d, 1889——

Publications: Sermons.—"The Victories of the Union the Victories of the Lord," 1863.—"The Lessons of the Day," Thanksgiving Discourse, 1874.—"The Keys of the Kingdom of Heaven." "On Death of Pius IX.," 1878.—"The Monster Evil": a Temperance Lecture, 1878.—"Gospel Cæsarism, or the Duties of Christian Citizenship," 1880.—"The Dying Message of the Saviour and the Saved," 1880.—"Death Precious," 1881.—"God's Work with Luther and Luther's work for God," 1883.—"The Enduring Word," 75th Anniversary of Monmouth County Bible Society, 1892.—"A Living Light," 1895.—"Tithing and Blessing, or the Fruits of Systematic Beneficence," 1899.

Articles.—"On Dancing"; "Rutgers Quarterly," April, 1861.—Editorials, in "Bayonne Herald," 1868.—"On the Christian Life"; in "Christian Intelligencer," 1867-8.—"Bible Lessons"; in "Sower and Gospel Find." 1873.—"The First Church of Freehold"; in "Ellis' History of Monmouth County," 1882.—Address before the General Synod of the Reformed Presbyterian Church; in the "Ref. Presbt. Advocate," June 1883.—"The Jersey Dutch

Ancestry of Hon. Garret A. Hobart, LL.D."; in "Paterson Press," 1896. This was extensively reprinted in Republican papers, and finally as a campaign document.—"Sketches from a Pastor's Memory"; in "Church Tidings," 1899.—Occasional Articles, in "Ch. Int." and "Sower," 1865-76, in "Monmouth Democrat" and "Monmouth Inquirer," 1873-87; in "Church Tidings," 1898-9. "A Statistical History of the Classis of Paramus," and the "History of Seven of the Churches," 125 pages, in the "Centennial History of the Classis," 1902.

Volumes.—"Victory Turned to Mourning," Lincoln Memorial, Jersey City, 1865; 8vo, pp. 24.—"The Classis of Monmouth: Its Members, Its Churches, and Its Work"; Freehold, 1879, 8vo, pp. 30.—"The Days of Old: a History of the First Church of Freehold"; New York, 8vo, pp. 96. 1877. —"Faith's Triumph": a Memorial of Jennie Schanck, New York, 8vo, pp. 52. 1881.—"Death, What is It?" Memorial of E. V. Hobart, Freehold, 8vo, pp. 14. 1885.—"Ancestral Tablets; from Colonial Times to Present Era," Paterson, 8vo, pp. 382, 1893.—"The Pastor and the Church, or John H. Duryea and the 2d Ref. Church of Totowa"; New York, 8vo, pp. 172, 1896.

Wells, Cor. L., b. at New Brunswick, N.J., Sept. 16, 1833 (s. of Ransford Wells); R.C. 52, N.B.S. 55, l. Cl. Schoharie; Niskayuna and Lisha's Kill, 55-58, Jersey City, 3d, 1858-62, Flatbush, L.I., 1862—— D.D. by R.C. 1878.

Publications: "Sacrifice of Continual Praise": a Thanksgiving Ser. 1864.—Ser. on Death of Louisa D. Garvin. 1865.

Wells, Ransford, b. at Catskill, Sept. 6, 1805; R.C. 27, N.B.S. 30, l. Cl. .....; Canajoharie, 30-3, Newark, 33-42, Sec. Bd. Missions, 42-4, Schoharie, 44-57, Fultonville, 57-68, Stuyvesant Falls, 68-71, Brookfield, Ct., 71-5, teaching at Marlboro, 75-6, Cato, 76-80, w. c. Died March 4, 1889. D.D. by R.C. 1851. He was Pres. Gen. Syn. 1855.

He was a descendant of the sixth generation of Thomas Welles, a Puritan, who left his home and estate at Rothwell, Northamptonshire, Eng., for conscience sake, and coming to America in 1636, was one of the original settlers of Hartford, Ct., and Governor of the province, 1656-8. Dr. Wells was also a descendant, through his mother, Mary Allaben, of John Bouton, of Danbury, Ct., a French Huguenot, who fled to America in 1633. The labors of Dr. Wells were arduous and eventful. While he did not hesitate to serve in any field, however limited, his ministry was successfully exercised in founding and establishing the two important churches of Canajoharie, N.Y., and the First Church of Newark, N.J. The memory of his pastorate at Newark is perpetuated by a memorial window, affectionately placed by his old parishioners in their recently erected house of worship. He further wrought for missions by serving efficiently as secretary for two years, 1842-44. Nor was his zeal for godly service limited to the organization and establishment of churches. He spent also a part of his life in promoting instruction in sound learning, and honored his advanced years by visiting charitable institutions and private homes. His term of minis-

terial service was fifty-nine years, more than fifty of which were spent in active relations to the churches. His mind was logical and practical. Like many other strong men in the ministry, he was at his best when speaking without a written manuscript. With a man of his virile powers the business of the Classis and of the other courts of the church furnished an appropriate field of interest and usefulness. Up to the last his powers of mind and body were in unusual vigor. At the meeting of the Alumni of the Seminary, in May, 1888, his remarks excited the utmost interest, in view of the liveliness, geniality and wit displayed by the nestor of the circle; for although he was in his 83d year, he was the most impressive speaker present. He married the granddaughter of Rev. Dr. Jacob R. Hardenbergh, the first President of Queen's College, and left two sons in the ministry. He was all his life an earnest advocate of total abstinence, and a radical champion of anti-slavery principles. During the civil war he served also as a member of the Christian Commission, and was with the Army of the Potomac in the summer of 1864. Dr. Wells was a delightful companion in his old age. He looked upon the bright side of matters, both in Church and State. He did not feel that after his death the world would become worse or sink into chaos. "Mints. Gen. Syn.," 1889, 916. "Biog. Notices of Grads. R.C.," 1889, 8.

Wenisch, John, l. S. Cl. N.Y. 1860; Newtown, 2d, and Astoria (Ger.), 65-6, Newark, West (Ger), 67-74, Newtown, 2d, 74-8; died Aug. 18, 1885.

Werring (or Wernich), John Aemilius. Stone Arabia, 1752. "Amst. Cor."

Wessels, Peter Alonzo, b. Cherry Valley, N.Y., Feb. 12, 1841; Wms. Coll.; Drew Sem., 76-8, Aub. Sem., 78-9, lic. by Henry Presbyt., Neb., 80, ord. by Nebraska City Presbyt., 80 (Home Missionary work at Hansen, Neb., and Nemaha City, 79-81, under Presbyt. Board); Columbia, 82-4, Neperan, 84-7, Gilboa, 87-90, Princetown, 90-3, Raritan, Ill., 93-4, Wynantskill, 94-7, South Glens Falls, 97-9, w. c.

West, Jacob, b. Sept. 18, 1818; R.C. 42, N.B.S. 45, l. Cl. Albany; Middleburgh, 45-52, Piermont, 1st, 52-5, East Brooklyn, 55-68, Cor. Sec. Bd. Dom. Miss., 68-88. Honorary Secretary, 88-90, d. Jan. 22. D.D. by R.C. 1870.

He was one of the most open-hearted and unaffected of men. He possessed telling characteristics which go to make up a well-rounded manhood and an attractive Christian minister. One was *sterling honesty.* Business integrity and fidelity to friendship were part of his being. He was entirely unselfish; he never seemed to think of himself. His ruling question always was—What is right? Another trait was *fidelity in his work.* When the Domestic Board was struggling with difficulties his spirit vitally identified itself with its experiences and carried its sufferings; and when relief came, entered into its joys. Whatever he undertook had his whole heart. He was faithful—always and everywhere. Another trait was his *cordiality of manner.* He always had a bright look and cheery words for every one. Strangely enough, this trait was emphasized at his

funeral by every speaker. He was a light in the home, in the church, in the place of business. His cordial words and ways made his office, as Secretary of Domestic Missions, an attractive place to visit. Still another trait was his youthful spirit among the young. He was always a welcome guest to young people and children. He grew old gracefully. He was, however, always a man of hard work, and this told on the ultimate progress of the church. See "Mints. Gen. Syn.," 1890, 193.—"Biog. Notices of Grads. R.C.," 1890, 17.

Westbrook, Cor. D., b. at Rochester, N.Y., May, 1782; U.C. 1801, studied under John B. Romeyn, l. Cl. Albany, 1804; tutor in U.C. 1803-5; Fishkill, 1806-30, Ed. "Christian Intelligencer," 1830-3, Rector of Gr. Schools at N.B., 1833-6, Cortlandtown, 1836-50, d. 1858. Elected a trustee of R.C. 1829. D.D. by R.C. 1829.

He was descended on his paternal side from the Puritans, and on the maternal from the Huguenots. His father served his country in the Revolution. His mother died, leaving him a frail infant, the object of constant solicitude.

The distinguishing feature of his mind was its originality. There was a freshness, a sort of childlike wonder in his mind, in viewing a subject. He viewed it as if he had never been told how it appeared to others. Nor did he much regard the impression it had made on others, in forming his own opinions of it. He cared little for the authority of great names. He was a bold thinker, and his views on many mooted questions, and on prophecy, of which he was an enthusiastic student, were often striking and highly original. He also possessed a remarkable quickness of mental capacity—both quickness of apprehension and conclusion. His judgment was instantaneous, and he would leap into the middle of a subject, to approve or condemn, almost before the statement of it was concluded. His mind was capable of great concentration and intense action. He was capable of conducting a connected and logical argument, but he was not *fond* of it. He would not submit to the restraint of rigid and fixed rules in anything. His arguments, though striking and convincing, were seldom strictly deductive. They did not gradually accumulate strength, but fell in successive and rapid blows.

In character he was notably disinterested—one of the most unselfish of men. He would sacrifice his time, comfort, and means, for the sake of serving a friend. There was no calculation in his friendships, but they were led by the native sympathies of his generous soul, and were really prized by him as a means of advancing the interests and happiness of others.

He was unambitious—was a peacemaker, always looked on the bright side of things, was entirely simple-hearted, devoid of intrigue, and his benevolence was only limited by his means. Patriotism was with him a passion. His learning was varied and extensive, but not exhaustive on any special topic. He had a remarkable fondness for the natural sciences, sometimes even delivering scientific lectures. His illustrations of the character

and government of God were drawn from the facts and laws of nature. His theological knowledge was rather the result of intense thought upon particular points, from a hasty, vigorous, and enthusiastic investigation, than of connected study. This appeared sometimes to give an appearance of eccentricity, and variance from established views, in his opinions. His habit of study was topical, following his own taste on the pressure of present exigencies. His whole nature was impulsive, not methodical or confined by the necessities of system, which he could never brook.

In the pulpit he was dignified and impressive, though perfectly natural, and wholly devoid of all tricks of oratory and false solemnity. He usually preached without a manuscript. His themes were not abstract or doctrinal. in the common acceptance of those words, but ran in a line of noble thoughts connected with man's true destiny, and the means ordained for its realization. He loved to expatiate on the power, wisdom, and goodness of God, in His works and grace. These themes absorbed his being. His effort was to convey his own thoughts into the minds of his auditors. To this result every power of his being was made to contribute. His voice, deliberate and distinct, was charged in its every variance and intonation with his thoughts; his gesture was unstudied, but was natural and appropriate to the sentiment; and his eye labored to *look* the intelligence of his own views, the animation of his own feelings, the ardor of his own soul, into the minds and hearts of his congregation. Animated in action, and with much variety of utterance, he forgot himself, and poured out his theme—illustrated through its whole length with shining thoughts, and gems from the depths of his own mind, replete with pithy expressions and beautiful sentiments—full upon the minds and hearts of his interested hearers. The analysis was not very strict, and the discourse not greatly characterized by unity or complete symmetry of proportion, but rather by a succession of striking and suggestive thoughts, the elevation of its sentiment, and the largeness of its views.

He was singularly happy in prayer. His mode of expression was his own, and he failed not to appreciate the circumstances and catch the spirit of special occasions. There was no stereotyped phraseology, but his thoughts were fresh, admirably expressing the thanks and petitions of the moment, while also reverential and devout. When the veterans of 1812 visited the grave of Washington, in 1855, and, with the officers of the government, stood around that sacred spot, Dr. Westbrook, who was their chaplain, was asked to pray. He did so, and with such appropriateness, power and feeling as to leave no eye unmoistened in that venerable and dignified assembly.

He had a strong passion for social life and its enjoyments. His path was simple, direct, and child-like. He was humble and modest, and guileless as a child. He was always a boy. The freshness, the honest impulsiveness, the unsophisticated *heart* of boyhood, were his to the last. The dew of youth rested on his maturest years and labors, and gave beauty and fragrance to a green old age. A sweet simplicity, destitute of pride, of exclusive notions, of selfish scheming, made him lovely to look upon, in a formal, cold, self-serving world. See also "Ulster County History, N. Y."

PUBLICATIONS: Art. in "Sprague's Annals" on Rev. H. Schoonmaker.—Editorials in "Ch. Int.," 1830-3.

WESTERFIELD, WM., JR., b. N.Y.C. Aug. 21, 1844; Coll. C.N.Y., 64, U.S. 68; student at Halle and Tübingen, Ger., 68-9. ord. Cong. Oct. 10, 1871; (Morrisania, N.Y., 71-4); in Europe, 75, Jersey City, 76-85, Hamilton Grange, N.Y.C., 89-90, w. c.

Westerlo, Eilardus (s. of Rev. Isaac Westerlo, pastor at Gröningen), b. at Gröningen, Holland, 1738; matriculated at Gröningen University, Oct. 11, 1754, for study of Theology; residence Denekamp Transisalanus; lic. 1760; Albany, 1760-90, d. Dec. 26. Also supplied, quarterly, Schaghticoke. His maternal grandfather was Rev. Eilardus Reimers, pastor of Dalen, in Drenthe, Holland, after whom he was named.

He had just been licensed in Holland, when a call arrived from the church of Albany. He sustained a high character for early attainments and fair promise. He was accordingly selected for this important field, second only to New York, though only twenty-two years of age. He at once gained the character of an accomplished gentleman, a good scholar, and a sedulous student. His preaching was characterized by careful preparation and able exposition. But while his ability and the soundness of his views were confessed, the more pious part of the church felt it desirable that a more direct, practical, and experimental character might be given to it. A little praying band carried him and his ministry to a throne of grace (1768). Soon after, his mind became deeply impressed with a sense of the responsibility of his ministerial office, and with a conflict as to his spiritual state. He then sought free and intimate intercourse with this band, and, in the result, the light and power of the gospel penetrated his soul more clearly and preciously. His preaching still exhibited the same thorough preparation and intellectual vigor, but became more distinguished by spiritual unction, and discriminating application of divine truth to the various classes of hearers. Thus while his preaching attracted and gratified the more cultivated of his hearers, he became more and more the favorite of plain and experienced Christians. The influence of his ministry gradually increased and diffused. The neighboring churches sought his counsel and services, and were crowned with blessings. He was wise in council, and conciliating and peaceful in his spirit and course. In the Cœtus and Conferentie strife his influence was to soothe and heal. He arrived at the hottest period of the strife, and gained the respect and confidence of both parties, though known to be favorable to the Cœtus. In the Revolution he espoused the principles of the Whigs, and boldly avowed them and consistently adhered to them. He married the widow of Patroon Stephen Van Rensselear, and left several children, but there are no descendants of the name of Westerlo.

In 1777, when Burgoyne with his hostile army was moving toward Albany from the north, amid the general terror that prevailed among the friends of liberty, he appeared calm and serene. He prudently conducted his family to a place of safety, but returned to Albany himself, directed the doors of his church to be opened, where prayers were offered in behalf of his country's cause, while he exhorted the remaining members. This

was continued till Burgoyne with his army became prisoners of war. He was assisted in these services by Dr. Livingston, who was his brother-in-law. In 1782, when General Washington visited Albany, he delivered the address of welcome. He began to preach in English in 1782. He derived much pleasure from an extensive correspondence with several eminent ministers of his own and of other denominations. Among these were Livingston, Laidlie, Meyer, Rodgers, Mason and Stiles. The latter was the president of Yale College, and well known as an antiquary and scholar of various learning. He corresponded with him in Latin, and even occasionally in Hebrew. Dr. S. came to Albany to visit him once, but Dr. W. was in New York, and these great men never met each other. Dr. S. said of him that he wrote Latin in greater purity than any man he had ever known. In few men did greater and more amiable qualities unite. His last sickness affected his mind and rendered him melancholy for a while, but his mind became again serene, and he was cheerful and happy. A little before his death his house was filled with his people, who came from all parts of the city to see him, and he left them with his blessing, in such a solemn manner that it was thought that he did as much good in his death as in his life. See "Dr. Rogers' Historical Discourse." "Mag. R.D.C." ii. 15, 347. "Sprague's Annals." "Munsell's Annals," i. 118, 121.

Publications: Autobiography, containing many references to the circumstances of the times, 1761-90. MSS.—"A Greek Lexicon." MSS.—"A Hebrew Lexicon." MSS.—Translation from the Dutch of Alberthoma's Catechism, 1790. 2d ed. 1805.

Westervelt, John P., b. at Paramus, N.J., Nov. 7, 1816; R.C. (1837), teaching in Lafayette Academy, Hackensack, 1838, teaching in private and in female seminaries in N.Y.C. and Brooklyn, 1839-44; studied theology under Rev. Albert Amerman, lic. by Cl. Union (T.R.D.C.), 1845 (Johnstown and Mayfield, Independent, 1845-55); (Presbyterian). S.S. at Ephratah, 1858-9, d. 1879, Jan. 15.

His health failing, after having joined the Presbytery of Albany, in 1855, he removed to Princeton, N.J., and devoted much of his time to the study of language, and gave attention to Biblical criticism. In 1866 he returned to Paterson, his native town, still devoting himself to study. Not only was he familiar with the ancient tongues, Hebrew, Greek, and Latin, but read and spoke fluently the German, French, and Holland. He was especially skilled in the latter, and held intimate intercourse with the theologians and poets of the Low Country. He could speak as fluently in the Dutch language as in his own. Bilderdyk was his favorite poet, whom he esteemed as equal to any of our English poets. He would entertain his friends by reciting whole paragraphs.

When a few years ago Dr. Cohen Stuart came from Holland to attend the Evangelical Alliance, he visited Paterson to see Mr. Westervelt, his fame as a Dutch scholar having gone abroad. Afterward he spoke of him "as a man whose eminent attainments, and especially in the Dutch language, were only equaled by his modesty;" and upon Dr. Stuart's request he was

made a member of the "Leyden Society of Netherland Literature," June 16, 1876.

In doctrine Mr. Westervelt was a strict Calvinist, and was so from early training. But he was one of the most catholic men among us, and the freest from all bigotry. Mingling with his brethren of other names, he confessed he had greatly modified the views and feelings of early life toward Christians of other names. He was the Melancthon of our Pastoral Association, and when we had in hand some difficult passage of Sacred Writ, in the exegesis we were accustomed to regard him as authority.

As a man of piety our brother was held in high esteem—as near perfection as any we find—"blameless and harmless, a son of God without rebuke." His thoughts and feelings seemed always circling around the Cross of Christ, and by simple faith resting in the consciousness that he had committed himself to Christ. Anchored on the Rock of Ages, his mind, therefore, was kept in perfect peace, so that in his last hours, when utterance was difficult and painful, he was still sustained, as he declared, by a good hope of soon beholding his Redeemer's face in righteousness. By the removal of such "earth is impoverished, but heaven enriched."—Rev. Dr. J. H. Duryea. See "Princeton Review Index," 310.

PUBLICATIONS: Translation from the Dutch of Van der Palm's Life and Sermons. 1865.—Contributions to the "Princeton Rev.," as follows: Article on Van der Palm, 1861; on Bilderdijk, 1862; on Strauss and Schleiermacher, 1866. Also several articles in "McClintock's Cyc."

Westervelt, Ralph A., b. 1777 (son-in-law of S. Froeligh), studied under his father-in-law, l. Cl. Paramus, 1801; Rochester, Wawarsing, 1802-8, and Clove, 1807-8, Bethlehem and Coeymans, 1808-15, Wyantskill, 1815-23, d. Apr. 12, while preparing to secede.

Westervelt, Sam. D., N.Y.U. 1839, l. by Seceders, 1839; New York, 1839-50, became a Presbyt. Sketch in "McClintock and Strong's Cyc."

Westfall, Benj. B., b. at Claverack, 1798; U.C. 1823, N.B.S. 1826, l. Cl. N.B. 1826; Miss. at Sand Beach, 1827-8, Rochester and Clove, 1828-34, Rochester, 1834-8, Stone Arabia and Ephratah, 1838-44, d.

He was brought up on a farm, and, while still a youth, had such deep convictions of sin, that he would lie down in the furrow to get out of sight. In the nine years of his settlement in Ulster Co., about 300 were brought into the church under his ministry. In Montgomery Co., where were his second charges, during the excessive labors and anxieties of a precious revival, he was seized with disease, which resulted in his death. He possessed great firmness, and was unyielding in regard to truth, yet he was far from being dogmatical or exclusive, so as to wish to unchurch those who did not agree with him. He was a rigid Calvinist in his theology, yet a warm advocate of revivals of religion. His own zeal was untiring in seeking to save souls, and he mourned over the lukewarmness of both ministers and people. His sermons breathed his own high convictions of truth, and he aimed at the understandings and consciences of his hearers. His soul travailed in birth for his people, that Christ might be formed in them, the hope of glory.

Westfall, Simon V. E., b. at Rhinebeck, 1802; R.C. 1831, N.B.S. 1834, l. Cl. Rensselaer, 1834, Hyde Park, 1834-7, Union and Salem, 1837-47, Miss. in Illinois, 1847-8, Pekin, 1849-53, Vanderveer 1853, Pekin, 1853-6, d.

After a long, arduous, and discouraging effort to build up an eminent Dutch church in the young city of Pekin, Ill., he returned to his native East, to spend his declining days. Barely settled in his new home, and engaged to supply the 2d Church of Rotterdam, on a certain Sabbath, he was taken sick on the Saturday evening preceding, and died in the house of the elder with whom he stayed. "Ecstasy! ecstasy!" was repeatedly uttered by him in his sickness, while visions of glory passed before his mind. He was a man of settled purpose, inflexible integrity, of a modest and diffident spirit, clear in personal piety, diligent in study and administration, tender and faithful in pastoral labors, enjoying the confidence of his brethren and commanding the respect of the world.

Westing, Evert, Otley, Ia., 1882-86.

Westveer, Adrian, b. in Holland, Nov. 2, 1840; R.C. 65, N.B.S. 68, l. Cl. Holland; Westerlo, 68-9, Clarksville, 69-71, Clymer Village, 71-2, Wiltwyck, 72-4, Shokan, 74-6, Berea, 82-7, Stanton, 87-90, S.S. in Presbyt. ch., 90-2, Wyckoff, 1892——

Weyberg, Casparus Diederus. Easton, Pa., Ap.-Oct., 1763, Philadelphia, 1763-90, d.

He was a Swiss by birth, and after being educated in Europe, came as a minister to this country, about 1763. He left Easton so soon on account of the large size of the circuit. But in Philadelphia he found sad feuds in the congregation. The previous pastorates had been brief. The church was the reproach of the world. But with his arrival peace and prosperity began. He was a warm patriot and defender of the cause of liberty in the Revolutionary struggle. He became a chaplain in the army. When the British held Philadelphia, he preached to the Hessian troops, and boldly vindicated the American cause. He denounced the wickedness of the oppressors. Not a few of the Hessian troops deserted the British flag, through his preaching. He was cast into prison, and his church was used as a hospital.

He was remarkable for his calm determination. He took an independent course in his ministry, not caring for the judgment of men. He was an earnest preacher, though with an impediment in his voice.

Weyberg, Philip. In Pennsylvania, 176..-17.. One of the original trustees of Q.C. 1770.

Wheaton, see Lyman-Wheaton.

Whitbeck, Andrew, studied under Livingston? l. 18..

Whitbeck, John, b. Nov. 12, 1812, in Coxsackie, N.Y.; R.C. 37, N.B.S. 40, l. Cl. N.B., Waterford, 41-8, S.S. Henderson, 49-50, Arcadia, 50-52, Caroline, 52-68, w. c. Died Oct. 12, 1888. See "Mints. Gen. Syn.,'" 1889, 914. "Biog. Notices of Grads., R.C.," 1889, 15.

Whitbeck, Richard M. R.C. 1859, N.B.S. 62, l. Cl. N.B.; Mapletown (and S.S. Buel, Presbyt.), 1863-4, Tyre, 1865-8.

White, Erskine Norman, b. N.Y.C., May 31, 1833; Y.C., 54, U.T.S., 57, lic. Presbyt. N.Y., 57; stud. Halle, Ger., 57-8; ord. by Classis N.Y., June 9, 59; Richmond, S.I., 59-62, New Rochelle (Presb.), 62-8, Buffalo, Westminster Ch., 68-74, West 23d St., N.Y.C., 74-86; Cor. Sec. Bd. Ch. Erection, U.S.A., 1886. D.D. by U.N.Y., 1874.

PUBLICATIONS: "Personal Influence of Lincoln," 1865.—"Hist. 23rd St. Ch., N.Y.C.," 1876.—50th Anniversary of same, 1884.—"Why Infants Are Baptized," 1900.

White, Geo., W.C. 1861, Aub. S. 1864, lic. Presbyt. Cayuga, 1863; Schaghticoke, 1864-9, d. 1870.

WHITEHEAD, CEPHAS (Hindoo), Arcot Sem., 1896, lic. by Cl. Arcot; evangelist in India, 1896——

Whitehead, Chas., b. 1801; D.C. 1823, N.B.S. 1826, l. Cl. Philadelphia, 1826 (Batavia, Presb., 1827-8); Hopewell, 1828-35, Somerville, 2d, 1835-9 (Fishkill, Presbt., 1840-2), Walden, 1842-9, Houston St., N.Y.C., 1849, Poughkeepsie, 2d, 1849-52, Washington Heights, 1853-61, Chaplain in City Hospital, 1861-73, d.

Of winsome manners, affable, sympathetic, gentle and refined, his social spirit and pious experience made him pre-eminently a "son of consolation." His mind was well balanced, cultivated, and healthy. His preaching was strictly evangelical, practical, and adapted to the intelligent congregations which he served. He made no pretensions to oratory, learning, and profundity, but he "rightly divided the word of life," and acceptably filled some of the choicest pulpits of his denominations.

Nearly forty years of experience as a pastor fitted him admirably for that ministry to the sick, the suffering and the dying which occupied the last twelve years of his life, first as chaplain in the City Hospital, and since its opening, of the new Roosevelt Hospital in this city. His presence did good like a medicine, and his tender sympathies, cheerful face, and hopeful spirit cheered many a weary one, comforted many a sad soul, and guided many an inquirer. The blessing of many a dying one rested upon him.

Mr. Whitehead was the youngest of three youthful members of the old Independent Tabernacle of Philadelphia (which subsequently became the Seventh Presbyterian Church of Philadelphia), all of whom entered the ministry of the Reformed Church, under the pastoral care of the late Rev. Dr. Jacob Brodhead. The others were Rev. Jos. Wilson and Rev. B. C. Taylor. The latter still survives. Each completed more than half a century of clerical labor.

Mr. Whitehead had just begun the address in the communion service, in the Presbyterian Church at Perth Amboy, which precedes the distribution of the broken bread. Quoting the first verse of the hymn which had been sung, "Nearer, my God, to Thee," he said that it reminded him of another by the same author, and repeated the words:

"I'm nearer my home to-day
Than ever I've been before,"

when he was smitten with the fatal stroke, and sat down, unable to proceed. God touched him and he was not.

WHITEHEAD, JOSEPH HENRY, b. N.Y.C. Oct. 18, 1847; W.C. 69, U.S. 72, lic. Presb. N.Y.; Pompton Plains, 72-84 (1st Presb., East Orange, N.J., 84-6), Passaic, North, 1886——

PUBLICATIONS: "Hist. of the North Church of Passaic," in "Hist. of Classis of Paramus."

Whitehurst, Jacob, b. in Cheshire, Eng., 1839; Brooklyn Lay Coll., April, 75; lic. Cl. L.I.; ord. ditto, 77; Miss. pastor of Bethany Chapel, Brooklyn, 77-81.

Whiting, ... Princetown, 18..-1822? became a Baptist.

WHITNEY, WILLIAM W. Ephratah, 1885-8, Livingston at Linlithgo, 89-93, North Blenheim, 96-99, w. c.

Whittaker, Chs. H. Lower Walpeck, 1893-1900.

WICK, ROBERT KERR, b. Grove City, Pa., Dec. 9, 1861; Westminster Col., Pa., 1882; U.T.S. 1883-6; ord. by Presb. Rochester, Sept. 30, 1886 (Presbyt. Sparta, N.Y., 1886-90); Jersey City, Wayne St., 1890-99, Jamaica, 1899——

Wiersum, Harry J., H.C. 1896, P.S. 99, lic. and ord. by Cl. of Iowa, Sept. 99; Missionary in Arabia, 1899-1901, d. Aug.

Wiggins, Ebenezer. U.N.Y. 1834, tutor in R.C. in Anc. Langs., 1836; N.B.S. 1837, l. Cl. 1837; Totowa, 1837-56, Manhattan, N.Y.C., 1857-70, d. 1878. D.D.

Wiley, Chs., b. May 30, 1810, C.C. and C.N.J., 1825, 30-1, Aub. Sem., 35-6, New Haven Sem.; ord. by Northampton Council, Nov. 8, 37 (Northampton, Mass., 37-45); Utica, 45-55, Pres. of Milwaukee University, 55-7, Lafayette, Ind., 58-9, Birmingham, Ct., 59, Geneva, N.Y., 59-65, teaching in private school, Hackensack, 66-71, died Dec. 21, 1878. D.D.

PUBLICATIONS: Edited "Ordo Series of the Classics"; "Cæsar's Commentaries," 1873, "Cicero's Orations," "Virgil's Æneid," 1874 (Holt & Co.).—"Principles of Love to God," 1850.—"Ten Reasons Why I Am not a Churchman," 1864.—Addresses, 1852; one commem. of Hon. Edward Everett, 1865.

WILEY, EDWARD C., b. Dorset, Vt., June 11, 1858; Wms. Col. 81, Aub. Sem. 89, ord. by Presbyt. Geneva, May 14, 89 (settlements in Presbyt. ch.); Fort Miller, S.S. 1900-1.

WILKINS, JOHN (Hindoo), Arcot Sem. 1895, lic. Cl. Arcot; evangelist in India, 1895——

Will, Peter (London, Eng., 17..-1802), Ger. Ref., N.Y.C., 1802-4, returned to Europe.

Willets, Alphonso A. From M.E. Church 1849; Philadelphia, 1st, 1849-60, Brooklyn, 1860-5, Lee Avenue, Brooklyn, 1865-6 (Arch St., Philadelphia, Presbyt.).

William, Abram (Hindoo), b. in India, 1842; studied under the missionaries there; ord. by Cl. Arcot, Jan. 28, 1880; Katpadi, India, 1880-92, died May.

He was of the Reddi Caste. When he renounced heathenism in 1861, he was an ignorant lad nineteen years of age, and unable to read his own vernacular. He heard the gospel preached in the streets of Chittoor by Rev. Dr. William Scudder, and being convinced of the truth of Christianity, came to him for further instruction. He entered the schools, and by diligent study was soon able to read and write both Telugu and Tamil. After a course of theological instruction, he was employed as a mission helper for a number of years, when he was called by the Christians of Katpadi to be their pastor, and was in due time ordained and set over that church by the Classis of Arcot. There he labored faithfully and successfully till the Lord took him. When he first went there the number of Christians was small and they were without a church building. Through his earnest efforts, aided somewhat by the mission, a good sized church with bell-tower was erected, which remains a monument to his memory. Under his pastoral care a number of villages embraced the Gospel; and his congregation increased in numbers yearly until, at the time of his death, it amounted to 500 souls, of which 148 were communicants. His labors were not confined to his charge. He continually toured among the heathen and proclaimed to them the Gospel, which he so firmly believed to be the only hope of their salvation. He was an uncompromising Christian, and never ashamed to serve his Lord. Though of high caste, he utterly renounced all caste distinctions, and treated Christians from the lowest class as his brethren in the Lord. He was a noble man and a lovable character, respected and honored by all. His influence was great, and extended throughout the whole mission. Even the heathen honored him and felt his power. He died suddenly while away from home at Palmanair. His body was brought to Katpadi, and in a spot which he had selected near the church, was laid in its last resting place by sorrowing friends.—Jared W. Scudder.

Williams, David F., from Methodists; ord. by Cl. N.B. 1884, N.B.S. 86, New Salem, N.Y. 86-87, S.S. Kiskatom, 87-8; Livingston at Linlithgo, 97-8, w. c.

Williams, Melanchton B., C.N.J. 1814; Lysander, 34-7.

Williams, Richard R., b. Waterford, Ireland, Sept. 19, 1843; U.S. 70, ord. Cl. Montgomery, 70; Canajoharie, 70-83, engaged in editorial work, 1883——

Williams, Robt. George, b. Festiniog, N. Wales, G.B., July 13, 1838; C.N.J. 70, P.S. 73; ord. Cl. N.B. Jan. 21, 74; Griggstown, N.J., 74-7 (Presbyt.). See "Princeton Sem. Cat."

Williamson, George R., b. at Caldwell, N.Y., 1823; R.C. 40, N.B.S. 43, l. Cl. N.Y.; Ghent, 2d, 44-8, Newark, 2d, 48-9, Amity, 49-52, died September 4, caused by explosion of boiler on steamboat Reindeer.

He was a man of earnest spirit, of sound faith, and of pious life, remarkably conscientious in duty, zealous for God's glory and the edification of the church; pure and delicate as a woman; of sweet disposition, yet firm and manly in his devotion to truth and right. He was industrious as a student and writer. His discourses were eminently serious, practical and instruc-

tive. He had a well-balanced mind, a discriminating judgment, and a rich command of language. He was a brother universally beloved. But he was cut off in the flower of his days, by the explosion of the boiler on the steamboat Reindeer, his wife and child receiving fatal injuries at the same time. His death was a triumph of Christian faith.—See "Memorial Sermons in Cypress Wreath." "Sprague's Annals."

PUBLICATIONS: "The Gathered Flower." "Memoir of Rev. David Abeel." 1848. See "Princeton Review," xx. 309.

Williamson, N. DuBois (grandson of Rev. W. R. Smith), b. at Flagtown, N.J., Dec. 2, 1819; R.C. 40, N.B.S. 43, lic. and ord. Cl. Philadelphia; Pekin, 43-8, Cicero, 49-50, Chatham, 50-1, Glenville, 2d, 51-5, Wawarsing, 55-61, Pekin (S.S.), 61-2 Chicago, Livingston Ch., 62-5, Havana, 65-6, Sab. School Miss. in Chicago, 66-70. Norris, Ill., 70-2, South Bend, Ind., 1872-96, d. Sept. 12. Also Western Miss. of R.C.A., 1871.

Though an invalid all his life he never allowed his physical infirmities to interfere with his geniality and his work. With wonderful energy he performed an amount of service that would seem heavy for the most robust man. He was a scholarly and comprehensive writer on secular and religious subjects; was public spirited, taking an active interest in all matters pertaining to the public good. He did not fear to condemn wrong wherever he found it, but did it in a gentle and Christlike way. In ecclesiastical courts he was conspicuous for watchful and conscientious devotion to proceedings, and his example was always promotive of the decency and order that should characterize the business of the church. During the war he took great interest in it, was a member of the Christian Commission, and never lost interest in the veterans, for whom and their families he was always ready to do what he could.

The church at South Bend, his last pastorate, was founded and chiefly supported by the mother, Mrs. Matthews, of the late Vice-President Schuyler Colfax. He conducted the funeral services of the latter in 1888; his address, a most admirable one, was printed and obtained a wide circulation. His sympathetic, patient and gentle ministrations eminently qualified him for service in missionary churches, in which he wrought abundantly. At South Bend he was known throughout the community as "the good old domine," whose home was a Mecca for the poor and the sorrowing. After fifty-three years of arduous labor he fell asleep. A man who was everybody's friend; everybody's pastor; a righteous man, doing good; the same always to rich and poor, to young and old; regarding no task too irksome for performance.—"Mints. Gen. Syn.," 1897. 760. "Biog. Notices of Grads. of R.C.," 1897, 10.

PUBLICATIONS: "Reminiscences of Dr. Peter Labagh." In "Todd's Memoir of Labagh."—Ser. on Death of Rev. Geo. R. Williamson. In "Cypress Wreath."—Mem. Ser. of Prof. Benjamin Wilcox, the successful Christian Teacher, South Bend. 1875.—"God's Highway for our Church." 1875.—Sermon at funeral of Hon. Schuyler Colfax, 1888. Many contributions to the press.

Williamson, Peter S. C.N.J. 1824, N.B.S. 1834, l. Cl. Philadelphia, 1834; Rockaway, 1835-9 Brooklyn, 4th (Wallabout), 1841-2, teaching at Schodack Academy, 1843, at Belleville, 1843-6, at Jamaica, 1846-52, at San Francisco, 1852-80. d.

Williamson, Wm. Hall, b. Flagtown, N.J., Apr. 26, 1855; R.C. 73, N.B.S. 81, l. Cl. N.B.; Annandale, 81-3, Tappan, 83-9, Irving Park, Chicago, 89-92, Grand Rapids, 1st, 92-9, Philadelphia, 2nd, 1899—— See "Cole's Hist. ch. of Tappan."

Willis Ralph, b. in London, England, Aug. 16, 1815. Came to America, 1830; R.C. 39, N.B.S. 42, lic. Cl. Philadelphia; Bethlehem, 42-51, Freehold, 1st (Marlboro), 51-68, Spotswood, 68-80, Rector of Hertzog Hall, New Brunswick Seminary, 80-8; died March 16, 1895.

He was the son of a tradesman in prosperous circumstances, who sent him to a school in Yorkshire. It was the identical school that Dickens caricatured in the schoolmaster, Squeers. He actually suffered great hardships there, but was finally able to get away. Soon after he sailed for this country, and went directly to an uncle residing in Philadelphia. There he worked for several years, but being converted in a revival, resolved to become a clergyman. He was a faithful pastor, earnestly proclaiming the Gospel, and seeking to raise to a higher Christian life the people among whom he labored. The church at Spotswood was a feeble enterprise, but with characteristic energy he went to work to put it upon a solid foundation. The present beautiful church building, the pleasant parsonage, and the improvements about the property are the results of his untiring efforts. During his ministry there he became County Superintendent of Schools, which office he held for twenty years. In this service Mr. Willis raised the tone of the schools, causing them to take high rank, and in the devotion to his work, and the success of his labors, became widely known and respected throughout the county. After leaving Spotswood, he became the rector of Hertzog Hall in New Brunswick, and continued to discharge the duties of that office for eight years, when increasing infirmities of age compelled him to resign. He was one of the most active workers in founding and fostering the Suydam Street Reformed Church at New Brunswick.—"Mints. Gen. Syn.," 1895, 217. "Biog. Notices of Grads. R.C.," 1895, 5.

Publication: "Recollections of Dr. W. H. Campbell"; in "Memorial," 81.

Willoughby, Henry Clifford, b. Newark, N.J., Mar. 6, 1866; N.B.S. 96, l. Cl. Newark; Philadelphia (Talmage Memorial), 97——

Wilson, Ab. D., b. at Amwell, N.J., Nov. 15, 1789; Q.C. 1811, N.B.S. 15, l. Cl. N.B.; New Prospect and Shawangunk, 16-29, North Branch, 31-8, Miss. to Illinois, 38-41, Fairview, 41-56, w. c. Died July 21, 1876.

He visited Fairview, Ill., in 1837, but did not finally locate there until September, 1838. He will ever be known and esteemed in our church as the "father of Western missions." Parishioners and friends from New Jersey began to locate in Central Illinois; he cast in his lot among them, and for more than twenty years ministered more or less to the spiritual wants of the

settlements. Hence the Classis of Illinois, and the strong mother church of Fairview.

It was always charged that he gave more attention to private interests than to due preparations for the pulpit, and hence that he did not shine as a preacher. Nevertheless, he had a mind of manifest power and of much practical wisdom. Socially he was among the most agreeable of men, and as a pastor left an excellent reputation at Shawangunk. A retentive memory and love for the subject made him a valuable authority respecting the fathers of the R.D. Church and the circumstances of a half century ago. No one doubted his attachment to the doctrines of divine truth and his willingness to endure labor and sacrifice for the extension of the Church of Christ.—Rev. Dr. Chs. Scott.

Wilson, Chs. W. (nephew of E. Nevius), b. at Ovid, N.Y., 1826; R.C. 61, N.B.S. 63, l. Cl. Geneva; Miss. at Kewaskum, 1864-7, at Two Rivers, 1867-77. d. See "Manual of 1879."

Wilson, Ferdinand Schenck, b. at Millstone, N.J., Sept. 2d, 1864; R.C. 88, N.B.S. 91, l. Cl. N.B.; Pompton, N.J., 1891——

Wilson, Fred F., b. Somerset Co., N.J., 1830; R.C. 59, N.B.S. 62, l. Cl. Raritan; Glenville, 2d, 64-70, Mohawk, 70-2, Cato, N.Y., 72-3, Boonton, 1873-6, Asbury Park, 76-8, Wilcox, Pa., 78-9, Cold Spring, 86-7, supplied various churches, 1879-90.

Publications: "Semi-Centennial of Ref. Ch. Glenville." 1868.—"Hist. of 25 Yrs. at Asbury Park, N.J.," 1902.

Wilson, Hugh Nesbit, b. at Elizabeth, N.J., May 7, 1813; C.N.J. 30, P.S. 34, lic. Presbyt. Elizabeth, Apr. 23, and ord. by same at Evang. Oct. 7, 35; (Southampton, L.I., 35-52, Hackettstown, N.J., 52-8;) New Brunswick, 2d, 58-62; (S.S. Southampton, L.I., 63-7), died 1878. June 4. Director of Princeton Sem., 1851-8. See "Manual of 1879." D.D. by U.V. 1852.

Wilson, James B., b. near Somerville, N. J., 1824; R.C. 48, N.B.S. 51, l. Cl. N.B.; Long Branch, 51-78, Long Branch, 2d, 78-80, Jericho, L. I., 80-82, Bloomingburgh, N.Y. 82-1886, d. Mar. 22.

He was the founder of four churches at Long Branch, N. J., and vicinity. He was the founder and Father of the Reformed Ch. at Asbury Park, N. J., where so many sessions of our General Synod have been held since 1890.

Publications: "A Remembrance of the Past"; a Decennial Sermon, 1861.—Hist. Ser. at Bloomingburgh, N. Y., 1820-85.

Wilson, Joseph, b. 1797; C.N.J.; N.B.S. 1821, l. Cl. N.B. 21; (Middletown and Cantivell's Bridge, Presbyt. of New Castle, 22-30, Greenbush Village, Presbyt., 30-2), Westerlo, 32-4, Athens, 34-6, Principal of Poughkeepsie Female Inst., 36-8, Fairfield and Little Falls, 38-45, Tarrytown, 45-9, Fairfield, 49-73, w. c., died 1878, May 1.

His ministry was blessed by several revivals of religion, the greatest of which was at Fairfield, N. J., during the awakening of 1857-8, when nearly

every adult in his congregation, who was not previously a member, was brought into the communion of his church.

Mr. Wilson was a genial, modest, quiet, retiring man, a consistent Christian, a faithful minister, an instructive preacher and sympathizing pastor, and everywhere he was the "man of God." See Manual of 1879.

PUBLICATION: "Selfishness and its Remedy."

Wilson, Peter Q. (brother of Fred. F. Wilson), b. 1831, at Roycefield, N.J.; R.C. 58, N.B.S. 61, l. Cl. Raritan; Greenbush, 1861-6, (Spencertown, N.Y., Presbyt., 1866-..), S.S. Guttenberg, 1875, S.S. Ponds, 1877-9, S.S. Blue Mountain, 79-82, S.S. Ephratah, 82-6, S.S. Cranesville, 86-7, w. c. Died Feb., 1902.

PUBLICATIONS: Hist. Discourse at Ponds, 170th Anniversary of Ch. 1880.—"Hist. Ch. Ephratah, N.Y." 1885.—"Life of Rev. Sumner Mandeville, of Masonville, N.Y."

WINANT, WALTER, b. Jersey City, N.J., May 17, 1865; R.C.; N.B.S. 92, l. Cl. Paramus; Berea, N.Y., 92-4, Coxsackie, 1st, 94-1897, w. c.

Windemuth, George, Melrose, 1870-6, Hackensack, 3rd, 77-1880.

Winfield, Aaron B., b. at Montague, N.J., 1815. R.C. 1839, N.B.S. 1842, l. Cl. Orange, 1842; (Friendsville, Pa., Presbyt.) 1842-4, Sand Beach, 1844-51, Paramus, 1851-6, emeritus, d.

See Manual of 1879; also "Hist. Classis of Paramus," 1902.

PUBLICATIONS: Ser. at the Funerals of J. G. S. and G. W. S. Van Nest, and Mrs. P. Wyckoff, murdered by W. Freeman, near Auburn. 1846.—"Christian Baptism." 1849.—"Antidote to Universalism." 1850.—"Safety and Sure Defense of Zion." With a History of R.D.C. Paramus. 1853.

WINNE, JOHN E., b. Castleton, N.Y. U.C. 1888, N.B.S. 91, l. Cl. Rensselaer; ord. as a Home Missionary by Cl. Ulster, 91; Wiltwyck, (Kingston), 1891-1902.

WINTER, EGBERT, b. in Neths., 1836; R.C. 60, N.B.S. 63, l. Cl. Holland, Cuddebackville, 63-6, Pella, 1st, 66-84, Grand Rapids, 2d, 84-95, Prof. Did. and Pol. Theology, Western Th. Sem. 1895.—— Preaches in Dutch and English. D.D. by Heidelberg University, and Hope College, 1890.

PUBLICATIONS: "What is Inspiration?" an Answer to Dr. John De Witt's Book on Inspiration. 1894.

WINTER, JERRY P., b. Holland, Mich., Nov. 20, 1869; H.C. 91; W.T.S. 94; Manito and Spring Lake, Ill. 94-7, South Bend, Ind. 97-99, Orange City, Ia. 1899——

Winter, Jurry. H.C. 1898, W.S. 1901.

Wiseman, John, from Ind. Ch., England 1851; S.S. Stone House Plains, 51-2.

Wolfe, Geo. L., b. at Lewes, Del., 1837; Danville Sem., Ky., 59-61, P.S. 61-2, lic. Presb. Lewes, 61; ord. Cl. Bergen, 73; Jersey City, (Central Av.), 74-5; to Presbyt. West Hanover, Va., 1877. See "P. Sem. Gen. Cat."

Wolfe, W., came from Germany, 1853; S.S. Jeffersonville, 53-4, Naumberg

and New Bremen, 56-60, Miss. to Hackensack, 3d, 62, Warren and Plainfield, 65-6.

Wolff, Chs. H. H., b. in Holland about 1840; Amsterdam Gymnasium; Aub. S. 1870; ord. by Presbyt. Auburn; voyage to Japan, Dec. 20, 1870-1, Feb.; Miss. and teaching at Yokohama, Feb. 1871-2, Dec.; teaching at Hirosaki, in the north of Niphon, Dec. 1872-3, Dec.; at Nagasaki, Feb. 1874-5, when his relations to the For. Miss. Bd. of R.C.A. ceased; Government Schools in Japan, 1875-82.

Wolvius, Wm., b. Niezyl, Prov. Groningen, Neths., Feb. 19, 1866; Grand Rapids Th. School, 93, W.S. 96, l. R.C.A.; East Overysel, 96-8, Boyden, 1898——

Wood, Alphonso, b. at Chesterfield, N.H., 1810; Dartmouth Col. 34, A.S.; lic. Sullivan Assoc., N.H., Cong., 37; joined Cl. Westchester, 70, never ordained. Instructor in Kimball Union Academy, N.H., 34-49, Prof. and Pres. Ohio Female College, 52-60; supplied churches occasionally.

Publications: "Class-Book of Botany." 12mo, pp. 645. Boston, 1845. —"First Lessons in Botany." 16mo, pp. 255. Boston, 1848.—"New Class-Book of Botany." 8vo, pp. 869. New York, 1860.—"Object Lessons in Botany." 12mo, pp. 346. New York, 1863.—"American Botanist and Florist." 12mo, pp. 620. New York, 1870.—"Plant Record." 8vo, pp. 170. New York, 1877.

Wood, Chs. Wiltshire, b. Green Bay, Wis. 1836; Rochester Univ. 64, P.S. 67; (S.S. Oakfield, N.Y.); New Lotts, 74-7, Cherry Hill, N.J., (S.S.), 77-8, S.S. Leeds, 1878-9. See "P. Sem. Gen. Cat."

Wood, Clinton T., in Cl. of N.Y. 1898, with address Wellington, South Africa.

Wood, Joel. Fort Miller, 1840-5. Had been a missionary to the Indians.

Woodbridge, Samuel Merrill, b. Greenfield, Mass., Ap. 5, 1819; N.Y.U. 38, N.B.S. 41, l. Cl. N.Y.; South Brooklyn, 41-50, Coxsackie, 2d, 50-3, New Brunswick, 2d, 53-7, Prof. of Ecc. Hist. and Ch. Govt. in N.B. Sem. 1857-1901, Prof. Emeritus, 1901—— Also Prof. Metaphysics and the Philosophy of the Human Mind, in R.C. 57-64. D.D. by R.C. 1857; by U.C. 1858. LL.D.

See "Life of Rev. John Woodbridge, D.D.," (uncle of S. M. Woodbridge), for a history of the family, in which there have been eleven generations of ministers in regular succession, beginning with Rev. John Woodbridge, born in England, 1493, a follower of Wyckliffe.

Publications: "Principles of Our Government." A Thanksgiving Disc. 1853. In "New Brunswick Fredonian."—Sermon on Human Government. 1856.—Inaugural Disc. as Professor Ecc. Hist. In "Christian Intelligencer." Dec. 1857.—"On the Family." In "Nat. Preacher."—"Power of the Bible." Before Aux. Bib. Soc. N.B. 1865.—Address at 150th Anniversary of 1st R.D.C. New Brunswick. 1867. See "Steele's Hist. Disc."—Address at Centennial of North R.D.C., N.Y.C. 1869.—Disc. on Benevolence. Before Gen. Synod at Albany. In "Ch. Int." June, 1871.—"Analysis of Theology." 1872-3. Second ed. 1882.—"Faith: Its True Position in the

Life of Man." 1875.—"Manual of Church History." 1895.—"Text-Book of Church Government." 18..—"Historical Theology": An Address at Centennial of N.B.S. 1884.—"Recollections of Dr. William H. Campbell": in "Memorial," 33.—Address at 40th Anniversary of his professorship, 1897.

Woodhull, Selah Strong, b. in N.Y.C. Aug. 4, 1786; C.C. and Y.C. 1802, studied under his uncle, Dr. Woodhull, of Freehold, and at P.S.; l. Presbyt. N.B. 1805; (Bound Brook, Presbyt.), 1805-6, Brooklyn, 1806-25, Prof. Ecc. Hist. in N.B.S. and of Metaphysics and Philosophy of Human Mind in R.C. 1825-6, d. Elected a trustee of R.C. 1825. D.D. by U.C. 1822.

He was the impersonification of activity, decision, energy, and persevering industry; you could see all this in his very expression and manner. His motto seemed to be onward and onward still further, upward and upward still higher. He seemed to say in his every movement, life admits not of amusement, or of procrastination, or even of useless speculation. He was everywhere the thorough man of business, the thoroughly practical man. It is said of him that, even when leaving his home for recreation, he provided himself with texts, pens, ink, and paper, that he might spend some of his time in the composition of sermons, and be beforehand with his work. His remarks to the students when meeting them for the first time after his inauguration as professor in the theological seminary, throw light upon his character, "Young gentlemen, you must expect, while under my charge, to study hard, and I will set you an example." The example was before them but a short time. The professor of much promise and lofty aspirations was very soon laid low by disease, resulting in death. The church expected much from him, and on good grounds; but God had ordered it otherwise. Had he been permitted to live and to retain his health, he would have effected much.—Rev. Dr. G. Ludlow.—"Mag. R.D.C.," i. 140, 233, 265, 269.—"Evang. Quarterly," ii. 114.—"Sprague's Annals."—"Centennial of N.B. Sem.," 435.

Woods, John. Gibbonsville, 1835-6, Montville, 1838, S.S. at Preakness, Dec. 1842-June, 1843.

Woolsey, A. B. New Concord, 1898.

Wormser, Andrew, b. at Nyverdale, Neths., 1846; H.C. 72, H.S. 75, lic. Cl. Holland, Bethel, Iowa, 75-8, Cleveland, 78-81, Cedar Grove, Wis. 81-7, Grand Haven, 1st, 87-90, S.S. Wormser City, Mont. 1891, w. c.

Wormser, William. N.B.S. 1882, l. Cl. N.B.; Passaic (Hol.), 1882-4, S.S. Bethel (near Pella), 84-6, Jamestown, 84-9.

Worrall, Henry Rufus Lantford, M.D., b. N.Y.C., Jan. 28, 1862; R.C. 84, Dartmouth Med. Coll. 93, lic. by Methodist Epis. Ch. 1894; Missionary, Busrah, Arabia, 1894——

Wortman, Denis, b. Ap. 30, 1835, Hopewell, N.Y.; A.C. 57, N.B.S. 60, l. Cl. Poughkeepsie; South Bushwick, 60-3, Philadelphia, 3d, 63-5, Schenectady, 1st, 65-70, supplying churches, 70-80, Fort Plain, 80-83, Saugerties, 83-1901. Trustee of Union College, 1883—— Pres. Gen. Synod, 1901.

PUBLICATIONS: Address: "Living for Principles, or the Right against the Expedient"; before the Anti-Secret Society of Rutgers College, May 7, 1862.—Farewell Sermon to Ref. D. Ch. of S. Bushwick, Brooklyn, E.D. "Brooklyn Times," Nov. 3, 1863.—"Sketch of Edward Hitchcock, D.D., LL.D." In "Ch. Int.," March 17, 1864.—Sermon on "Death of President Lincoln." 1865.—"Welcome Home to the Soldiers." A sermon before the Veterans at the close of the Rebellion, July 9, 1865. In "Schenectady Daily Star."—Article, "Résumé of the Geological Argument." In "American Presbyter and Theol. Review," Oct. 1865, pp. 613-640; reprinted, in large part, in three Nos. of "Ch. Int.," Oct. and Nov., 1865.—A few Letters from Europe. "Ch. Int." and Schenectady papers, 1867.—Address before the Evangelical Alliance, Amsterdam, Holland, 1867, imperfectly reported in "Evangelische Alliantie," pp. 318, 319.—Articles on various subjects in the "Ch. Int.," and accounts of sermons, etc., in "Schenectady Union" and "Star."—Sermon on Baptismal Sabbath. 1868.—Address at Semi-Centennial of 2d Ref. Ch. of Glenville, N.Y. In "Glenville Semi-Cent. Memorial." Addresses before N.Y. State Convention of Y.M.C.A., 1868, reported in "Proceedings," and at Anniversary of Schenectady Y.M.C.A., 1869. In "Schenectady Star."—Some fugitive poetry.—Several articles on Prof. Tayler Lewis in "Ch. Int.," 1878.

"The Pulpit in a Silent Home": Sermon on Mrs. Mary A. Myers. 1880. —Thanksgiving Ser. 1880.—Address at 200th Anniv. of 1st R.D.C., Schenectady, 1880.—"Garfield," 1881.—"Bible Revised," 1882.—"Hon. Webster Wagner," 1882.—"J. R. Simms, the Historian of the Mohawk Valley," 1882.—"Gordon, of Soudan," 1883.—"Gen. Grant," 1883.—"To the Union Veterans," 1884.—"Mastership through Service": Prayer-day Sermon, Rutgers Coll. 1884.—"The Immortalities of Man," Union Coll. 1885.—"Immediate Evangelization of America," 1886.—"Lessons from the Quarries": Geology of Ulster Co., N.Y. 1886.—"Reliques of the Christ": a Poem, pp. 66; (E. P. Dutton, N.Y. 1888; 2 editions).—"Lessons from the Figless Fig Tree": Wellesley Col. 1888.—Add. at Anniv. of Maine State Bible Soc., Portland, 1889.—"Preaching for our Times," 1889.—"President Laurence P. Hickock, D.D., LL.D.," 1888.—"Review of Looking Backward," "Ch. Int.," 1889.—"The XXth Century," 1891.—"The Overcrowded Inn," 1891. —"How We Helped Pay the Missionary Debt": a Poem, 1892.—Address at the Funeral of Vice-President, and Prof. T. S. Doolittle, D.D., LL.D., 1893.—"The Divine Processional": Poem read before Delta Upsilon Convention, Waterville College, Me., 1894; and printed (not published), in "Delta Upsilon Magazine," being a small portion of a contemplated volume. —"Wortman Genealogy," 1894.—Dedication Hymn of Jay Gould's Memorial Church, 1895.—"President Julius H. Seelye, D.D., LL.D.," 1895.—"The Woe of Armenia": Poem, 1896.—"Richard C. Van Wyck, M.D.," 1896.— "Hon. Wm. F. Russell," 1896.—"Preachers and their Hymns": Two articles in "Homiletical Rev.," 1896.—"Epithalanium": Poem at Golden Wedding of Rev. Dr. and Mrs. A. G. Vermilye, 1897.—"Important Suggestions from our Uncertainties Concerning the Great Date of the Birth of Jesus": "Hom. Rev.," 1898.—Letters from Bermuda, 1898.—"Our Wider American Domain," and National Hymn, "Our Country for the World,"

1898.—"A Kaleidoscopic Text": "Hom. Rev.," June, 1899.—"How Can We Know the Way?" Sermon before Cornell University, 1899.—"Spiritual Lessons of Total Eclipse," 1900.—"Christians, God's Poems," (Workmanship), 1901.—Also numerous articles on Indian Questions, Practical Religion, Book Reviews, Poems, etc., etc., in "Christian Intelligencer," "Independent," "Evangelist," "Observer," "Christian Work," "Mail and Express," etc. See also "Robinson's Annotations on Popular Hymns."

WRIGHT, CHS. S., b. in N.Y.; R.C. 1873, N.B.S. 76, lic. S. Cl. L.I.; Flatbush Mission, 77-83, Jersey City Heights, 1883——

WRIGHT, FRANK HALL (Indian), b. Old Boggy Depot, Indian Territory, Jan. 1, 1860; U.C. 82; U.T.S. 82-5; ord. by Presb. of Ind. Ter. Aug. 23, 85; (foreign missionary, at Old Boggy Depot, Ind. Ter. 85-90; Evangelist in N.Y. and N.J. 90-2; in Ind. Ter. 92-3); in Harlem, N.Y.C., having joined Refd. Ch. in Am. 94-5; Miss. to Blanket Indians, Oklahoma Ter. 1895——

Wurts, John Conrad (formerly spelled Wirtz), (s. of Rev. J. C. Wurts, of Zurich, Switzerland.) Sancon, and Springfield, Pa. 1746-49; Rockaway and Valley, N.J. 1750-62; York, Pa. 1762-63. Died.

Born in Zurich, Switzerland, 1706, he, when a young man, was an officer in the army of the King of the Netherlands. Later he practiced law at Zurich. With a large band of Switzers and Palatines, he came to America in 1735, and settled in Pennsylvania, where, unlicensed, he preached to the people, at their earnest solicitation, that they might not be altogether without the word of life. He frankly stated the circumstances to Schlatter, and asked for a regular induction to the ministry, for which his studies and experience had fitted him. This he failed to obtain from Schlatter. Later, in 1752, the Presbytery of New Brunswick ordained him over the Church of Rockaway, which had sought their care and government. He was dismissed from the Rockaway Church, in 1762, that he might accept a call to York, Pa. Here his ministry was short, for he died in 1763. In York, his last settlement, tradition has preserved his name in good savor, as an earnest and pious minister. At the laying of the cornerstone of his new church, at York, he said, "In the church now to be erected, may piety preside, holiness reign, truth ever prevail, love and harmony dwell, that the congregation may uninterruptedly flourish."—"Harbaugh's Lives and Rev. W. A. Wurts."

WURTS, WM. A., b. at Louisville, Ky., 1838; LaFayette Col., N.B.S. 62, l. Cl. Philadelphia; Canastota, 63-8, (Vernon Presbyt., S.S., 68-71); Lysander, 71-6; S.S. Canastota, 77-8, Woodstock, 82-6, Berne and Beaverdam, 86-93, Hagaman, 93-1901.

Wust, W. C., from Holland; Buffalo, (Hol.), 1855-6, Rochester, 56-64, Lodi, (Holl.), N.J., 64-8, suspended, (Lodi, N.J., independent, 68-78, ret. to Holland.)

Wyberg, see Weyberg.

Wyckoff, Abram Nevius, b. at Bedminster, N.J., 1844; R.C. 62, N.B.S. 67, l. Cl. Raritan; Glenham, 67-71, in Europe, 71-74, Centennial Chapel of

1st R.D.C., Brooklyn, 75-79, (New Orleans, Canal St., Presbyt., 1879-83), w. c. Died May 10, 1895.

He was honored with a godly ancestry, who for years had been active supporters of the Bedminster Church. He had an active mind, and was an earnest student. His travels through Europe and the Holy Land, and his studies in Germany and Switzerland, added greatly to his discipline and resources acquired at home. So with natural and acquired abilities, he became a minister well equipped for service. As preacher and pastor he met with marked acceptance. His sermons were instructive and impressive, and the people heard him gladly; for he was a student of the Word, and brought "beaten oil" into the sanctuary. He had a spirit of meekness, modesty and Christian courtesy which commended him and his work. His kind and genial nature made many friends, to whom he was true. His sympathies were in constant exercise, and his ministrations in the homes of his parishioners most helpful. Early indications of physical weakness and love of study sent him abroad; and after eighteen years of service, his ailments compelled him to lay aside the active duties of the ministry. He made the entire journey homeward, from New Orleans, on horseback, hoping for renewed vigor thereby. For ten years he had a hard battle with disease, which he fought at home on his farm in Bedminster. His malady was peculiar and exceedingly painful, yet borne with marked patience and cherfulness. "Mints. Gen. Syn.," 1895, 219.—"Biog. Notices of Grads. R.C.," 1895, 12.

Wyckoff, Ab. V., b. in New Brunswick, 1823; R.C. 42, N.B.S. 45, l. Cl. N.B.; Prattsville, 46-51, Greenburgh, 51-2, died Oct. 20.

Publication: "Sketch of Rev. F. B. Thompson," with portrait. 1853.

Wyckoff, Benj. V. D., b. at Middlebush, N.J., June 1, 1856; R.C. 75, N.B.S. 78, lic. Cl. N.B.; Preakness, 1878-84, Readington, 1884——

Publications: Historical Discourse at 175th Anniv. of Readington Church, 1894.

Wyckoff, Charles Sterling, b. West Troy, N.Y., March 20, 1866; R.C. 88, N.B.S. 91, lic. N. Cl. L.I.; Manito and Spring Lake, 91-4, S. Philadelphia, 96-8, S. West Troy, 98-9, Grace Chapel, Flatbush, L. I. 1899——

Wyckoff, Cor., b. in Readington, N. J., 1810: R.C. 35, N.B.S. 38, l. Cl. Philadelphia; Northumberland, 38-41, Rochester, 41-65, High Bridge, 66-9, d. at New Brunswick, May, 1870. See Manual of 1879.

Wyckoff, Cornelius Emerick (s. of Rev. De Witt B. Wyckoff), b. at Woodstock, N.Y. ....., 1867; R.C. (left on account of illness); N.B.S. 91, l. Cl. Rensselaer; Castleton, N.Y. 91-3, Bethany Chapel, Brooklyn, 93-7, Irvington, N.J. 97-1901, Ap. 11, d.

Few ministers were better equipped for successful work. Mental ability, consecration and executive force made him a man of great promise. He captivated both young and old. He was the General Sec. and Treas. of the Society of Andrew and Philip, and was recognized as pre-eminently the

man for the place. To it he gave time, money and toil, and was a master in details; but he had hardly begun his work, when, in the mysterious orderings of Providence, he was called up higher. See "Mints. Gen. Syn.," 1901, 1253.—"Biog. Notices R.C.," 1901, 19.

Wyckoff, De Witt Bevier (s. of Cor. Wyckoff), b. at Rochester, Ulster Co., N.Y., Nov. 17, 1842; R.C. 62, N.B.S. 65; l. Cl. Kingston; Woodstock, 65-70, Gallatin, 70-80, Hurley, 80-87, Ghent, 1st, 87-1894. Died Oct. 15, 1895.

He joined the church at 11 years of age, and at once had the ministry in view. He was an earnest minister of Christ, and adorned his religion by a pure and holy spirit. All his relations in life were influenced by the indwelling Christ. His ministry was earnest and consecrated. "Mints. Gen. Syn.," 1896, 491.—"Biog. Notices of Grads. R.C.," 1896, 22.

Wyckoff, Garret, b. Roycefield, N.J., Aug. 13, 1855; R.C. 81, N.B.S. 84, l. Cl. Passaic; Annandale, N.J. 84-5, Currytown, N.Y. 85-7, Metuchen, N.J. 87-94, Holmdel, N.J. 1894—— Ph.D. by Taylor University, 1900.

Wyckoff, Henry V. (brother of I. N. Wyckoff), b. near Millstone, N.J., 1771; studied under Livingston, l. Cl. N.Y. 1798; Charleston, 1799-1803? Charleston, 2d, 1803-20, suspended; 1822, seceded; Charleston, 2d, Sec. 22-9, Charleston Independent, 29-1830, d. 1835, March 6. Buried at Glen, N.Y.

He was settled as a minister in the town of Charleston for thirty-five years. "In the hearts of those who best knew him is erected an enduring monument of his noble and generous spirit, his firm and steady friendship, his liberal benefactions to the poor and distressed, his spiritual endowments as a Christian, and his fearless publications of the precious doctrines of the Cross."

Publication: Reason for withdrawing from Reformed Dutch Church. 1820.

Wyckoff, Isaac N., b. near Milstone, N.J., 1792; R.C. 1813, N.B.S. 1817, l. Cl. N.B. 1817; Leeds, 1818-33, Catskill, 1833-6, Albany, 2d, 1836-66, d. 1869. Elected a trustee of R.C. 1851. D.D. by U.C. 1838, by R.C. 1839.

He began the study of the classics under Rev. John M. Van Harlingen, of Millstone, in 1806. His father dying when he had only begun his studies, he was thrown very much on his own resources. He taught and labored to supply the necessary means for his education. While in the seminary he also was principal of a Young Ladies' School in New Brunswick. In the ministry he was most active, energetic, and devoted. While in his first charge, greatly through his efforts, he had the satisfaction of seeing four new churches organized, contiguous to his own field. During his thirty years of service at Albany, he received more than a thousand into the communion of the church. He was especially noted for his kind offices to all in need of consolation or advice. His opinion was sought after by all classes. He gladly left his study and his books to do any favor pos-

L. N. Wyckoff

sible, even for the humblest. He was well acquainted with the personal, mental, moral, and social condition of his numerous flock. He was, moreover, the unwearied friend of the more recent Holland immigrants, many of whom are greatly indebted to him for his opportune advice and assistance. He was also ever foremost among the friends of every benevolent institution. For the last twenty years of his active life he was the earnest, faithful committee-man. Not a few young men were also indebted to his kindly assistance in reaching the ministry.

He was a man of simple, honest, cheerful, unaffected piety. There was nothing sour or repulsive in his composition. Gloom and austerity were not ingredients in his religion. Being a Christian disciple without reserve, he rejoiced to know and to do his Master's will. His cheerfulness, his self-control, his patience, his charity, all were tried, as God tries the graces of all His people; but it was plain to those who knew him best, that in the sunshine and in the shade he could "sing songs of holy ecstasy, to waft him to the skies."

His home he made a Bethel. His hospitality was unbounded. Strangers and friends were welcome to his board, but none ever passed his threshold, to converse with him in the seclusion of his abode, without feeling that they had communed with a man who walked with God.

To him religion was not a pack to be carried on bent shoulders, and opened now and then for exhibition to the curious, but an inward fountain, always running and always clear. The spontaneity of his faith, precluded the indulgence of mere cant. The light of the cross was on his brow, and the breath of Olivet animated his speech. He seldom or never made harsh and uncharitable remarks concerning others. A shrewd observer and a discriminating judge of conduct, still such was the habit of his heart that even in cases where he had suffered injury, he strove to find some room for the exercise of patient charity. To hear him pray in his family circle was to be borne up to the mount of vision. Then the father's heart mounted to the prophet's lips, and he seemed to converse with God—as friend holds fellowship with friend. In all his domestic regulations there was a savor of heaven, and none could see him in the quiet ways of his household without saying, "There is a man who lives his religion, and whose religion is his life."

He was preeminently a Biblical preacher, combining the doctrinal, practical, and experimental. His person, voice, manner, and matter were striking, and accordingly he took a front rank among the leading pulpit divines of the State of New York. His style of composition was picturesque, and on this account there seemed to be in his sermons, at times, a contest between imagination and the logic of homely words. But every discourse was directed to the great end of all right and good preaching, namely, the instruction and edification of the hearer. He studied to make the Word of God the foundation of every discourse. As a rule, his sermons were clear and powerful applications of truth to the hearts, consciences, and judgments of his congregation.

He published several sermons, addresses, and articles on special subjects for the newspapers and magazines. The "Columbia County Preacher," the

"National Preacher," and the archives of several institutions, contain many of his published productions. He was a copious contributor to the "Annals of the American Pulpit," by Dr. Sprague.—Memorial containing sermons by Drs. Porter and Elmendorf.

PUBLICATIONS: Address before Tract Soc. In "N. Y. Observer," May 19, 1827.—"Christian Example." On the Death of Chr. Miller. 1844.—Address at Fun. of Rev. David Abeel. 1846.—"Stability of the Times." July 4, 1852.—Ser. on Death of David Pruyn, 1843; and on Death of Hibertie Pruyn, 1855.—"John, surnamed Boanerges": a Disc. on Death of Rev. Dr. John Ludlow. 1857.—"She is not Dead, but Sleepeth." 1858.—"The Spiritual Portrait." On Death of Hon. Jacob Lansing. 1858.—Address at Quarter-Century Celebration of Pastorate. 1861.—"The Righteous Entering into Peace." On Death of Ab. F. Lansing. 1861.—An Inaug. Charge at Hope College. 1866. In "Hope College Remembrancer."—Arts. in "Sprague's Annals," on Rev. J. M. Van Harlingen, Jacob Sickles, Jacob Schoonmaker, Peter P. Rouse, David Abeel, W. J. Pohlman.—Sermons in the "Columbia Co. Preacher," and the "Nat. Preacher."

Wyckoff, Jacob Snediker, b. July 22, 1834, at New Lots, L.I. R.C. 53, N.B.S. 56, lic. S. Cl. L.I.; Colt's Neck, 56-65, West Troy, South, 65-70, w. c. Died July 30, 1883.

Wyckoff, Jas., b. Lodi, N. Y., Jan. 16, 1839; R.C. 61, N.B.S. 64, l. Cl. Geneva; Queens, 64-71, Bushnell, 71-4, Germantown, 75-83, (Pine Plains, (Presbyt.) 83-96; Leonia (Chr. Refd. Ch.) 96-9, Leonia, (Presbyt.) 1899——)

PUBLICATIONS: Sermon on Life and Character of Rev. Geo. De Witt Bodine.—Two Sermons and two Addresses in "Banner of Truth."—"Our Sons in the Ministry," in "Ovid Independent."—Contributions to papers.

[His son, James Talmage Wyckoff, M.D., went as a medical missionary to Arabia in Jan. 6, 1894, but was obliged to return the next fall, because of sunstroke.]

WYKOFF, JOHN HENRY, b. Roycefield, Somerset Co., N.J., Sept. 28, 1851; R.C. 71, N.B.S. 74, lic. Cl. N.B.; voyage to India, Nov. 74-5, Jan.; Vellore, 75-6, Tindevanam, 74-86 (Home Missionary, Presbyt. Ch., Orange Road, Florida, 87-8), Claverack, N.Y., 89-92, Tindevanam, India, 1892——

D.D. by H.C. 1892; by R.C. 1899.

PUBLICATIONS: Sketch of the Arcot Miss. in English, 1885; Tamil, 1901.—Sundry Letters to Papers and Magazines:—In "Harvest Field," Mysore, India: (1) "Co-operation in Mission Work," 1894. (2) "Development of the Native Pastorate," June, 1895. (3) "The Kudumi," Nov. and Dec., 1897. (4) "Discipline in the Native Church," Nov., 1900. (5) "Harvest Festivals," June, 1901.

Editor, "Mongola Vasanam," 1895-1901, an Anglo-Tamil Paper published by the Arcot Mission. Since 1900 the joint organ of the Church of Scotland, the Free Church of Scotland, and the Arcot Mission.

Sermons.—"Blessings of the Hard Times." In "Hudson (N.Y.) Re-

publican," Mar. 1891.—"Sketch of Rev. Richard Sluyter," Claverack, 1890.—Sermons in Tamil, published in the "Tamil Homiletical Magazine" and the "Mongola Vasanam."

Wyckoff, Theodore F., (son of I. N. Wyckoff); b. at Catskill, 1820; R.C. 39, N.B.S. 42, l. Cl. Albany; Ghent, 2d, 43-4, South West Troy, 45-54, St. Thomas, W.I., 54-5, d. Jan. 19. See "Manual of 1879."

Wynkoop, Jefferson, (brother of Richard Wynkoop), b. N.Y.C. Sept. 11, 1801; C.C. and U.C. 19, N.B.S. 24, l. Cl. N.B.; West New Hempstead and Ramapo, 25-36, Athens, 38-42 (Gilbertsville, Delhi, and Cuba, N.Y., Presbyt., 42-54), Sec. of Society for Ameliorating the Condition of the Jews. Died Aug. 21, 1855.

After preaching very acceptably at Somerville, he received the offer of a call, but declined it on account of his deep interest in the temperance cause, which was just then greatly revived in his own congregation, and in the region around. In temperance work and religious revivals Mr. Wynkoop was particularly active and zealous. While at Athens a large number were added to the church. The revival extended to several churches across the Hudson, among them a Lutheran church, whose pastor was so thoroughly roused and anxious to save souls that he died from excessive labor. Mr. Wynkoop himself felt his health giving way under the pressure of his ardor for revival work, and was compelled to retire from the active duties of the ministry.

His residence in Otsego County, N. Y., was determined by the fact that his family held property there. This he managed with judgment, and for years lived comfortably on his income from such sources. This income was used with conscientious and unostentatious benevolence. The recipients of his generosity did not always know to whom they were indebted for relief. The writer of these lines was repeatedly made his almoner, and cherished the memory of the kind and hearty Christian words which accompanied his gifts. One of the chief enjoyments of his last years was found in keeping pace with the advance of knowledge. Having received a broad and thorough education at the outset, it was his pleasure to continue familiar with the discoveries and thought of these fruitful years.

Wynkoop, Peter Silvester, b. at Kingston, March 28, 1787; U.C. 1807, N.B.S. 13, l. Cl. N.B.; assistant of Vredenburgh, at Raritan, 13-14, Catskill, 14-17, Hyde Park (Staatsburgh), 17-20, Hyde Park and Pleasant Plain, 20-2, Ghent and Hillsdale, 23-40, Ghent and Claverack, 2d, 40-3, Ghent, 43-4, Blooming Grove, 44-8, d. Nov. 1.

He pursued the study of the law, and began to practice his profession in 1810, but about this time his heart was touched by grace, and he promptly and cheerfully relinquished the prospect of worldly honor and emolument, and gave himself to the ministry. His labors were largely blessed. His views of divine truth were clear and discriminating; his faith was the result of intelligent conviction, and he was firm in his adherance to it. There was no tendency in his mind to indulge in novel speculations. Intent on the great objects of the ministry, realizing that he watched for souls, as one

that must give account, his talents and time were not wasted on questions of doubtful disputation, which minister strife but do not edify. He practically adopted the resolution of the apostle to know nothing but Christ. His discourses were constructed with a constant regard to the spiritual interests of his flock. As a vigilant observer of circumstances which aid the impression of truth, he exhibited skill in giving to each his portion in due season. His earnestness of manner indicated that it was the utterance of truth which had its residence in the heart, and that, as he believed, he spoke. His hearers were regarded as hastening to the retribution of the eternal state, and his aim was, by the manifestation of truth, to commend himself to every man's conscience in the sight of God. He was faithful and diligent in the cultivation of personal piety; he was accustomed to a strict scrutiny of his heart, bringing himself to the oracles of God, as a standard by which his spiritual character was to be determined. He was a man of prayer. He was accustomed to retire and seek at his Father's throne the anointings of the Spirit, which invigorated his own soul, and infused a spiritual fragrance through his ministry and life. His walk was close with God. His meditations of him were sweet, filling up many of his hours. At noon, as well as at evening and morning, he bowed at the family altar. He was strictly conscientious, even to personal sacrifices. His time, his powers, his influence, were unreservedly and fully consecrated to God. No motives of personal ambition or advancement found place in his heart. —Memorial Sermon by Rev. E. Holmes.

Wynkoop, Richard, b. N.Y.C. Dec. 16, 1798; C.C. 1819, N.B.S. 22; lic. by 2d Presbyt. N.Y. (Assoc. Ref.) Ap. 5, 26; Miss. at Cato, N.Y., Oct. 29, 26-7, Jan. 31; (Yorktown, Westchester Co., N.Y., May 6, 27-34, Ap. 20; Hagerstown, Md., May 4, 34-42, d. Ap. 5).

Nearly his whole ministry was spent in the Presbyterian Church. The church at Hagerstown returned to the Assoc. Ref. Ch. during his pastorate there in 1838.

He was the son of Peter Wynkoop and Margaret Quackenbos. He married, August 10, 1825, Catharine, daughter of Jas. Schureman and Eleanor Williamson, of New Brunswick, N. J., and sister of Rev. Dr. John Schureman. (SCHUREMAN, JOHN.) In his youth he was fond of active exercise and manly sports, and acquired a vigorous constitution. He was tall, muscular and athletic, formed for labor and endurance, and the movements of his body, like the operations of his mind, were quick and agile. In the ministry, truth was the object of all his investigations, and to his researches he brought a mind quick, penetrating, strong and logical. He would seize upon the points of inquiry with the rapidity of lightning, and trace them through mazes of difficulty with the care and quickness of intuition. Ever on the alert to detect error, he was sure to expose it on every proper occasion, often using the weapons of sarcasm and ridicule, which he wielded with great skill, and sometimes with prodigious effect. In the distinctive faith of the Presbyterian Church, he could clearly, ably and satisfactorily expound its mooted points. He possessed the reasoning faculty in uncommon power. His sermons were among the finest specimens of logic; and

this character was awarded to them by many men of the Bar, and of other professions, who were attracted by his remarkable powers. His object was to communicate instruction, and in this he never failed. His preaching was upon texts, not upon subjects. He thought out his sermons fully and effectually, but without writing them. His manner was plain, simple, and dignified. His whole manner and appearance in the pulpit indicated his own sense of the solemnity of the errand on which he stood there, and awakened corresponding emotions in those whom he addressed.—See "Sprague's Annals of the American Pulpit," vol. ix., and "Wynkoop Genealogy," 1878, pp. 102, 130.

Yasadian, V. (Hindoo), studied under the missionaries in India, l. Cl. Arcot, 1867.

Yates, Andrew, b. in Schenectady, 1772; Y.C. 1793, studied theology under Livingston, l. Cl. N.Y. 1796; Prof. Latin and Greek in Union College, 1797-1801, (East Hartford, Cong., 1801-14), Prof. Mental and Moral Philosophy, Union College, 14-25, Prin. of High School at Chittenango, 25-36, Chittenango, Sept. 17, 32-Ap. 3, 34. Died 1844.

With frequent interruptions in his earlier studies from feeble health, he still persevered and graduated with honor. No man had a more exalted idea of the duties of the sacred office, and few have performed these duties with greater fidelity or success. He was afraid to offend God, and this made him fearless of men. Hence he never entered into a compromise with error or wickedness. What he believed to be true and right he openly proclaimed. Yet all he did was done with so kind a spirit that however much men might disagree with him, they never doubted that his conduct was dictated by uprightness and affection. During his pastoral relation, frequent and powerful revivals of religion were enjoyed, and, indeed, at no time were wanting the pleasing manifestations of the Spirit's presence. He also trained a number of young men in theological studies, besides his pastoral duties, and when he resigned his pulpit some of these followed him to Schenectady, that they might still enjoy his instructions.

While teaching he was also always engaged, more or less, in preaching the gospel. He was a constant helper of feeble churches, during all his ministry. There were but few churches of the Presbyterian order within thirty miles of Schenectady in which he had not often proclaimed the preciousness of Christ. He was also a principal agent in securing the establishment of a missionary station for the Indians, at Mackinaw, Michigan, about 1823.

While teaching at Chittenango he organized a church there (1828), and became its pastor. During the last eight years of his life he was the unceasing friend and helper of feeble churches. He established, resuscitated, or greatly aided no less than thirteen during this period. He died of disease contracted by his abundant labors. His last effort was the establishment of a church at Sacondaga, but, ten days before its dedication, sitting in his chair, and on the blessed Sabbath that he loved so well, he placidly breathed out his soul, without a pang or a groan.

There was no intricate complexity either in his principles or conduct.

With a well-balanced mind, he possessed the transparent simplicity of a child, joined to a oneness of untiring purpose. Love was the great principle of his heart, and by its power, selfishness, in all its varied forms, was overborne. It was the law of his house to rejoice with them that do rejoice, and to weep with them that weep. But his most prominent characteristic was his indomitable hope. Unshaken confidence in the divine promises ever cheered him on, for he knew that God would not fail him. However dark the outward prospect seemed, he never doubted but that God would clear away all clouds.—Memorial Sermon by Dr. W. H. Campbell. "Sprague's Annals."

Publications: "Blessedness of Dying in the Lord": a Ser. at the Fun. of Mrs. Amelia Flint. Hartford, 1810.—"Charity, the Evidence of Piety": a Ser. before Female Benev. Soc., Hartford, 1810.—"The Effectual Preacher": a Ser. at Install. of Dr. John Ludlow, at Albany, 1823.—"God's Blessing in our Institutions": a Ser. at Dedication of R.D.C. Chittenango, 1829.

Yates, John Austin (s. of And. Yates), b. at East Hartford, Ct., 1801; U.C. 1821, N.B.S. 24, lic. Cl. N.B.; tutor in U.C. 23-7, Prof. Oriental Langs. U.C. 27-49; (spent 27-9, after the above appointment, in Europe); called to Jersey City, 1st, 49; accepted, but died before installation.

The First Church of Jersey City seemed entering on a new career with the call of Yates, but he suddenly died before his installation. He was of fine personal appearance, of open countenance, and wore an habitual sunny smile. His frankness and familiarity on first acquaintance, his fascinating manner, and the warm grasp of his hand, gave every one who met him the assurance of his affectionate disposition, and of the nobleness of his heart, which he carried in his hand. He also stood high in literary circles. He had possessed great advantages in his collegiate connection, and especially during his sojourn in Europe, 1827-9, when he especially prepared himself for the duties of his professorship. He entered upon his work with the enthusiasm of the scholar and the man of genius. To extensive learning he united a cultivated taste, and was widely known as one of the best scholars of the land in the languages and literature of modern Europe. His sermons were distinguished for clearness, accuracy, and ease of style, copious and brilliant illustration, and the select character of his thoughts. Always pleasing, he was often eloquent, and sometimes thrilling. He addressed the heart as well as the intellect. He viewed Christianity not as a gloomy, sullen system, but as a religion of purity, life, joy, and love. He held it up as the artist does his most finished work in its most beautiful and effective light. He brought every ray of light to its focus at the Cross of Christ, and by the very kindness of his manner, and the brightness of his views, disarmed infidelity on its own battle-ground. At the same time he preached the more humbling doctrines of the Cross, which lie at the foundation of the whole gospel system.—Mem. Ser. in MS. by Dr. W. J. R. Taylor, in Sage Library.

Publication: "Righteousness Exalteth a Nation." 1830.

YESURATUAM, JOHN (Hindoo), Arcot Sem. 1892, l. Cl. Arcot; evangelist in India, 1892——

Young, Alex. H., b. at Louisville, Ky., Feb. 13, 1838; Miami Univ., Oxford, O., 59, Lane Sem., Walnut Hill, O., 63; lic. by Presb. of Cincinnati; ord. by Presbyt. Chillicothe, O., 64; (South Salem, O., 64-9, Oxford, O., 69-72, Presbyt.), Greenville, N.J., 72-83, (Presbyt. Newton, N.J., 1883).

YOUNG, CHAS. J. (Yaphank, L.I., 1875-8); Long Branch, 1st, 1879-86.

Youngblood, William, b. at Montgomery, N.Y., 1800; R.C. 32, N.B.S. 35, l. Cl. Orange; voyage to Batavia (Java, E.I.), June-Sept. 36, Batavia, 36-8 (studying the Malay language), voyage to Borneo, by way of Singapore, Dec. 38-Sept. 39, teaching a Malay school at Pontianak (Borneo), Nov. 39-42, Karangan (Borneo), Sept. 42-Jan. 47, voyage to America, Jan.-July, 1849, d. 1859.

He had early religious impressions which seem to have matured about the fifteenth year of his age. He then had a strong desire to study with a view to the ministry. But being the eldest of the family, he was needed at home by his widowed mother, and for some years took charge of the paternal farm.

While in the seminary his mind was much exercised in regard to the duty of devoting himself to the foreign missionary work. The appeals of the heavenly-minded and devoted David Abeel, who had just returned from China, had the effect of bringing him to a decision. He was accepted by the American Board, and designated, with other brethren of our church, to the island of Java. They embarked on the 8th of June, 1836. After many efforts, the Dutch Government not allowing them to operate on that island, they embarked for Pontianak, on the coast of Borneo, in December of 1838. While residing there some of the brethren engaged in the study of the Chinese language, with a view of establishing a mission in China as soon as the way opened. Brother Youngblood, having gained some knowledge of the art of printing, and of the Malay language, he spent his time in visiting the neighboring Kampongs, preaching and distributing tracts, and, unaided, he printed with his own hands, by means of a press presented by the officers of an American squadron, Malayan books for the use of a school of poor children he had gathered.

At length, in the beginning of the year 1842, Brothers Youngblood and Thompson founded a station among the Dyaks, about one hundred and forty miles in the interior of the island. After many trials, and incredible toil, owing to the unwillingness of the natives to assist, they succeeded in erecting with their own hands two temporary dwellings in the midst of the jungle. After a few months, joined by their families, in these lonely wilds they began the work of pioneer missionaries. Brother Thompson's health soon failing, he departed for his native land by the way of Europe, where he was called to his heavenly home. About four years after the establishment of the mission among the Dyaks, Brother Youngblood's health also gave way. The trial of a voyage to Singapore not proving, as hoped, efficacious to his restoration, he embarked January, 1849, for Amer-

ica. This was a trial harder to be borne than when he left his native shore. The seed of God's word had just begun to germinate in some minds, and now that all prospects of usefulness should be destroyed was painful in the extreme. "Never," said Mrs. Y. to the writer, "did I see my husband, in all my life, shed tears so profusely, and endure a trial so distressing, as when he bade farewell to his Dyak field." No reinforcements arriving, he saw the mission must be given up. For years this good brother lingered, able only to preach an occasional sermon, till his death. During these years his heart was still set on the great work of missions. He said to the writer, "I do not regret having personally engaged in the work of foreign missions, but it is rather to me a source of joy. I feel that it was the highest honor conferred on me, in being permitted to engage in this blessed cause, and become a co-worker with the Lord of missions. Gladly would I now return to our distant field of labor, or any other among the heathen, did my health and that of my companion permit, and toil till death for the salvation of perishing men. It is sweet to endure toil and privation for Christ."—Rev. Dr. J. H. Duryea.

Ypma, Martin A., from Holland; Vriesland, 1851-3, Graafschap, 53-4, High and Low Prairie, 55-61. Alto, 61-3, d.

Zabriskie, Albert A., b. at Bergen Point, N.J., Ap. 11, 1843; R.C. 65, N.B.S. 68, l. Cl. Bergen; Farmer Village, 68-9, Keyport, 69-73, Preakness, 73-9, Franklin Furnace, 79-81, Flatbush, Ulster Co., N.Y., 81-86, Manhasset, 91-93, Orange City, Ia., 94-6, Browns, N.Y., 1901——

Zabriskie, Francis Nicholl (grandson of J. V. C. Romeyn), b. in N.Y.C. 1832; N.Y.U. 50, N.B.S. 55, l. Cl. N.Y.; Livingston Ch., N.Y.C., 56-9, Coxsackie, 2d, 59-63, Ithaca, 63-6, Claverack, 66-72 (Saybrook, Ct., 72-6, Wollaston Heights, Mass., 76-80); Editor-in-chief of "Christian Intelligencer," 80-3; w. c. Died May 13, 1891.

He was a son of George Zabriskie and Susan V. C. Romeyn, daughter of James V. C. Romeyn, the honored ancestor of so many honored ministers of the Church. Most of his childhood's happy days were spent in Hackensack. On resigning his last charge, owing to impaired health, he devoted himself chiefly to literary work. For three years he was the editor-in-chief of the "Christian Intelligencer," and discharged the burdensome duties of his position with enthusiasm and marked ability, although often suffering acutely from maladies to which he had long been subject. His "Old Colony" papers, begun at Wollaston, were a remarkable series, their vivacity and originality gaining for him a deserved reputation which caused him to be sought as a correspondent and contributor for many papers. His exposition of the Bible lessons, published in the "Intelligencer," have been regarded by excellent authorities as among the very best that have appeared. His preaching was simple, direct, earnest and faithful, while it was impossible for him to be otherwise than strong in thought and chaste and elegant in style. Many tokens of divine blessing upon his ministry were vouchsafed to him. Nearly every pastorate was marked by great revivals, in which many were converted, who have shown by their subsequent life that the work was genuine and not superficial and

transient. He had a fine poetic taste, was a lover of the best literature, and revealed his wide acquaintance with it and its refining influence in all his writings. In every great moral question of the day, his voice, pen and heart were thoroughly enlisted, and always on the side of right. Single-hearted himself, he abhorred all shams, but was the ever sympathetic helper of every genuine work for the moral, social and religious uplifting of every community in which he lived.

While always bright and cheery, and with a keen sense of humor, he seemed ever to bear in his body the marks of the Lord Jesus; and those who knew him best as a Christian and a minister, knew how pervaded his whole life was by a deep spirituality and whole-hearted consecration. His memory lingered as a lasting perfume in the congregations he served, and he being dead yet speaketh, to many who remember his pure life and winsome character and exalted devotion to our Divine Lord. His final sickness, which was but the aggravation of the almost incessant suffering of years, was long and painful. He endured it, as all who knew his simple faith and devout spirit might expect, with patience and sweet submission.—"Mints. Gen. Syn.," 1891, 420.

PUBLICATIONS: "Sowing in Tears." Anniversary Ser. 1857.—"The Gospel preached to the Poor." Second Anniv. Ser. 1858.—"Members of the Livingston Ch., N.Y.C." 1858.—"Landmarks of my Ministry." 1859. —"God's Battle." July 4, 1861.—"Golden Fruit from Bible Trees." 1861. —"Weighed in the Balances." A Fast Day Ser. 1863.—"The Post of Duty." Fun. Disc. in memory of Francis Hollister (120th Regt. N.Y.V.), killed in Battle of Gettysburg. 1863.—"The Claverack Centennial." 1867.—"Hist. of Livingston Ch., N.Y.C." In "Jubilee" of 34th St. Ch., with which the former united.—"Temperance or Total Abstinence." 1871. —Many letters in the papers.—Letters signed "Old Colony" in "Ch. Int.," "Precious Stones."—"The Bible, the Workman's Book."—"Story of a Soul."—"Life of Horace Greeley," 1891.—"The Ministry of the Future": Addr. at Centennial N.B.S. 1884. Page 263-278.

ZABRISKIE, JEREMIAH LOTT, b. at Flatbush, L.I., Feb. 3, 1835; (grandson of J. L. Zabriskie); C.C. 54, N.B.S. 63, l. S. Cl. L.I.; Cuddebackville, 66-70, New Baltimore, 70-82, w. c.

Zabriskie, John Lansing, b. at Albany, March 4, 1779; U.C. 1797, studied theology under D. Romeyn, l. Cl. Albany, 1800; Greenbush and Wyantskill, 1801-11, Hillsborough (Millstone), 1811-50, d. Aug. 15. Elected a trustee of Q.C. 1811.

During his long pastorate at Millstone he maintained his influence and his standing unto the end. He was a man of many excellences; kind, social, unaffected, and sincerely and zealously pious; a gentleman of the old school, simple in his tastes, unostentatious in his life, and unsophisticated in his daily conduct. All who knew him loved him, and those who knew him best esteemed him most.

He was one of the most laborious and successful pastors in Somerset County. He preached and lectured more, visited more families, and attended more carefully to all his public duties than almost any other min-

ister of his time. He was considered by all an *example* not only, but a *monitor* in his official life.

His talents were good. His mind was more judicious, solid, and safe than brilliant, or endowed with genius. He was a wise man, a sensible man, a man to be depended upon. His counsel was judicious, and no one ever erred much in following it. Hence he himself made no mistakes of importance, had no controversies, and while his friends were numerous, his enemies belonged to those whom his principles and his holy life necessarily brought in opposition to him.

He was an excellent preacher; and though he seldom wrote his sermons, they were solid, sensible, full of evangelical thought, and listened to with profit by all the earnest-hearted and godly in his congregation. His knowledge of the gospel was full, distinctive, and clear; and when he had discussed any one of its doctrines, his hearers felt that they had had very important matters brought to their consideration, in a way which was calculated to impress their minds and edify their hearts. Few men could speak more judiciously and appropriately, from the impulse of the moment, on any given theme. Often there was a neatness, terseness, and directness which could not fail to be highly pleasing.

Then he was a genial man, and in his social intercourse would astonish and excite you by his wit, his sarcasm, and even drollery; but this was only occasionally, and when he seemed to be carried out of his ordinary sphere. Habitually he was grave, thoughtful, and though not reserved, by no means a facetious or light man.

His life was unstained even by a breath of evil. No one doubted his piety, or the sincerity of his admonitions, when he reprobated vice or reproved iniquity.

By his simple habits and economy, while in the receipt of only a small stipend, he was able to accumulate a large estate, and leave it as an inheritance to his children. This, however, resulted chiefly from the early possession of his own patrimony, managed with prudence and care, and not from any savings out of his salary. In a word, he was a good man, useful in his day, and he has left a name which will have a savor of excellence for many generations, among those whose welfare he promoted, and whose fathers and mothers he led in the way of life.—Rev. Dr. Ab. Messler.

Zastera, F. From Church of Rome. Miss. in 4th Ger. Ch., N.Y.C., 1858.

Zelie, John Sheridan, b. Princeton, Mass., May 3, 1866; Wms. C. 87, Y. Sem. 90, lic. Litchfield S. Assoc., 90; (Plymouth, Ct., 90-4, Cleveland, O., 94-1900), Schenectady, 1st, 1900——

Publications: Editorials in "S. S. Times."—Sketches in Periodicals.—Joint author, with Rev. Carroll Perry, of "Bill Pratt, the Saw-Buck Philosopher."

Ziegler, A. G., b. May 11, 1833; Sem. of Free Ch. of Scotland, Amsterdam, Neths.; ord. by Belgian Christian Missionary Church; Spring Lake and Manito, Ill., 87-8, Bethel and Otley, Ia., 88-92, Le Mars, 92-3, Harrison, S.D., 93-1900, Pella, 4th, 1900——

ZINDLER, GOTTLIEB, b. Falkenberg, Silesia, Ger., Aug. 30, 1849; studied privately, 69-72, (Mission House, Ref. Ger. Ch., Franklin, Wis., 74, lic. Cl. Sheboyan (Ger. Refd.) Wis.; Ebenezer, Wis., 74-79, Denver, Col., 79-81, Hope, Wis., 81-86, all in Ger. Refd. Ch.), Baileyville, Ill., 86-96, Peoria, Ill., 1896-1901, Sibley Mission, Ia., 1901—— —German lang.

Zubli, E. B. Pella, 3d (S.S.), 1876.

Zurcher, J. N. S.S. at Silver Creek, 1853.

ZWEMER, ADRIAN, b. in Oost-Kapelle, Zeeland, Neths., Feb. 12, 1823; c. to America, 1849, with Rev. H. G. Klyn; studied theology with Rev. John Van Vleck, in Holland Academy, Mich., 1858; lic. Cl. Holland, Ap. 14, and ord. Ap. 18, 1858; Vriesland, 58-68, Low Prairie, 68-70, Milwaukee, 70-73, Albany (Hol.), 73-76, Graafschap, Mich., 76-86, Free Grace, Iowa, 86-91, Spring Lake, Mich., 91-98; emeritus.

After the Revocation of the Edict of Nantes the Catholics of France severely persecuted the Huguenots. Among these were three brothers named Sur-Mer, who fled to North Holland. One of them remained there, while the other two went to Zeeland. Their family name now became changed to Swe-Mer, and ultimately to Zwemer. Being Calvinists, they all received a warm welcome in the Reformed Church of the Netherlands; but the family again experienced great troubles during the Napoleonic rule. In 1842 Mr. Zwemer was drafted, and served in the army for two years. He was Receiver of Taxes, 1846-49, when about 150 families, under the care of Rev. H. G. Klyn, came to America. Mr. Zwemer settled in Rochester, N.Y., and became an elder in a Holland Presbyterian church. In 1853, when the pulpit became vacant, he suggested the transfer of this church to the Ref. Ch. in America, which was accomplished, and it joined the Classis of Geneva. In 1855 he went to the Holland Academy, when 32 years of age, to study for the ministry, and served different fields as above indicated. Four sons became ministers, two of them going to Arabia, and one daughter, Miss Nelly Zwemer, is a missionary in the Amoy Mission, China.

ZWEMER, FREDERICK JAMES (son of Rev. Adrian Zwemer), b. Holland, Mich., Jan. 24, 1858; H.C. 80, McCormick Sem., Chicago, 85, lic. Cl. Wisconsin, 85; 1st Refd. Charles Mix Co., Dakota Ter., 85-87, Grand View, Dak. Ter., May-Nov., 87, Classical Missionary in the two Dakotas, Nov. 87-Dec. 92, Graafschap, Mich., 92-96, Miss. of Classis of Illinois, in Iowa, 96-98, Sheboygan Falls and Hingham, Wis., 1898—— Preaches in English and Dutch.

ZWEMER, JAMES FREDERIC (son of Rev. Adrian Zwemer), b. Rochester, N.Y., Sept. 1, 1850; H.C. 1870, W.T.S. 73, lic. Cl. Holland; Fyuaart, Mich., 73-80, Spring Lake, Mich., 80-83, Alto, Wis., 83-86, Alton, Ia., 86-88, Agent to secure endowments for the Western Institutions, 88-90, Principal, Northwestern Academy, Orange City, Iowa, 90-98, Grand Rapids, 7th, 1898-1900, Gen. Synod's Agent for Western Theolog. Sem., 1900——

Preaches in Dutch, English, and occasionally in German.

PUBLICATIONS: Articles in "De Hope." Translations of articles into Dutch.

Zwemer, Peter John (son of Rev. Ad. Zwemer), b. at South Holland, Ill., Sept. 22, 1868, H.C. 88, N.B.S. 92, l. Cl. Michigan; ordained by the Cl. of Grand River, Sept. 14, 92; sailed for Busrah, Arabia, Oct. 19, 92, Muscat, 93-98, voyage home, May-July, 98, died Oct. 18, 1898, in the Presbyterian Hospital, New York City.

He grew up in an atmosphere of grace. He taught school for a year after college graduation, at Middleburg, Ia. While a student in college he was employed, during one of his vacations, by the Am. Bible Soc. His field extended from Michigan to New York. He made, at this time, addresses in school-houses and country churches. In the destitute oil regions of S. W. New York, he received his first impulse to missionary work. He finally determined to follow his brother, Rev. Samuel M. Zwener, to Arabia. At Muscat he remained alone most of the time. His life was often in danger. Frequent attacks of fever prostrated him, unpleasant conditions surrounded him, the heat often overwhelmed him; still he clung heroically to his post, uttering no word of complaint. His sympathies were soon drawn out for the African slaves. At his earnest solicitations the school for rescued slave boys at Muscat was opened, with 18 boys rescued from slavery. He could have had many more. To these his heart went out. But at length fever and rheumatism compelled him to decide to return home. He had to be carried on the steamer. At Milan, he spent a few days in the hospital. From there he went to Antwerp, and thence to New York, and was immediately taken to the Presbyterian Hospital, being assisted through the city by a student for orders of the Catholic church. There he was cheerful, hopeful, but resigned, until he entered into rest.—"Mints. Gen. Syn.," 1899, 557.—See also Dr. S. M. Zwemer's "Arabia," pp. 366-373; and "Sketch of Arabian Mission," 1901, 24, 25.

ZWEMER, SAMUEL MARINUS (son of Adrian Zwemer), b. Vriesland, Mich., Ap. 12, 1867, H.C. 87, N.B.S. 90, l. Cl. N.B.; S.S. at Clarkstown, N.Y., 89-90, Missionary to Arabia, July, 1890—— D.D. by R.C. 1901.

Made Fellow of Royal Geog. Soc. 1894.

PUBLICATIONS: "Arabia, the Cradle of Islam," 8vo, pp. 400. 1900.—"Topsy-Turvy Land," 1902.—Papers in the "Journal of the Victoria Institute"; "Geographical Journal"; "Missionary Review of the World," etc., etc.—"A Journey on the Pirate Coast," "Ch. Int.," May 15, 1901; "Open Doors in Oman," "Miss. Rev.," May, 1901;

Zyperus (Siperius), Michiel, c. from Curaçoa, Aug. 1659, to New Netherlands, as a proponent (or candidate); joined the ch. in New Amsterdam as a student of divinity in Jan., 1660; went toward Virginia, 1664.—"Amst. Cor." "Gen. and Biog. Rec.," vii. 64; ix. 72. He conformed to Ch. of Eng. in Va.—Was yet living in 1687.

COLLEGIATE CHURCH ON FIFTH AVENUE AND TWENTY-NINTH STREET.

COLLEGIATE CHURCH ON FIFTH AVENUE AND FORTY-EIGHTH STREET.

COLLEGIATE CHURCH ON WEST END AVENUE AND SEVENTY SEVENTH STREET.

COLLEGIATE CHURCH (MIDDLE CHURCH) ON SECOND AVENUE NEAR SEVENTH STREET.

PART THIRD.

THE CHURCHES.

Abbe, see Clymer, N. Y.

Accord, see Rochester, N. Y.

Ackley, see Washington and Zoar, Ia.

Acquacononck, see Passaic, N. J.

ADDISVILLE, Richboro, Bucks Co. Pa. 1864. (North and South Hampton.) Bodine, 64-8, Amermam, J. L. 68-71, Collier, I. 71-84, Birdsall, 84-8. Lawsing, 1888—

ALBANY—Albany Co. N. Y., churches in:

1. ALBANY. (Fort Orange, Rensselaerwyck, Beverwyck, Willemstadt 1673-4), in State st. until 1798, then in N Pearl st. 1, 1642, Megapolensis, J., 1642-9. (Grasmeer, 1650-1,) Schaats, 1652-94. (Van Renslaer, 1675-7,) Dellius. 1683-99, supplied by Nucella, 1698-1700, Lydius, 1700-9, (Barclay, Episcop., 1709-12,) Van Driessen, P. 1712-38, Van Schie. 1738-44, Frelinghuysen, T. 1745-59. Westerlo, 1760-90, Bassett, 1787-1804, (Bogart, D. S. 1792-6?) Jonhson, J. B. 1796-1802, Bradford, J. M. 1805-20, DeWitt, J. (Sr.) 13-15, Ludlow, J. 23-34, Vermilye, T. E. 35-9, Kennedy, 41-55. Rogers, E. P. 56-62, Clark, R. W. 62-83, Chapman, J. W. 85-90, Jonhson, E. P. 1891—

   Chartered 1720. Eng. preaching begun by Westerlo. See *Amst. Cor. many letters; Munsell's Annals of Albany*, 10 vols., 12mo 1850-9; Sketch in i. 86-121.. *Collections on the History of Albany*, 3 vols., 8vo, 1865-70; *Col. Hist. N. Y.*, see index—ALBANY, containing many references to the church; *Doct. Hist. N. Y.*, see Index; *Barnes' Settlement and Early Hist. of;* Histories of N. Y. State by Smith, O'Callaghan, and Brodhead, *Anderson's Hist. of Colonial Church, (Episcopal.)* See also *Bibliography of Pastors Bassett, Wyckoff, Rogers, Johnson, E. P.*

2. Albany, (Ger.) 1770? Doll, 1772-5.

3. ALBANY, 2d, 1815, Beaver st; now Madison ave. De Witt, J. (Sr.)

1815-23, (Steele, J. B. supplied, 23,) Ferris, I 24-36, Wycoff, I. N. 36-65, Elmendorf, J. 65-72, Bartlett, 74-81, Davis, W. R. 82-8, Dowling, 89-92, Selden, E. G. 1893—

Hist sketch in Albany Argus, Mar. 1881. See also Memorial volume.

4. ALBANY, 3d. 1834. South Ferry st. Holmes, E. 35-40, Yates, A. (S.S.) 40-1, Campbell, W. H. 41-8, Van Brunt, 48-9, Halloway, (Sr.) 49-53, Dickson, 53-60, Miller, W. H. 61-2, Bailey, 63-8, Searle, J. 68-71, Van Slyke, E. 71-2, Van Doren, D. K. 73-5, Campbell, J. B. 76-82, See E. F. 83-6, Davis, Jos. P. 86-7, Tracy, W. H. 88-90, Daily, 90-8, MacBride, 98-1900, Leggett, L. 1900—

5. ALBANY, (Ger.) 1855. Schnellendreussler, 55-65, Neef, 65-86, Miller, H. 88-98. Mueller, F. 1899—

6. ALBANY, (Hol.) 1859, Jay st. Houbolt, 61-4, Bahler, P. B. 65-7, Houbolt, 71-3, Zwemer, A. 73-6, Kriekaard, C. 77-9. Boer, 79-85, Dykstra, L. 86-8, Duiker, W. J. 89-92, Flipse, 93-6. Van Westenburg, 1897—

7. Albany, (Dudley Ch.) 1859. Dissolved, 1862.

8. Albany Park Chapel, Dusenberre, Ap.-Oct., 1866.

9. ALBANY, 6th 1897. Furbeck, G. W. 1898—

Albany Bush, see Amsterdam.

ALEXANDER, (Palsville) Ia., 1896. Ch. End. Ch. 18. Reeverts, (S. S.) 1897—

Alexandria Bay, see Thousand Isles.

Allegan, Allegan Co. Mich. 1843. Taylor, A. B., Miss. and S. S. 1842-3.

Alliendal, see India.

ALTAMONT, Albany Co. N. Y. 1826. Staats, B. B., Ap.-June 96. Fletcher, 1896—

ALTO, Fond de Lac Co. Wis. 1855. Baay, G. 48-50, Stobblear, 58-60, Ypma, 61-3, Pieters, 65-9, Karsten, 69-82, Zwemer, J. F. 82-6, Te Winkle, 86-9, Karsten, 89-93, Harmeling, H. 94-1900, Lumkes, 1900—

Alton, formerly East Orange, Sioux Co. Ia. 1877. Warnshuis, J. W. 78-87, Zwemer, 86-8, Zwemer, J. W. 88-91, Lepeltak, 1891—

Amelia Court House, Va. See Mattoax.

Amersfort, now Flatlands. *Col. Hist.* ii. 404.

AMITY, (Clifton-Park, Rexfordville, Visscher's Ferry), Saratoga Co. N. Y. 1803. Romeyn, Thos. (Jr.) 1806-27, McKelvey, J. 27-31, Van Wagenen, 31-4, Chittenden, 34-9, Bronson, A. 40-2, Halloway, 43-9, Williamson, G. R. 49-52, Raymond, 53-6, Schoonmaker, R. L. 56-61,

See, W. G. E. 61-8, Letson, 68-80, Bartholf, 81-7, Graham, J. E. 1888—

Amity, (Miss. station,) Dwight, M. W. 1823, Murphy, Miss. to, 1830.

Amoy 1st 1849, see China.

Amoy 2nd 1860, see China.

Amsterdam, (Albany Bush,) Montgomery Co. N. Y. 1795. Ten Eyck, C. 1799-1803.—*Presbyterian Doc. Hist. N. Y.* iii, 673, 683.

Amsterdam, N. Y. (Union Ch.) 1827, Morris, J. Miss, to, 1827, Stryker, H. B. 1827-33.—*See Fonda's Bush and Union.*

Amsterdam 1st, (Port Jackson) Montgomery Co. N. Y. 1850. Roof, 50-5, Gates, 56-7; Duryea, I. G. 59-62, Voorhees, H. M. 63-5, Quick, A. M. 65-9, Pettingill, (S. S.) 70-2, Minor, 73-80, Kyle, I. R. 1881—

Amsterdam, Trinity, 1892, Beattie, Jas. A. 92-4, Blekkink, 94-9, Van Zee, 99-1901.

Ancram, Columbia Co. N. Y. 1746, supplied by Livingston, J. L. 1779-81, by Lansing, N. 1781-4.—*See Gallatin. Smith's Hist. N. Y.* 307.

Anderson Memorial,, (Belmont), see N. Y. C., borough Manhattan.

Andriestown, 1798, see Canada..

Angelica, Alleghany Co. N. Y. 1797, Gray, A. 1797-1819.

Annadale, (Clinton) Hunterdon Co. N. J. 1866. Van Doren, J. A. 66-72, Van Amberg supplied; Cleveland, 77-81, Williamson, W. H. 81-3, Wycoff, G. 84-5, Henderson, 86-91, McWilliams, (S. S.) 91-4, Mershon, A. L. 95-8, Allen, H. B. 99-1901.

Aplington, Monroe, Butler. Co. Ia. 1886, Schaefer, F. 1886—

Aplington, 1898. Schafer, F. 1896—

Arabia; stations:

Bushrah, 1891.

Bahrein, 1892.

Muscat, 1893.

Out-Stations:

Amara, 1895.

Nasariyeh, 1897.

Missionaries: Rev. Cantine, 1899—; Rev. Samuel M. Zwemer, 1890—; Mrs. S. M. Zwemer, 1895; Rev. Peter J. Zwemer. 1892-8; Rev. F. J. Barney, 1897—; Mrs. F. J. Barney, 1898; Rev. Geo. E. Stone, 1898-9; Rev. H. J. Wiersum, 1899-1901; Rev. J. E.Moredyk, 1900—

Medical Missionaries: C. E. Riggs, 1892-3; Rev. Jas. T. Wyckoff, 1894; H. R. L. Worral, 1895—; Mrs. Emma Worrall, M. D., 1901—; S. J. Thoms 1898—; Mrs. S. J. Thoms, M. D., 1898—

Arcadia, (Fairville,) Wayne Co. N. Y. 1835. Nevius, 1835-6, Turner, W. E. 1841-8, Whitbeck, J., 1850-2, Snyder, B. F. 1855-6, Turner, 1862-6. Disbanded 1870.

Arcadia, Newark, Wayne Co. N. Y. 1833, (Hol.) Baas, 83-8, VanDoorn, M. 89-93, Dangremond, G. 1895—

Archer, Sioux Co. Ia. 1900.

Arcot. See India.

Argyle, Washington Co. N. Y. 1809, merged in Fort Miller, 1838. Ostrander, S. (S. S.) two years, Johnson, I. Y. 17-21, Van Hook, 23-4, McKelvey, J., Miss. to, 27, Mair, Miss. to, 29, Laing, 1832-3.

Armour, 1885, see Grand View, S. D.

Arni. See India.

Asbury Park, Monmouth Co. N. J. 1876. Wilson, F. F. 76-8, Enos, 78-9, Ballagh, W. H. 80-6, Preyer, 86-8, Scudder, E. C. (Sr.) 89-95, Stryker, P. 96-1900. Conger, 1901—

Ashokan, now Shokan.

Asquach, same as Osquak.

Astoria, 1st and 2nd. See N. Y. C., borough of Queens.

Athenia, see Centerville, N. J.

Athens, Greene Co. N. Y. 1826. Abeel, D. 26-8, Van Cleef, C. 28-33, Wilson, Jos. 34-6, Wynkoop, Jef. 30-40, Holmes, E. 40-1, Watson, J. 41-4, Cornell, W. A. 44-8, Talmadge, J. R. 49-50, Betts, (S. S.) 52-5, Buckelew, 55-9, Spaulding, 60-8, Campbell, A. D. 68-82, Hill, W. B. 86-90, Ashley, 91-2, Schomp, 93-7, Dailey, 97-1901.

Athens 2d, N. Y. 1859. Spaulding, 60-6, supplied by DeMund, 71 1875. Occasional supplies.

Athens, Bradford Co. Pa. 1858. Todd, A. F. 1858-65, Berry, P. 1865-8, Shaw, J. F. 1868-70.

Atwood, Antrim Co. Mich. 1889. Pool, Wm. 1897—

Aurelius, Cayuga Co. N. Y. 1813. Ten Eyck, C. 1813-26.

Auriesville, Montgomery Co. N. Y. 1839. Jukes, 1840-4, Roof, 1847-50. Nott, John (S. S.) 61-78, Kip, F. M. Jr., 80-2, Boyd, J. C. (S. S.) 82-1899.

Aussenberg, 1806, see Canada.

Bacon Hill, see Northumberland, N. Y.

Baileyville, Ogle Co. Ill. 1884, Zindler, 86-96, De Beer, J. 98-99, DeWitz, 1899—

Baisic, now Westerlo.

Baker, (Sibley), Osceola Co. Ia. 1894, Missy, A. 1896; supplied.

Bannertown, Woodford Co. Ia. 1882.

Bath-on-the-Hudson, 1892, see Rensselaer, N Y.

Battle Creek, Calhoun Co. Mich. 1855. Schultz, 1855-7, Brown, H. J. 1858-62, Rogers, S. J. 1862-5, Collier, I. 1866-70, Halloway, W. W. 1872-3, Vander Hart, 1876-7.

Bayonne, see Jersey City, N. J.

Bayridge, see N. Y. C., borough of Brooklyn.

Beach Woods, Tioga Co. N. Y. 1823. Mandeville, G. 24-6.

Beaverdam, Albany Co. N. Y. 1763. Schuyler, 1766-79, supplied also by Labagh and Bork, 1779-1810, De Voe, 1808-16, Paige, Miss. to 1822, Van Hook, Miss. to, 1822, Bogardus, C. 22-5, Blair, Miss. to 25, Van Wagenen, 26-31, Meyers, A. H. 31-5, Van Kleek, 35-43, Demarest, W. 46-51, Vedder, E. 51-5, Van Liew, J. C. 56-60, Miller, E. 60-72, Doig, 72-86, Wurts, 89-93, Roberts, 94-1901. Berne 1st was one body with Beaverdam, until 1830.

Beaverdam. See Roxbury.

Beaverdam, Ottawa Co. Mich. 1870. Brock, J. C. 72-84, Bahler, P. G. M. 85-9, Baas, J. 1891—.

Bedford, see N. Y C., borough of Brooklyn.

Bedminster Somerset Co. N. J. 1758. Hardenbergh, J. R. 1758-81, Romeyn, T. F. 1784-5, Studdiford, P. 1787-1800, Duryee, J. 1786-1800, Schureman, 1801-7, Hardenbergh, C. 1808-20, Fisher, I. M. 21-39, Schenck, G. 40-52, Brush, W. 52-65, Pool, 66-75, McNair, 76-92, Jones, T. W. 1892—See H. P. Thompson's Hist. of.

Beekman, Dutchess Co. N. Y. 1825. Amerman, T. A. (S. S.) 1830-1.

Belleville, (Second River,) Essex Co. N. J. 1700. Bertholf, G. (S. S.) 1700-24, Coens, 1725-30 Van Santvoord, C. 1730-2, Haeghoort, 1735-76, Leydt, M. 1779-80, Schoonmaker, H. (S. S.) 1784-94, Stryker, P. 1794-1809, again 1810-12, Van Stanvoord, S. 14-28, Abeel, G. 28-34, Meyers, A. H. 35-7, Garretson, J. 37-49, DeMund, 50-6, Talmage, T. D. W. 56-9, Studdiford, P. A. 59-66, Hallowav W. 67-71, Strong, J. P. 71-9, Voorhees, H. M. 80-2, Brokaw, R. W. 82-8, Leggett, W. J. 89-93, Hageman, A. 95-9, Connor, 1899—*See Stearn's Hist. Newark, N. J. Taylor's Annals Classics of Bergen.*

Bellevue, 1893. See Schenectady, N. Y.

Bellona, see Benton, N. Y.

Belmond, 1884, see Emmanuel, Ia.

Belmont, see Anderson Memorial, N. Y. C., Borough of the Bronx.

Bensalem, Bucks Co. Pa. 1710. (In union with N. and S. Hampton, until 1719, when it became Presbyterian). Van Vleck, P. 1710-13, Malachi Jones, 1713-19.

Bentheim see East Overisel, Mich.

Benton, Yates Co. N. Y. 1817. Afterward, Bellona; occasionally supplied by Duryee, John, from New Jersey. Wack, C. P. 1831-5. *Became Presbyterian.*

Berea, Orange Co. N. Y. 1819. (This was an offshoot of the Presbyt. Ch. of Goodwill, but became R. D. C. in 1822, in order to secure the services of Mr. Ten Eyck.) Ten Eyck, J. B. 21-72, Comfort, 72-9, Milliken, P. H. 79-82, Westveer, 82-7, Burrowes, 88-91, Winant, 92-4, Searle, E. V. V. 96-9.

Bergen, 1660. See Jersey City.

Bergen Neck, 1829. See Bayonne and Jersey City.

Bergen Point, 1854.. See Bayonne and Jersey City.

Berkshire Valley, Tioga Co. N. Y. 1826. Mandeville, G. 1826-8.

Berne 1st, Albany Co. N. Y. 1830. (See Beaverdam.) Tarbell, Miss. to, 1826, Van Wagenen, 26-31, Meyers, A. H. 31-5, Van Kleek, 35-43, Demarest, W. 46-51, Vedder, 51-4, Van Liew, J. C. 56-60, Miller, E. 60-72, Doig, 72-85, Wurts, 86-93, Roberts, 94-1901.

Berne, 2d, (Knox) Albany Co. N. Y. 1826; Supplied by J. G. Tarbell, 26, Cahoone, 27, Stryker, P. (Sr.) 27-9; by Blair, Haliday, Fort, A. Van Santvoord, S. 28-32; Van Arsdale, J. R. 34-5, Van Kleek, (S. S.) 36, Waring, (S. S.) 38, Van Santvoord, S. 39-41, Kuieskern, 41-5; Sill, Middlemas, Van Santvoord S., Cordell, 45-68, Ballayh, W. H. 68-77, Slocum, 79-83, Lansing, A. G. 84-5, Parsons, 86-94. Lockwood, H. 94-1901. (See Knox.)

Bethany, Sully Co. Ia. 1886. Van Emerick, 86-94. (S. S.) Zwemer, F. 96-8, Gruys, 1898—

Bethany, 1892, see Chicago, Ill.

Bethany, 1893, see Grand Rapids, Mich.

Bethany, 1899, see Clara City, Ia.

Bethany, see Roxboro, Philadelphia, Pa.

Bethany Chapel, (chapel on the Heights, 1855,) see N. Y. C., borough Brooklyn.

Bethany, Memorial, see N. Y. C. borough Bronx.

Bethel, Wis. 1850.

Bethel, Pella, Marion Co. Ia. 1866. De Pree, 67-72, Wormser, 75-8,

Westing, 82-4, Wormser (S. S.), 86, Ziegler, 87-92, Heines, 94-6, Troost, 99-1901.

BETHEL, Leota, Minn. 1891. Dangremond, G. (S. S.) 93-5, Pietenpol, 1895—

Bethel, George Ia. 1894. Janssen, 96-8, Schnucker, 1899—.

BETHEL, Davis, S. D. 1896. Teichrieb, 96-7, Koerlin, 1897—.

BETHEL, Mich. 1898. Husted, 1898-1900.

BETHLEHEM, Selkirk, Albany Co. N. Y. 1763. Bork, 1798-1803, Overbagh, 1805-6, Westervelt, R. 1808-16, Kissam, 1818-41, Willis, 42-51, Simonson, 52-64, Voorhees, H. M. 65-71, Skillman, 72-83, Davis, J. P. 84-6, De Hart, 87-8, Dykstra, L. 88-91, Nasholds, 1891—

BETHLEHEM 2D, Delmar, 1848. Lansing, J. A. 48-60, Pearse, 60-98, Clowe, 99-1901, Allen, H. B. 1901—

Bethlehem, Albany Co. N. Y. Secession, 1824.

Bethlehem, Milwaukee Co. Wis. 1850.

BETHLEHEM, New Sharon, Ia., 1894. Supplied occasionally by Classical Missionary, 94-1900, Dykstra, B. D. 1900—

Bethlehem, WILHELMINA, Md. 1900.

Beverwyck. See Albany.

BLAWENBURGH, Somerset Co. N. J. 1832. (See Harlingen 2d.) Heermance, Henry, 32-5, Talmage, J. R. 37-49, Romeyn, T. B. 49-65, Fritts, 65-70, Voorhees, W. B. 71-92, Van Orden, 1892—

Blenheim, 1821, now South-Gilboa. Paige, 1822-7, Salisbury, Wm. 1832-4, Bogardus, C. supplied, 1834.

BLOOMINBURGH, Sullivan Co. N. Y. 1819. Du Bois, G. 20-4, Van Vechten, S. 24-41, Mills, S. W. (S. S.) 42-3, pastor, 43-58, Searle, Jer. (Jr.) 58-62, DuBois, H. 63-66, Frazee, J. H. 66-9, Beattie, R. H. 70-2, Todd, A. F. 72-6, Lydekker, G. 77-82, Wilson, J. B. 82-6, Stillwell, J. L. 86-1902. *See Wilson's Hist. Discourse*, 1885.

BLOOMINGDALE, Bloomington, Ulster Co. N. Y. 1796. Smith, T. G. 1799-1808, Hasbrouck, J. R. H. 1809-13, Van Keuren, 1826-35, McFarlane, 1844-5, Strong, T. C. 1845-9, Snyder, B. F. 1850-2, Lente, 1855-63, Blauvelt, A. 1866-71, Liebenau, 74-80, Hill, E. 80-2, Westveer, 82, Wyckoff, D. W. B. 82-3, Compton, 83-7, Bogardus, F. M. 88-90, Millett, Jas. 1890—

Bloomingdale, 1805, see New York City, borough Manhattan.

BLOOMING GROVE, De Freestville, Rensselaer Co. N. Y. 1814. Marselus, N. J. 14-22, Taylor, B. C. 22-5, Dumont, 26-9, Ostrander, S. 31-9, Middlemas, 40-4, Wynkoop, P. S. 44-8, Cornell, W. A. 49-52, Spaulding, 52-6, Van Dyck, L. H. 56-61, Staats, J. A. 61-6, Ingalls, 67-77,

Van Doren, W. H. 78-82, Mc Giffert, 83, Gulick, Jac. I. 85-8. Swick, 90-4, Hieber, 95-7, Chrestenson, 1897—

Bloomington, 1796, see Bloomingdale, N. Y.

Bloomington, 1877, see St. Remys, N. Y.

Blue Mountain, Fawns, Ulster Co. N. Y. 1851. Hillman, 52-8, Blauvelt, C. J. 59-62, Buckelew, 63-70, Freeze, 72-4, Labaw, 74-82, Hooper, J. F. 83-4, Lansing, A. G. 85-7, Wilson, P. Q. (S. S.) 88-91, Stowe, L. S. (S. S.) 93, Vander Meulen, I. 98-1901, DeGraff, 1901—

Blythebourne, 1890, see N. Y. C. borough Brooklyn.

Boardville, Passaic Co. N. J. (Mission Station, 1854;) organized as a church, 1877; Bernart, Miss. to, 56-77, pastor, 77-82, disbanded, 1883. Reorganized, 1885. Disbanded, 1896.

Bogert Memorial, see Bogota, N. J.

Boght, Cohoes, Saratoga Co. N. Y. 1784. Demarest, John, 1790-1803, Bassett, 1805-11, Bronk, 13-22, Steele, J. B. 24-33, Bogardus, C. 34-8, Pitcher, W. 40-54, Du Bois, J. 54-9, Major, 60-4, Raymond, 64-71, Taylor, G. I. 74-91, Macardel, 91-3, Walser, (S. S.) 1893—

Bogota, Bogert Memorial, N. J. 1900. Mac Millan, 1900—

Bon Homme, S. D. 1884. See Immanuel, S. D.

Boonton, now Montville.

Boonton, Morris Co. N.. J. 1868. Durand, 68-70.. Todd, A. F. 71-2, Wilson, F. F. 72-6, Conklin, J. W. 76-80, Walser, 81-2, King, A. A. 83-7, Perlee, 88-91, Mason, A. De W. 91-4, McKelvey, A. 1894—

Borneo. See India.

(Boston, Mass., Mission among the Hollanders, 1859. Bechthold, 1859-66, again 1868-70, Dutch cong. org. 1873, Vander Kreeke, 1873-81, disbanded. This ch. was Congregational, but the services were conducted in the Dutch language. See Bechthold.)

Boundbrook, South Bound Brook, Somerset Co. N. J. 1846. Van Neste, 47-53, Demarest, W. 54-7, Voorhees, H. V. 58-62, Romaine, B. F. 62-8, Dutcher, 68-79, Lyall, J. E. 80-1, Talmage, D. M. 82-4, Todd, A. F. 84-7, Schock, 88-91, Mershon, 93-5, Anderson, C. T. 1896—

Bowman's Kill, now Buel.

Boyden, Boyden Co. Ia. 1888. Lammers, 90, Muilenberg, 92-4, Bouma, 94-8, Wolvins, 1898—

Branchville, 1850, see South Branch, N. J.

Brayminville, same as Schoharie Mt.

Brazil, S. A. 1624. Michaelius, at San Salvador, 1624-5, Polhemus, J. T., at Olinda and Itamarca, 1637-54.

Breakabin, North Blenheim, Schoharie Co. N. Y. 1820. Paige, Miss. to, 22-6, Evans, Wm. Miss. to, 26-7, Quaw, 34-36, Steele, J. B. (S. S.) 37, Eggleston, 43-5, Van Woert J. H. 50-3. See, W. G. E. 53-9, Shaffer, T. L. 60-7, Vandewater, 67-9, Miller, E. 72-84, Phelps, P. 86-95, Whitney, 95-8, Beale, 1900—

Brighton, (Cl. of Rochester), N. Y. 1892. Van Westenberg, 92-7, Betten, D. L. 1897—

Brighton Heights, 1823, see N. Y. C. borough of Richmond.

Britton, De Spelder, Michigan, 1879. Kershaw, (S. S.) 79-82, Borden, 83-7, Gulick, Jac. I. 91-3, Rederus, (S. S.) 93-5, Nickerson, 97-9, Kooiker, 1900—

Britton Mich. 1893, Rederus, S. (S. S.) 93-5, Nickerson, 97-9, Kooiker, 1899—

Bronx, Borough of, see New York City.

Bronksville, Westchester Co. N. Y. 1850. Stewart, 50-2, Collier, Jos. 52-5, Roosevelt, 57-73, Myers, A. E. 73-6, Hutchins, 76-82, Runk, 82-4, Rankin, 86-8, McQueen, 91-3, DeVries, J. H. 93-7, Webster, 1897—

Brookdale, 1801, see Stone House Plains, N. J.

Brookfield, Fairfield Co. Ct. 1869. Roe, 1868-71, Wells, R. 71-5, Allen, F. E. (S. S.) 76-7, Bogardus, F. M. 77-80. Name of ch. disappears, 1886.

Brooklyn, borough of, see New York City.

Brooklyn, N. Y. 1660. See N. Y. C., borough of Brooklyn.

Brookville, see Oyster Bay. N. Y.

Broome, Schoharie Co. N. Y. 1822. Paige 1822-36.

Brown Settlement, Sullivan Co. N. Y. 1851. Bernart, 1851-4.

Brown's Station, Church of the Faithful, Stewartville, Ulster Co. N. Y. 1900. Zabriskie, A. A. 1901—

Brunswick, (Copperas), Peoria Co. Ill. 1840. Sill, 1841-9, Presbyt..

Bruynswick, see Shawangunk, N. Y.

Buckbrook, Sullivan Co. N. Y. 1858. An out-station of Callicoon since 1863.

Bucks Co. Pa. Dutch Chs. organized therein in 1710, at North and South Hampton, Bensalem, Neshaminy, etc. Written, Buxconti, in Records at Amsterdam, Neths.

Buel, (Bowman's Kill,) Montgomery Co. N. Y. 1837. Starks, 40-2, Clark, W. (S. S.) 43-4.

Buffalo, Erie Co. N. Y. 1838. Beattie, John, 38-44, Mabon, W. V. V., Miss. to, 44-6.—Disbanded.

Buffalo, (Hol.) 1853. Wust, 55-6, Kasse, 61-4, Boer, 1876-9. Name of Ch. disappears in 1883.

Buffalo, 1855. See, J. L., Miss. to, 1854-5, pastor, 1855-61.—Disbanded.

Buffalo, N. Y. 1898. Layfayette av. Beaver, 1898-1901, Cussler, 1901—

Buffalo Centre, Kas. Co. Ia. 1893. Huenemann, 94-8, Watermuelder, L. 1899—

Burlington, Des Moines Co. Iowa, 1853. Madoulet, 1853-5, Muller, J. 1858-60.

Burnetsfield, German Flats, N. Y. 1736. Weiss, G. M. 1736-42. The name of this place had quite disappeared from view until the letters of Weiss brought it again to light; nor was the locality of Weiss known for this period. See Weiss.

Bushkill Pa, See Walpack, Lower.

Bushnell, McDonough Co. Ill. 1856. Livingston, E. P. 58-70, Wyckoff, J. 71-4, Bodine, 74-9, Sharpley, G. 80-4, Owens, 84-6, Jones, T. W. 88-91, Sonnema, 95-7, Miedema, 1897-1900.

Bushwick (*Boght*), 1654. See N. Y. C., borough of Brooklyn.

Buskirk's, (*Union of Sinthoik and Tiossiock,*) Washington Co. N. Y. 1792. Froeligh, P. D. 1802-7, Ostrander, S. 1810-21, Van Hook, Miss. to, 22, Switz, 23-9, Quaw, Miss. to, 29. Pitcher, J. H. 33-43, Heermance, Har. 43-5, Searle, S. T. 48-50, Shaw, J. B. 52-9, Gardner, T. A. 62-7, Furbeck, 67-75, Ogden, 76-81, Southland, 81-91, Hogan, R. J. 94-7, Frear, 1898—

Caatsban, 1730, see Kaatsban, N. Y.

Caledonia, (*Madison.*) Dane Co. Wis. 1843. Slingerland, 44-6.

Callicoon, (*Thumansville,*) Sullivan Co. N. Y. 1856. Boehrer, 62-6, Schnellendreussler, 66-9, Elterich, 71-5, Windermuth, 80-1, Schmolz, 81-3, Miller, H. 85-8, Unglaub, 1888—

Camp, 1710. A general name for the settlements of the Palantines on each side of the Hudson. These settlements soon became known as East Camp, (Kingsbury, Germantown,) and West Camp, near Kaatsban. See East Camp and West Camp. Smith's N. Y. 199. *Doc. Hist. N. Y.* iii, 382-392. See also *Kingsbury*, (sometimes misprinted *Kingsberg,*) and *Livingston Manor.*

Canada, Churches in:

Adolphustown, 1798, 1804. McDowell, 1800-19.

Elizabethtown, 1798, embracing Augusta and Yonge as stations.
Kerby, 1801—

Fredrickstown, 1798. McDowell, 1800-19.

Ernesttown, 1798. McDowell, 1800-19.

Matilda, 1798, 1806.

Williamsburgh, 1798, 1806.

Bay of Cante or Quinte, 1798.

Osnaburgh, 1806.

Markham, 1806.

Toronto, 1806.

Kleinville, 1809.

Sydney, 1809.

Little York, 1810. Burned in the war of 1812, now Toronto, embracing, perhaps a score of churches.

Sophiasburgh, 1810.

Hallowell, 1816. Now Pictou.

McDowell was general missionary to all these Canadian churches.

A German church 25 miles north of York, 1806. (Now Toronto.) In 1819, Rev. C. D. Schermerhorn is represented as ready to join McDowell and settle in Canada, and in 1823, as actually settled there in Talbot street, Toronto. See DOMESTIC MISSIONS. Also *Mag. R. D. C.* i. 34.

For Canadian Church History, see Life and Times of Robert Burns, D.D., pub. by Campbell & Son, Toronto; Kemp's Digest of the Minutes of the Syn of Presbyt. Ch. Canada, (the Free Church;) pub. by John Lovell, Montreal, 1861. Historical Statistical Report of the Presby. Ch. of Canada, in connection with the Ch. of Scotland, for the year 1866; pub. by Lovell, Montreal, 1867. The Year Book of the Dominion of Canada, 1875. History of Foreign Missions of the Secession and United Presbyt. Ch. by Rev. Dr. John McKerrow, has much reliable Canadian Church History in it. (Edinburgh, Scotland.) Mr. H. M. McCollum wrote an elaborate series of articles in the *Canada Presbyterian* on Canadian Church History, in 1879-80, with many interesting references to the R. D. missionaries. Later histories have no doubt been published. See *Doc. Hist. N. Y.* iii. 686. *McClintock's Cyc.* viii. 544.

Canajoharie, (on Sand Hill,) Montgomery Co. N. Y. 1750. Rosencrantz, A. 1750-8, again 1765-94, Loppius, (or Lupp,) 1770-1775?, Kennipe, 1775?-79? Gros, supplied occasionally, 1779-83. Broeffle, 1784-8,

Peck, D. C. A. 1788-96, Gros, 1796-1800, Labagh, I. 1800-3, Wack, J. J. 1803-30, Toll, 1805-15, Hasbrouck, J. R. H. 20-26. See Fort Plain, 1831. *Doc. Hist.* i. 340. The churches of Canajoharie, Fort Plain, and Stone Arabia, were burned 1780 in the invasion under Brandt. See Fort Plain, Stone Arabia, Fort Herkimer.

Canajoharie (independent,) 1816. Wack, J. J. 1816-27.

Canajoharie, Seceder, (Westerlo and Middletown,) 1822. *Tall*, 1822-42.

CANAJOHARIE, 1827. Van Olinda, supply, 27-30, Wells, R. 30-4, Van Kleek, 34-6, Robertson, 37-8, Dunning, 42-4, McFarlane, 45-8, DeWitt, J. 48-9, Chapman, N. F. 49-53, Hammond, E. S. (S.S.) 54-6, Romaine, (S. S. 1857-9.) 59-62, Van Zandt, B. 62-9, Williams, R. R. 70-83, Haines, F. S. 34-91, Denman, 92-7, Peters, Jos. D. 1898—

CANARSIE, L. I. (*Ger.*) 1877, see N. Y. C., borough of Brooklyn.

CANASTOTA, Madison Co. N. Y. 1833. Gregory, T. B. (S. S.) 34-6, Strycker, P. (S. S.) 36, Goetschius, S. Z. (S. S.) 36-7, Hyde, Orin, Presbt. (S. S.) 37, Van Santvoord, C. S. 38-9. White A. (S. S.) Pres., 39-40, Rand, 41-4, Drake, 45-53, Gaston, A. H. (S. S.) Pres. 55-6, Bogardus, N. (S. S.) 58-9, Garretson, J. 59-61, (Little, Jas. A. (S. S.) Pres.) 61-3, Wurts, 63-8, Lockwood, J. H. 71-4, Wurts, (S. S.) 77-8, Name disappears 78-89, reappears, 90-4, and again disappears.

Canton, 1830, see China.

CARMEL, Sioux Co. Ia. 1896, Te Selle, 97-1900. Dykhuysen, H. 1900—.

Caroline, Tompkins Co. N. Y. 1800. Mandeville, G. 1802-4.

CAROLINE, 1831. Wack, C. P. 1831, Tarbell, 32-40, Gates, 42-50, Whitbeck, J. 52-68.

Castalia, S. D. 1884, see Charles Mix, S. D.

CASTLETON EMMANUEL, Rensselaer Co. N. Y. 1853. Stimpson, E. P. 53-61, Heermance, E. L. 61-9, Mills, G. A. 70-82. Campbell, A. D. 82-9. Dunlap, (S. S.) 88-9, Wyckoff, C. E. 91-3, Thomas, E. E. 1894—

Catlin, Cayuga Co.? N. Y. 1831. Rogers, L. 1832-3.

CATO, Cayuga Co. N. Y. 1818. De Fraest, 22-6, Wyncoop, R. Miss. to, 27, Stevenson, Miss. to, 28, Hoffman, 31-43, Knight, R. W. 45-52, Morse, A. G. 57-9, Watson, T. G. 61-9, Wilson, F. F. 72-3, Swick, 69-71, Van Doren, 74-6, Wells, R. 76-80. In 1884 the name of church disappears.

Cato, Seceder, 1827.

Catskill, (Old;) afterwards called Madison, and Leeds; Green Co. N. Y. 1732. Census for 1720, in *Doc. Hist.* i. 244. Weiss, 1732-6, Schuneman, 1753-94, Labagh, 1797-1809, Ostrander, H. 1810-12, Wynkoop, P. S. 1814-17, Wyckoff, I. N. 1817-Mar. 9, 1833, at this date this

organization (at Leeds) was abandoned, and the consistory adjourned, *sine die.* (See Catskill village and Leeds.)

CATSKILL, Greene Co. N. .Y. 1833. as a station, supplied by Wyckoff, I. N. 28-33; Wyckoff, I. N. 33-6, Romeyn, Jas. 36-41, Murdock, 42-51, Van Gieson, 53-5, Welch, 56-9, Lansing, J. A. 60-6, Horton, 67-73, Thompson, J. B. 74-84, Vanslyke, E. 84-97, Demarest, W. H. S. 97-1901, Demarest, Alf. 1901—

CAUGHNAWAGA, 1758, see Fonda, N. Y.

CEDAR GROVE, (formerly Holland,) Sheboygan Co. Wis. 1854. Beidler, Miss. to, 55, Vander Schuuer, 55-6, Van Lieuwen, 57-9, Vandermeulen, J. C. 61-3, Stobelar, 64-73, Borgers, 74-81, Wormser, A. 82-7, Stapelkamp, 88-94, Veldman, 95-8, Van Zanten, 1899—

Centennial Chapel, see N. Y. C., borough of Brooklyn.

CENTREVILLE, Athenia, Passaic Co. N. J. 1882. McKelvey, A. 82-3, Stillwell, J. L. 84-6, Dubois, Anson, 87-1901, Van Arsdale, N. H. 1901—

CENTREVILLE, St. Joseph Co. Mich. 1839. (Ketchum, Miss. to. 1836,) Bennett, 39-44, McNeish, 44-6, Seeber, 47-8, Minor, 48-50, Schultz, J. N. 53-5, Kershow, 55-65, Van Vranken, A. H. 65-80, Peeke, A. P. 81-91, Sonnema, 91-5, Bailey, H. S. 1896— See Peek's Hist. Address at Semi-Centennial, 1891.

Centreville, Turner Co. S. D. 1880. (known simply as Dakota,, until 1884.) Warnshins, H. W. 81-92, Nickerson, 92-6, Midema, 96-97. Disbanded 1898.

CENTRAL BRIDGE, Schoharie Co. N. Y. 1875. Millspaugh, 1876-8, Buckelew, 78-86, Beekman, T. A. 89-93, Lipes, 94-5, Jongneel, Jas. 95-9, Voegelin, 1900—

Ceylon, see India.

Chapel on the Heights, (Bethany,) 1855, see N. Y. C. borough of Brooklyn.

Chapin, 1890. See Zion, Ia.

CHARLES MIX (Castalia and Platte.) S. D. 1884. Zwemer, F. J. 85-92, Mollema, 1893—

Charlestown, Montgomery Co. N. Y. 1797. Wyckoff, H. V. 17..-1803, Van Buren, P. 1805, Hasbrouck, J. R. H. 1820-6, Morris, J., Miss. to, 27-9, Chittenden, Miss. to, 31-3.

Charlestown 2nd, 1803. Wyckoff, H. V. 1803-20, Van Kuren, Miss. to, 1824.

Charlestown, Seceder, 1822. *Wyckoff, H. V.* 1822-9.

Charlestown 2nd, Seceder, 1824.

Charlestown, Independent, 1829. Wyckoff, H. V. 1829-31?

Charleston, S. C. (station.) Lyall, Wm. 1865-6.

CHATHAM, Columbia Co. N. Y. 1843. Porter, E. S. 43-9, Williamson, N. D. 50-1, Schenck, J. W. 51-3, Holmes, E. 53-9, Mead, 59-70, Campbell, Jas. B. 70-3, Van Arsdale, N. H. 74-80, Brown, T. S. 80-97, Denman, 97-1901.

Chenango, (near Binghamton,) Broome Co. N. Y. 1794. See Union. *Doc. Hist.* iii. 627-634.

CHERRY HILL, Bergen Co. N. J. 1876. Wood, C. W. 77-8, Graham, 78-84, Harris, J. F. 86-91, Manchel, 91-3, Duryee, Ab. 1894—

Cherrytown, (station.) Ulster Co. N. Y. Higgins, (S. S.) 1878-9.

Chester, now Westerlo.

Chiang-Chiu, see China.

CHICAGO, Cook Co. Ill., churches in:

1. CHICAGO, Hol. 13th Place, 1853. Vander Meulen, C. 59-60, Bolks, 61-2, Klyn, 63-8, Debey, 68-91, Bloemendal, 91-4, Joldersma, 95-9, Harmeling, H. 1900—

2. Chicago, 2nd, (American Refd.) 1854. Ferris, J. M. 54-62, Williamson, N. D. 62-5, Demarest, Jas., 66-71, Gulick, U. D. 72-5. Name of ch. dropped after 1880.

3. NORWOOD PARK, 1871. Gulick, U. D. 70-2, Gulick, A. V. 72-82, Rockefeller, 82-4, Joralmon, 84-95, Hutchinson, 96-1900, Miedema, 1900—.

4. IRVING PARK, N. 42nd Av. 1874. Lansing, A. G. 74-7, Van Vranken, H. H., 77—, Phraner, W. H. 83-8, Williamson, W. H. 89-92, Fairchild, 92-4, Brooks, J. W. 94-8, Baker, F. P. 1899—

5. ROSELAND, 1st, Mich. Av. and 107 st, 1879. Kriekaard, C. 79-84, Van Ess, B., 84-90, Moerdyk, W. 1900—.

6. ENGLEWOOD, 62nd and Peoria sts. 1886.. DeJonge, J. P. 87-93, Dykstra, L. 93-8, Hospers, H. 1900—

7. ROSELAND, 2nd, Bethany, 111th st. 1890. Hekhuis, G. J. 1891—

8. GANO, Clark and 117th sts. 1891. Warnshins, J. W. 91-5, Poot, 95-8, Bouma, 1898—

9. TRINITY, 446 Marshfield Av. 1891. Moerdyke, Peter, 1892—

10. NORTHWESTERN, W. Superior st. (Presbyt. 1888). R. C. A. 1893. Van den Hook, 88-96, Vander Werf, 96-9, Boer, H. K. 1900—.

CHINA, Mission to, founded 1842. The district occupied by the REFORMED CHURCH IN AMERICA covers about 6000 square miles, and has a population of about 3,000,000. Amoy, the centre of this missionary enterprise, is a seaport in the southern part of the province of Fuh-Kien. It was one of the first five treaty ports opened for residence and trade, by the Treaty of Nankin, Aug. 29, 1842; but as early as

February, 1842, had become the base of the present extensive missionary operations of the three Missions now laboring there, viz., The American Reformed Church Mission, 1842; The London Missionary Society, (Congregational), 1844; and The English Presbyterian Church Mission, 1850.

In a wider sense Amoy refers to a district covering an area of about 18,000 square miles comprising three Fu, (or large districts), with twenty counties, and two Chiu, (or smaller districts), with four counties, having a total population estimated at 10,000,000, and divided as follows: Choang-chiu Fu with five counties, and Eng-chhun-Chiu, with two counties, population 3,500,000; Chiang-Chiu Fu, with seven counties, and Leng-na-Chiu, with two counties, 3,000,000; Teng-Chiu Fu, with eight counties, 3,500,000. The three important cities are Amoy, population 700,000; Choang-Chiu, 500,000; and Chiang-Chiu, 200,000.

By the comity of Missions, this entire district has been, as nearly as possible, divided among the three Missions above named. Hence, each has a district of about 6,000 square miles, and more than 3,000,000 of people under its supervision.

The people of these districts are exceptionally peaceable and industrious, and have almost always treated the missionary work with fairness. During the whole history of missions in this corner of China, no missionary has been killed or driven away. See pages 251-6 of this work, and the names of the missionaries. The following have been the ordained Amercan missionaries in the Amoy Mission:

Abeel, D. 1842-5; Doty, 1844-65; Pohlman, 1844-9; Talmage, J. V. N. 1847-92; Joralmon, 1855-8; Ostrom, 1858-64; Rapalje, 1858-1901; (Watkins, sailed 1860; vessel was never heard from); Kip, 1861-1901; Blauvelt, 1861-4; Van Doren, 1864-73; Davis, J. A. 1868-71; Talmage, D. M. 1877-80; Van Dyck, A. 1882-96; Pitcher, 1885—; Otte, medical missionary 1887—; ordained, 1896—; Fagg, 1887-94; Frazer, 1895-8; Studley, 1896-1902; Warnshuis, 1900— Ruingh, D. C. 1902—

These missionaries visit the churches and stations from time to time, which generally have their own native pastors or evangelists. They also engage in training up a native ministry; in translating the Scriptures and religious literature, and in directing operations in the Mission generally.

Churches and Stations in China, arranged in chronological order. Organized churches in small capitals. The outstations are under the care of the pastor of the chief church of the vicinity. All such churches have also a special evangelist, towards whose support, as well as of the support of the mission, they contribute. The moneys given are included in the report of the superintending church.

Canton, 1830. Abeel, David, Feb.-Dec. 1830.

Macao, 1839. Abeel, 1839-41.

Kolongsoo, 1842. Abeel, 1842-4. See Ch. No. 3.

Amoy City, 1844. Abeel, July 1844—Jan. 1845. See Ch. No. 3.

Chiang-chiu, 1853. See Ch. No. 6..

Chioh-be, 1854. See Ch. No. 2.

1. AMOY, 1st. 1856. Native pastors: Lo Tau, 63-9, Chhoa, 71-83, Ng Ho-seng, 1885—

2. CHIOH-BE, 1859. (Out-stations: Chioh-be, 1854, and Hai-teng, 1890.) Pastors: Tiu, 72-82, Lun-kiok, 86-93, Keh, 93-8, Ang-Khek-chiong, 1899—

3. AMOY, 2nd, 1860. (Out-stations: Kolong-soo, 1842, Amoy City, 1844, Poa-bo, 1895.) Pastors: Jap Han-Chiong, 63-83, Ti-Peng-tong, 1884—

Te-soa, 1862. See Ch. No. 5.

Kang-tau, 1863. See Ch. No. 4.

Kio-tau, 1865. See Ch. No. 4.

Ang-tung-tau, 1865. See Ch. No. 5.

Tong-an, 1866. See Ch. No. 7.

4. O-KANG, 1868. Formed by union of Kio-tau, previously Opi, and Kiang-tau Stations. (Out-stations: Kang-tau, 1863, Kio-tau, 1865, An-nai, 1895 and Chia-chung, 1897.) Pastors: Li Ki-che, 89-92, Ong-Ki-siong, 1893—.

5. HONG-SAN, 1870. Formed by the union of Te-soa (san), and Ang (Hong) tung-tau stations. (Out-stations: Te-soa, 1862, Ang-tung-tau, 1865, Te-tau, 1892, An-Khoi, 1899, Chai-po, 1900.) Pastors: Iu-Ho-sui, 1889—

6. CHIANG-CHIU, 1871. (Out-stations: Chiang-chiu, 1853, Sin-Tung, 1896, Sin-Kio, 1899.) Pastors: Ti, 82-4, Chhoa, 84-93, Tau Kam-choa, 1893—

7. TONG-AN, 1871. (Out-stations: Tong-an, 1866, Poa-tau-chhi, 1876, To-kio, 1890, O-chi, 1895, Ngo-hian, 1896, Chioh-jim, 1899.) Pastors: Li Ki-chi, 90-94, Hi, 1894—

Sioke, 1876. See Ch. No. 8.
Soa-sia, 1876. See Ch. No. 9.
Tiang-to, 1876. See Ch. No. 9.
Poa-tau, 1876. See Ch. No. 7.
Leng-soa, 1877. See Ch. No. 7.
Poa-a, 1878. See Ch. No. 11.
Phoa, 1880. See Ch. No. 8.

8. SIOKE, 1881. (Out-stations: Sio-ke, 1876, Phoa, 1880, Toa-lo-teng, 1890. Kun-ia, 1892, Peng-ho, 1893, Toa-ke, 1895.) Pastors: Jap Han-chiong, 1889—.

Hai-teng, 1890. See Ch.. No. 2.

To-kio, 1890. See Ch. No. 7.

Toa-lo-teng,, 1890. See Ch. No. 8.

9. THIANG SAN, 1891. Formed by union of Thiang-po and Soa (san) sia stations. (Out-stations: Thiang-to, 1876, Soa-sia, 1876, Leng-soa, 1877, Tung-li-jin, 1896, Lam-khe, 1897, E-lang, 1897, E-go, 1899, Chung-tu, 1899, and Hoe-ke, 1899.) Pastors: Tiong Iu-li, 1891—

Te-tau, 1892. See Ch. No. 5.

Lam-siu, 1892. See Ch. No. 10.

Kung-ia, 1892. See Ch. No. 8.

10. CHILAM, 1893. Formed by union of Lam-sin and Chi-a-be stations. The latter is a station under the English Presbyterian Church Mission. See Synod of Amoy for church union. (Out-stations: Lam-sin, 1892 and Iu-tan, 1895.) Pastors: Lim-Kiok, 1894—

Peng-ho, 1893. See Ch.. No. 8.

11. POA-A, 1894. (Out-stations: Poa-a, 1878, Am-an, 1895, Toa-ke, 1895.) Pastors: Lim-chi-seng, 1894—

O-chi,, 1895. See Ch. No. 7.
Toa-ki, 1895. See Ch. No. 8.
Iu-tan, 1895. See Ch. No. 10.
Toa-ke, 1895. See Ch. No. 10.
Am-an, 1895. See Ch. No. 10.
Poa-bo, 1895. See Ch. No. 3.
An-nai, 1895. See Ch. No. 4.
Sin-Tung, 1896. See Ch. No. 6..
Ngo-hian, 1896. See Ch. No. 7.
Tung-li-gin, 1896. See Ch. No. 9
Chi-a-chung, 1897. See Ch. No 4.
E-lang, 1897. See Ch. No. 9.
Lam-Khe, 1897. See Ch. No. 9.
An-Khoi, 1899. See Ch. No. 5.
Sin-Kio, 1899. See Ch. No. 6.
Chioh-gin, 1899. See Ch. No. 7.
Hoe-Ke, 1899. See Ch. No. 9.
Chung-tiu, 1899. See Ch. No. 9.
E-go, 1899. See Ch. No. 9.
Chai-po, 1900. See Ch. No. 5.

THE SYNOD OF AMOY.

The Amoy Mission was founded in 1842 by the American Dutch Church. In 1850 the Presbyterian Church of England also began operations in Amoy, and at once cordially co-operated with the American missionaries. The earlier English missionaries were Wm. Young, M. D., Rev. Wm. Burns, Rev. J. Johnston and Dr. Carstain Douglass. Perfect harmony has reigned between these two missions for more than half a

century. Each Mission has kept its own pecuniary matters distinct, and each had assigned to it, in order to wider usefulness, its distinct field of operations. But it was understood that there was to be but one Chinese Church, to be Called "Ia-so-Seng-Kan," or "The Holy Church of Jesus." It was to be Presbyterian in government, but not distinctively English or American. In 1856 the first congregation was formally organized in Amoy. This is there known as the "Sin-koe-a," or "The Little New Street Church." A building had already been erected, in 1848, which was the first Protestant Church building in the entire Chinese Empire. In 1860 there were five church organizations connected with the two societies, but no higher Church body had yet been formed. The missionaries now felt that the time had arrived when the native churches should enjoy all the benefits of the Presbyterian system. It was not, however, until 1862 that a classis was formed, known as "The Great Presbyterian Council.

But another score of years passed away before the next step, in the fuller organization, was taken. In 1893 there were 19 native churches, 9 being connected with the American Mission, and 10 with the English Mission. The one Classis was now divided into two: the Northern Classis, consisting of nine churches, called "Chin-chiu," and the Southern Classis, consisting of 10 churches, called "Chiang-chiu," according to the political divisions of the district. At the same time, measures were taken for the formation of "The Particular Synod of Amoy," whose first regular session was held April 18, 1894.

The missionaries, by Constitutional right became integral parts of the Classes and the Synod. They enjoy equal privileges in deliberations, in the holding of offices, etc., but are not subject to the discipline of these bodies. This unique condition has continued all these years, without the slightest friction or misunderstanding on the part of the Chinese brethren.

In 1901 there were 27 churches connected with this Synod. Eleven were more closely connected with the American Mission, having 1377 communicants; and sixteen more closely connected with the English Mission, having 1868 communicants. These churches all support their own pastors, besides supporting connected missionary work. Their contributions, in 1900, amounted to $13,534.82, estimated in Mexican dollars, worth about 50 cts. of our money.

Chioh-be, 1859. See China.

Chittenango, Madison Co. N. Y. 1828. Taylor, H. 28-30, Yates, A. 30-4, Campbell, W. H. Sept. 1, 31—July 2, 32, Slingerland, 33-4, Hoes, 35-7, Abel, 38-55, Hastings, 56-59, Talmage, J. R. 60-9, Enders, 69-80; name of ch. dropped after 1894.

Chittoor, 1853, see India.

Christ Church, 1871. See Newark, N. J.

Chukonot, now Florida, N. Y.

Church of the Comforter (Wiltwick) 1863. See Kingston, N. Y.

Church of the Comforter, 1894. See N. Y. C., Borough of the Bronx.

Church of the Faithful, 1898. See Brown's Station, N. Y.

Church-on-the-Heights, 1851. See N. Y. C., Borough of Brooklyn.

Churchville, 1710. See N. and S. Hampton, Pa.

Churchville, Holland, Pipestone Co., Minn. 1897. Menning, 1897—.

Cicero, Onondaga Co. N. Y. 1837. Seely, 40-4, Liddell, supplied, 48-9, Williamson, N. D. 49-50, Du Bois, J. 50-4, Gray, J. 56-7, Edmonson, 79-81, Babcock, 81-2, Strail, 82-4, supplied by students, 84-90, by Smith, E. E. 90-1, by Ruhl, 91-4, by Wilcox, 94-7, by Emens, 97-9, by Horst, 99-1901, Smith, H. 1901—.

Clara City, Bethany, (German), Chippewa Co. Minn. 1899. Chr. End. Ch. No. 17, Aeilts, 1900—

Clara City, (Dutch), Chippewa Co. Minn. 1897. Krickaard, C. 95-8, Aeilts, (S. S.) 1900—.

Claraville, (Upper Neversink,) Sullivan Co. N. Y. 1849. Bernart, 51-6, Jones, D. A. 58-63, Hammond, J. W. 63-7, Turner, W. E. (S.S.) 67-72; Milliken, R. P. 76-83, Lane, G. 85-88, Coombs, Wm. 90-3, vacant since 1893.

Clarktown, (New Hempstead), West Nyack, Rockland Co. N. Y. 1749, Verbryck. S. 1750-84, Lansing, N. 1784-1830, Hunt, 30-2, Warner, A. H. 32-7, Quick, P. J. 37-66, Lippincott, 66-72, Schenck, F. S. 72-7, Streng, 77-82, Hageman, C. S. (S.S.) 82-4, Talmage, D. M. 84-8, Zwemer, S. M. (S. S.) 88-90, Hill, Eng. 90-7, Conover, G. M. 1897—

Clarkstown, Secession, 1825. Lansing, J. V. S. 26, Brinkerhoff, J. G. 30-40, Van Houten, 58-62.

Clarksville, New Salem, Albany Co. N. Y. 1854. Lansing, A. G. 58-62, Slauson, 62-6, Ballagh, W. H. (S.S.) 68-9, Westveer, 69-71, Pearse, N. 73-7, Lansing, A. G. 77-83, Perlee, 84-6, Brown, W. S. 88-91, Morton, T. E. 92-3, Van Burk, 93-4, Green, E. W. 94-6, Van Haegen, 97-9, Van Doren, D. K. 1899—.

Claverack, Columbia Co. N. Y. 1716. Vandriessen, J. 1727-8, (Erickson supplied, 1731-2, and Van Schie, 1732-43,) Van Hovenberg, 1743-56, Fryenmoet, 1756-70, (supplied by Cock, 1770-6), Gebhard, 1776-1826, Sluyter, 16-43, Boice, I. C. 44-59, Van Gieson, 59-65, Zabriskie F. N. 66-72, Schenck, J .W. 72-81, Leggett, W. J. 82-9, Wyckoff, J. H. 89-92, Burrill, G. H. 1892—*See Smith's N. Y.* 307, *Zabriskie's Claverack Centennial.*

Claverack 2nd 1838, see Mellenville, N. Y.

Cleveland, Oswego Co. N. Y. 1850. Hall, D. B. 50-3, Jones, N. W. 53-4, Presbyt. 1856.

Cleveland, Cuyahoga Co. O. (Hol.) 1864. Kasse, 64-8, Warnshuis, J.

68-71, De Beer, 72-4, Broek, D. 75-6, Wormser, 78-81, Dykstra, L. 82-3, Van Houte, Jac. 84-6, Niemeyer, G. 86-90, Hogeboom, 90-9, Hoffman, J. 1899—.

CLEVELAND, 2nd, 1890. Westveer, 90-1, Straks, 91-4, Hospers, G. H. 1894—

CLIFTON, Passaic Co. N. J. 1892. Birdsall, 92-9, Van Haegen, 99-1900. Ellsworth, 1901—

Clifton Park, now Amity.

Clinton, 1866, see Annandale, N. J.

Clintonville, 1840, see Irvington, N. J.

CLOSTER CITY, Bergen Co., N. J. 1862. Hammond, E. S., Miss. to, 62-4, Blauvelt, C. J. 66-9, Van Buskirk, 69-87, Ward, H. 1887—

Clove, (Deckertown,) Sussex Co. N. J. 1788. Supplied by Romeyn, T. (Sr.) 1760-71, as a station. Van Bunschooten, E. 1788-1812. In 1818, *Presbyterian.* The Sussex Independent published, in Feb. 1883, the petition for the organization of this church in 1787.

Clove, Dutchess Co. N. Y. 1769. Supplied by Rysdyck and the ministers of Hopewell.

CLOVE, High Falls, Ulster Co. N. Y. 1807. Mandeville, Gar. (S.S.) 1789-1802, Westervelt, R. 1807-8, Murphy, 14-25, Morse, B. Y. Miss. to, 28, Westfall, B. B. 28-34, Knight, 38, Alliger, 40-3, Lillie, Jas. 44-5, Depuy, 46-53, Evans, 53-6, Jones, N. W. (S.S.) 56, Voorhees, J. N. 57-66, Van Arsdale, N. H. 67-74, Vroom, 74-87, Hageman, H. 1887—

CLOVER HILL, Somerset Co. N. J. 1834. Schanck, G. C. 35-7, Demarest, W. 38-40, (Presbyt. 1840-62,) Voorhees, W. B. 64-71, Oliver, 71-84, Bogert, N. J. M. 84-96, Ackerman, E. G. 97-9, Bruce, P. 1900—.

CLYMER, Chautauqua Co. N. Y. 1869, (called the ABBE CHURCH, in honor of Mrs. L. M. Abbe, of Albany, who gave $1800 to the church,) Westveer, 71-3, Jongeneel, 73-6, Te Winkle, Feb.-Aug. 76, Warnshuis, J. W. 76-8, Renskers, 78-80, De Bey, D. J. 82-7, Hoffman, J. 87-93, Hospers, H. 93-7, Ossewaarde, M. 1897—

CLYMER HILL, Chautauqua Co. N. Y. 1853. (Organized as a Congregational church, 1847. Hesselink, Adolph, 1847-50, Dunnewold, 1851-3, when pastor and people joined Refd. Ch.) Dunnewold, 53-68, Renskers, 68-80, Van Doren, M. 81-9, Bahler, P. G. M. 1889—.

COBLESKILL, Schoharie Co. N. Y. 1825. Evans, W., Miss. to, 26, Raymond, 29-32, Quaw, 34-6, Lockhead, 39-44, Spaulding, 46-9, Hall, D. B. 53-5, vacant, occasionally supplied, 55-85, Fagg, 85-7, Blekkink, 88-94, Maar, 94-5, Rockefeller, 95-6, Smith, H. 98-1900.

Cockburn, 1838, see Plattekill, N. Y.

COEYMANS, Albany Co., N. Y. 1793. Sickles, 1796-1800, Overbagh, 1805-6, Westervelt R. 1808-16, Nissam, 18-29, Van Santvoord, S. 29-30, Fort,

30-1, Amerman, T. A. 31-2, Edwards, 34, Murphy, 42-3, Kissam, 43-5, Cornell, J. A. H. 45-8, Peltz, 48-51, Davies, 52-5, Gardiner, H. B. 56-60, Collier, I. 60-6, Bahler, L. H. 67-9, Mead, E. 70-2, Cornell, J. A. H. 73-9, Craig, 80-90, Burrowes, 1891—

Cohoes, Albany Co. N. Y. 1837. Lockhead, 38-9, Van Buren, J. 40-1, Meyer, 41-6, Gray, J. 47-8, Waldron, 49-79, Strong, J. P. 78-90, Walser, 1891—.

Cohoes, see Bogbt and Rensselaer, N. Y.

Cold Spring, Putnam Co. N. Y. 1855. Harris, 56-7, Laremore, (S.S.) 60, Romondt, (S.S.) 62, Phraner, 63-6, Sherwood, (S.S.) 67-. .. Vandeventer, J. C. 73-5, Shaw, W. A. (S.S.) 78-9, supplied by students, 79-82. Gowen, 83-5, Wilson, F. F. 86-7, Runk, 88-94, Shook, 95-6, Allen, H. B. 97, Vanderburg, 98, McIntyre, 99-1901.

College Point, see N. Y. C. borough of Queens.

Colony, Columbia Memorial, Oklahoma, 1898. Roe, W. C. 1900—

Colt's Neck, Monmouth Co.. N. Y. 1856. Wyckoff, J. S. 56-64, Bolton, 65-78, Hendrickson, 78-82, Labaw, 83-9, Cunningham, 90-1901, Van Beverhoudt, 1901—

Columbia, Herkimer Co. N. Y. 1798.

Columbia, Herkimer Co. N. Y. 1822. Rawls 22-3, Ketchum, Miss. to, 26-7, Hangen, 30-2, Noe, (S.S.) 35, De Voe, 36-9, Ackerson, 41-2, Starks, 42-3, Hall, D. B. (S.S.) 44-8, Murphy, 53-4, James, 54-5, Hammond, E. S. 56-8, Aurand, 60-3, Compton, 71-6, Stanbrough (S.S.) 76-81, Wessels, 82-4, Beekman, T. A. 85-7, Compton, 88-91, Shelland, 85-7, Lehman, 1899—

Columbiaville (Station,) Garretson, J., Miss. to, 1826-7.

Comforter, Church of, 1894, see N. Y. C., borough of Bronx.

Conesville, (See Schoharie Kill.) 1838. Bogardus, C. 38-42, Kerr, 45-6.

Conewago Erroneously for Caughnawaga. *M.G.S.* i. 45, 114, etc.

Conewago, at first in York, now in Adams Co. Pa. 1768. See Hanover and Susquehanna, Pa. This church stood about one mile east of Huntertown, the latter being about 5 miles N. E. of Gettysburgh. The church building was subsequently removed about one mile south of Huntertown, on a spot now known as Black's Grave Yard. The church belonged to the Classis of New Brunswick.

Its Baptismal Book shows that it was supplied, occasionally, by Rev. J. M. Van Havlingen, 1769, 1772, by Rev. J. R. Hardenberg, 1770, and by Rev. John Leydt, 1771. It is probable that some of the German Reformed ministers also, especially Boehme, C. L. and Gobrecht, who were pastors at Hanover, served this church occasionally. *Pastors*: Cozine, Cor. 1772-88, Brinkerhoff, G. G. Nov. 1789-Nov. 1793; Gray, A. Miss. to,

1793; Cornelison, Miss. to, 1794; [Black, John, (Presby't) S. S. 1794-1800, merged in Presbyt. Ch. Hunterstown, Pa.]

About 1765 Dutch colonists from New Jersey began to pour into York and Adams Counties, in the southern borders of Pennsylvania and west of the Susquehanna. These soon organized the Conewago and Hanover congregations in these respective counties. The church of Conewago was located about three miles south of Gettysburg, and near the famous battleground of 1863. It consisted of about 150 families and 700 souls. From its baptismal records, yet preserved, extending from 1768-1793, it appears that the Cossats and Montforts of Millstone [or Harlinger] N. J., and the Bantas and Westervelts of Bergen Co. N. J., were among the earliest settlers. Other Dutch names, such as Bruner, Covert, Van Nuys, Schomp, Demarest, Bremer, DeMott, Bergen, Smock, Van Arsdale and others occur in these records. The first Conewago deed for land, is to a Van Arsdale, and is dated 1768. The Demarests came from Bergen Co. in 1771. But about 1781 emigration began from this field to Kentucky and the Genesee country, N. Y., and continued until these Dutch settlements and churches were entirely broken up. In 1793, during Brinckerhoff's ministry almost the whole congregation moved away to these two new fields. Those going to Central New York were the Brinckerhoffs, Jansens, [or Johnsons], Bodines, Van Tines, Daters, Parcelles, Lysters. See Owasco Outlet.

By 1800 Conewago was so depleted as to furnish but a very small congregation for Sunday services. In 1817 only five Dutch families remained. Permission was then obtained to sell the old church building, and with the proceeds build a wall around the burial ground. The sum realized was $288.20.

There had been Presbyterian churches in this vicinity from 1740, under the names of Upper and Lower Marsh Creek, and later, under the name of Gettysburg. (See Hist. Discourse on the Gettysburg Prebyt. Ch., by Rev. J. K. Demarest, 1876.) Rev. John Black, pastor of this church, 1775-94, was compelled to leave because of his sentiments on temperance, which would be considered mild at the present day. From 1794-1800, he supplied the remnant left in the Dutch church. He died in 1802.

The church of Conewago, as said, belonged to the Classis of New Brunswick but the first Volume of Minutes of this Classis, 1771-1811, was destroyed by fire, it is said, about 1840. But see Scomp's Hist. Discourse on "The Old Mud Meeting House, Ky." 1900. for much of this material.

Besides Demarest's Hist. above alluded to, Demarest subsequently obtained much additional material about this Conewago Dutch Church, which he published in "The Star and Sentinel," of Gettysburg in 1884. See also "The Family of Joris Dircksen Brinckerhoff," 1887, for an interesting chapter on this Conewago colony. Also Ch. Int. Jan. 28, 1860.

Conradstown, 1798, see Canada.

Constantine, St. Joseph Co. Mich. 1843. Bennet, 43-5, McNeish, 46-9, Jones, D. A. 50-2, McNeish, 52-4, Bailey, 56-63, Beardslee, 1864-84.

Smitz, B. 84-8, Gamble, S. D. (S.S.) 90-1, Baker, F. P. 91-3, DeSpelder, 94-5, Gulick, J. I. 95-8, Kelder, 1899—

Coonnoor, 1858, see India.

Coopersville, (formerly Polkton and Eastmanville), Ottawa Co. Mich. 1834. Vandermeulen, J. C. 63-4, Huyssoon, 65-9, Buursma, 69-73, Kiekentveldt, 73-6, Brock, D. 77-80, Borgers, H. 81-3, Karsten, 86-9, Boer, H. K. 90-2, Bruins, W. H. 93-9, Vander Ploeg, H. 1900—

Copperas, now Brunswick.

Cordell, Oklahoma, 1901.

Courtlandtown, Montrose, Westchester Co. N. Y. 1729. Ritzema supplied 1744-76, church burned; Van Voorhees, S. 1785-8, organized anew, 1793; Manley, W. 1800-6; Hoffman, A. 1810-30, Kirkwood, 33-6, Westbrook, 36-50, Lockwood, 50-2, Steele, J. B. 53-7, St. John, (S.S.) 58-65, Anderson, W. H. 65-6, Van Wyck, P. 67-8, Garretson, J. 69-72, Thompson, J. B. 73-4, Harper, 75-91, Bogardus, F. M. 90-5, Smith, H. 96-8, Force, F. A. 1899—

Coshington, Delaware Co. N. Y. 1794. See Middletown and Paghkaghtan. *Minis. Gen. Syn.* i. 448.

Coytesville see Palisades, N. J.

Coxsackie, Green Co. N. Y. 1732. Weiss 1732-5, Schuneman, 1753-94, Sickles, 1797-1801, Ostrander, H. 1801-10, Livingston, G. R. 11-26, Searle, J. (Sr.) 26-51, Peltz, 51-7, Dutcher, 57-8, Hastings, 60—70, Hansen, 71-81, Staats, B. B. 82-9 Hageman, P. K. 90-4, Winant, 94-7, Hill, E. 97-1901. See Hill's Hist. of, 1901.

Coxsackie 2d, 1833. Cahoone, 34-46, Van Cleef, P. D. 46-9, Woodbridge, 50-2, Steele, J. 53-8, Zabriskie, F. N. 59-63, McKelvey, A. 65-6, Collier, E. W. 66-7, Munn, 68-77, Lansing, J. A. (S. S.) 77, Salisbury, J. H. 78-87, Barnum, 87-1900, Clifton, 1900—.

Cranesville, N. Y. 1879. Minor, J. 79-80, vacant, 80-8, Kyle, J. R. 88-91, vacant, but supplied by Blekkink, 94-5, by Wilson, P. Q. 96-7, vacant, 1897—.

Cromwell Center, Clay Co. Ia. 1894. Missy, 1895-6, Classical missionary, 1896—.

Cuddebackville, (Peenpack,) Orange Co. N. Y. 1854. Morris, H. 55-62, Winter, 63-6, Zabriskie, Jer. L. 66-70, Bogardus, W. E. 70-4, DuBois, J. 74-80, Hageman, H. 82-7, Lane G. 88-92, Corwin, C. E. 95-7, Hieber, 97-9.

Currytown, (Root,) Montgomery Co. N. Y. 1796. Hasbrouck, J. R. H. 1826-30, Hangen, 30-2, Heermance, Har. 37-40, Frazee, 40-3, Carle, 48-51, Buckelew, 52-5, Quick, J. J. 55-61, Compton, (S.S.) 64-8, Van Doren, D. K. 69-73, Ackerman, 73-9, Compton, J. M. 79-82, Minor, J. 82-5, Wyckoff, G. 86-7, Sangree, 88-93, Beekman, P. S. 93-1901. See Ch. Int. Feb. 9, 1854.

Dakota 1st, 1880, see Harrison, S. D.

Dallas, Texas, see Fort Sill, Okla.

Danforth, Iroquois Co. Ill. 1869. Duiker, 72-4, Meulendyke, 79-82, Krickaard, C. 84-8, Vennema, (S. S.) 89-92, Siegers, 93-7, Heines, 98-1900, Oosterhof, A. 1900—

Danube, same as Indian Castle. See also Fort Plain.

Danube, Seceder, Herkimer Co. N. Y. 1823. Goetschius, S. Z. 1823-4.

Danville, Allegheny Co. N. Y. 1797. Gray, A. 1797-1819.

Dashville Falls, Rifton Glen, Ulster Co. N. Y. 1831. Quaw, 31-4, Markle, 62-4, Liebeneau, 67-8, Deyo, 70-3, Todd, W. N. 74-81, Milliken, P. E. 84-6, vacant, 86-91, Jones, H. T. 91-3, vacant, 1893—

Davenport, Scott Co. Iowa, 1859. Drury, Miss. to, 1861-2, Vanderveer, C. G. 1860-6, Vroom, W. H. 1867-9, Peeke, G. H. 1869-72, Decker, 1872-6.

Davis, 1894, see Bethel, S. D.

Davis, Turner Co. S. D. 1892. Schoon, 90-3, Teichrieb, 94-6, Koerlin, 1897—

Day, Saratoga Co. N. Y. 1842. Lansing, J. A. (S.S.) 45-8, Voorhees, J. N. (S.S.) 48-9, James, 50-2, Case, 1855-7. Same as Sacondaga.

Deckertown, 1788, see Clove, N. J.

Deerpark, 1737, see Port Jervis, N. Y.

DeFreestville, see Blooming Grove, N. Y.

Delaware, Davis (Lennox 3d) Turner Co. S. D. 1889, Schoon, 90-3, Teichrieb, 94-6, Koerlin, 1897—

Delaware River Missions, 1790. Kuypers, W. P. 1792-3, Ames, 1814.

Delmar, see Bethlehem, 2nd N. Y.

De Motte, Jasper Co. Ind. 1894. Vanden Bosch, T. M. 1898—

De Spelder, 1881, see Britton, Mich.

Detroit, Mich. 1875. Boer, Miss. at, 74-6, Kiekentveldt, 76-8, vacant, 78-82, Niemeyer, G. 82-4, Dangremond, G. 84-5, vacant, 85-8, Broek, D. 88-92, Kremer, 1892—

Dilman Station 1850, see Bethlehem, Wis.

Dingman's Ferry, Pike Co. Pa. See Walpack, Upper.

Dispatch, see Rotterdam, Kan.

Dorlach, Schoharie Co. N. Y. 1771. See Sharon.

Douglas Co. Dakota Territory, 1880. See Harrison.

Dover, Dutchess Co. N. Y. 1769. Supplied by Rysdyck and the ministers

of Hopewell. Van Voorhees, supplied, 1774. On Nov. 21, 1774, the Consistory of N. Y. C. sent them a present of a lot of hymn books.

Drenthe, (Vriesland,) Ottawa Co. Mich. 1851. Smit 51-3, Pieters, 61-5, Huyssoon, 65-6, Moerdyk, W. 69-72, Vanderveen, 75-9.
This church was united with Vriesland, 1847-8. Separated 1849; included in the general work of R. C. A. 1850. Smit, pastor, 1851-3, when he seceded with a part of the congregation. Church vacant, 1853-61. Again, informally withdrew, 1882.

Duanesborough, Schenectady Co. N. Y. 1824.

Duanesburg, Schenectady Co. N. Y. 1799.

DuMond, see Zoar, Ia.

DuMont, see Schraalenberg, N. J.

Dunkirk, Chautauqua Co. N. Y. 1867. Vacant, 67-76, Boer, H. K. 76-9, Van Doorn, M.. 80-1, vacant 81-8, name dropped.

Durham, Oak Hall, Green Co. N. Y. 1787. Van Vlierden, 1792-4, Labagh, P. 1798-1809, Schermerhorn, C. D. 1809-18, supplied by Fort, A., Van Zandt, P., Bassett, Paige, 1818-24, Ostrander, S. 24-31, Stryker, P. 3 months in 1832. See Reeves' Hist. of Green Co. N. Y. 278.

Dyse's Manor, same as Prattsville, Windham.

East Camp, 1710. (See Camp and West Camp.) Known also as Kingsbury, Kingsberry, and sometimes erroneously written Kingsberg. No church was formally established at East Camp, probably, before 1727. Haeger tried to get a church for Episcopal services in 1715, but without success. (See Haeger, J. F.) The Lutherans probably crossed over to West Camp to worship. Pastors: Haeger, J. F. 1710-21, Falckner, Justus, 1720-3, Falckner, Daniel, 1724—. Berckenmeyer, W. C. 1721-9, Oehl, 1722-4. See Linlithyo and Germantown. Doc. Hist. N. Y. iii. 382-392, 598.

East Greenbush, see Greenbush, N. Y.

East Indies, see India.

East Little Rock, see Salem, Ia.

Eastmanville, Mich. See Polkton.

East-Millstone, Somerset Co. N. J. 1855. Vander Wall, 56-8, Cole, D. 58-63, Berger, 63-6, Phraner, 66-70, McWilliam, 70-90, Strong, J. P. Oct.-Dec. 90, Peeke, A. P. 91-1900, Lockwood, H. 1901— See Cole's Decennial Sermon; Peek's Ser. at 40th Anniversary of ch.

East New York, 1840, see N. Y. C. Borough of Brooklyn.

Easton, Washington Co. N. Y. 1803. Duryee, P. H. 1802-20, Fonda, J. D. 20-30, Pitcher, J. H. 33-8, Bronson, A. 38-9, Newton, (S. S.) 44, Jones, D. A. 44-8, Morris, 50-5, Cochran, 63-9, Meyers, A. H. 72-5, supplied by neighboring pastors and students, 75-94, Shaul, 95-8, Allen, H. B., June-Oct. 98, Miller, S. D. 99-1901, Black, 1901—

EASTON, Northampton Co. Pa. 1851. Knox, J. H. M. 51-3, Edgar, 53-82, Blauvelt, G. M. S. 82-90, Lee, 90-3. Became Presbyterian.

East Orange, 1875, see Orange, N. J..

East Orange, 1877, see Alton, Ia.

EAST OVERSIEL, Bentheim, Oakland, Allegan Co. Mich. 1872. Vacant, 72-96, Wolvius, 96-8, Poppen, 1898—.

East Palatine, N. Y. 1890. Thomson, J. A. 91-4.

East Saugatuck, 1869, see Fynaart, Mich.

East Williamsburg, 1855, see N. Y. C. borough of Brooklyn.

EAST-WILLIAMSON, Wayne Co. N. Y. 1870. [This ch. was org. as a Presbyt. ch., by the Presbytery of Steuben, N. Y. Jan. 19, 1847. Pastors, John DeVisser, an elder ord. and installed Ap. 28, 47-8, d. Veenhuizen, Nov. 53-4, Nov., supply; pastor, 54-62, when pastor and people united with Ref. Ch. of Pultneyville. This union and pastorship continued till Ap. 1870, when East-Williamson separated as a Ref. Ch.] Veenhuizen 70-81, TeWinkle, 81-7, Hospers, 87-92, Ossewaarde, M. 93-7, Dangremond, G. C. 1898—.

1. Ebenezer, 1867, see Holland, Mich.

2. EBENEZER, (Paines Point and White Rock), Oregon, Ogle Co. Ill. 1869. Vacant 69-74, Watermnelder, L. 74-86, Elliker, 87-96, Diekhoff, 1897—

3. EBENEZER, Leighton, Mahaska Co. Ia. 1889. Gessman, 91-4, Van der Kam, 94-6, Tysse, 1896—

4. EBENEZER, Scotland, Bonhomme Co. S. D. 1893. Classical Missionary, 93-7, De Witz, C. J. 97-1901.

5. EBENEZER, Morrison, Whiteside Co. Ill. 1896. Vacant, 96-8, Te Grootenhuis, J. 1898—

Eden, Fon du lac Co. Wis. 1859. Kershow, 1865-7.

Edgewood, N. Y. 1890. See N. Y. C., Borough of Brooklyn.

ELIM, White Rock Centre, Kings, Ogle Co. Ill. 1892. Haken, 93-6, Schaefer, J. 1897—

ELLENVILLE, Ulster Co. N. Y. 1840. Ayres, 41-54, Bentley, 55-81, Hutchins, J. 82-7, Hendrickson, 87-95, Berg, H. C. 1895—

Ellenville 2d, 1855. Pfister, 1856-62.

Elmsford, 1850, see Greenburgh, N. Y.

EMINENCE, Summit, Schoharie Co. N. Y. 1824. Vacant, 24-33. See, Wm. G. E., 33-9, vacant, 40-89, Phelps, P. (S.S.) 89-92, occasional supplies during vacancies.

EMMANUL, (Belmond, Palsville), Wright Co. Ia. 1884. Janssen, R. 85-94, DeBeer, J. 95-7, Reeverts, 1897—

Emmanuel, 1852, see Castleton, N. Y.

Englewood, 1886, see Chicago, Ill.

English Neighborhood, Ridgefield, Bergen Co. N. J. 1770. Lydekker, 1770-6, Cornelison, 1793-1806, Polhemus, H. 1809-13, Demarest, C. T. 13-24, Abeel, G. 24-8, Duryee, P. 29-48, McFarland, 48-55, Taylor, A. B. 55-92, Martyn, F. 93-5, Roop, 1896—.

English Neighborhood, Secession, 1823. Brinkerhoff, J. G. 1824, Demarest, C. T. 1824-51, Blauvelt, C. J. 1852-60. Now Leonia, N. J.

Ephratah, Fulton Co. N. Y. 1831. Morris, J., Miss. to, 27-9, Ketchum, Miss. to, 32-6, Westfall, B. B. 37-44, Jukes, 44-50, Van Liew, J. C. 50-6, Smith, W. H. 65-8, Compton, 68-9, Van Benschoten, 72-9, Stanbrough, 81-4, Whitney, 85-8, vacant, 88-93, Wilson, P. Q. 93-5, Palmer, C. L. 96-9.

Ernest-town, 1798, see Canada.

Esopus, now Kingston.

Esopus, Klein Esopus, Ulster Park, Ulster Co. N. Y. 1791. Smith, T. G. 1799-1808, Hasbrouck, J. R. H. 1809-13, Van Hook, Miss. to, 22, Van Keuren, 25-36, Fort, 36-53, Taylor, W. 53-4, McFarlane, 55-61, Myers, A. H. (S.S.) 62-5, Garretson, J. 65-6, Voorhis, J. N. 67-80, Staats, J. A. (S.S.) 81, Hull, 82-5, Van Doren, J. 86-92, Lyman-Wheaton, 92, 5, Cole, S. T. 96-9, Harris, D. T. 1899—.

Evergreen, or Ridgewood, see N. Y. C. Borough of Brooklyn.

Fairfield, (Horseneck or Gansegat,) Essex Co. N. J. 1720. Supplied by the neighboring pastors, 1720-60, Blauw, (Conferentie,) supplied, 1762-8, Meyer, H. 1772-85, Leydt, M. 1779-80, supplied by Duryee, John 1801-17, Neal, 17-22, Stryker, H. B. 23-7, Ogilvie, 27-32, Raymond, 33-5, Bronson, 36-8, Wilson, Jos. 38-45, Quick, J. J. 45-9, Wilson, Jos. 49-73, Sebring, 73-7, supplied by Smith, Mortimer, Ap.-Oct. 77, Pockman, 78-80, Owens, 81-4, Miller, B. C. 85-6, Lockwood, L. 86-9, Bogardus, W. E. 90-2, Conklin, J. W. (S. S.) 93-5, Peeke, G. H. (S. S.) 95-6, Mohn, O. L. F. 1896-1902. See Berry's Hist of Presb. Ch. of Caldwell, N. J. 1871.

Fair Haven, (Woolcot,) Cayuga Co. N. Y. 1847. Knight, R. W. 49-52, Muller, 54-7, Gates, C. 57-9, Watson, T. G. 62-4, Bartholf, 64-8, Southard, 69-81.

Fairview, Fulton Co. Ill. 1837. Wilson, A. D. (S.S.) 38-41, pastor, 41-56, Anderson, Wm. 56-9, Joralmon, 60-85, Huyser, 85-8, Van Doren, W. H. 88-93, Streng, 94-7, Gulick, Jac. 98-9, Watermuelder, G. 1902—

Fairville, 1798. See Arcadia, N. Y.

Fallsburgh, (Neversink, Woodbourne,) Sullivan Co. N. Y. 1802. Reorganized 1827, Boyd, J. H., Miss. to, 27-8, Gray, J. 33-5, Eggleston,

36-7, Duryee, I. G. 46-51, Eltinge, C. D. 51-2, Searle, J. 53-61, Connitt, 62-5, Brown, W. S. 67-88, Statesir, 1889—

Falmouth, Missauke Co. Mich. 1892. Vennema, S., 92-8.

Farmer Village, Seneca Co. N. Y. 1830. Gregory, O. H. 31-8, Bassler, 40-65, Brush, W. W. 66-8, Zabriskie, A. 68-9, Forsyth, Jas. C. 70-5, Furbeck, P. 1875-81, Nasholds, 82-7, Palmer, F. W. 87-93, Van Arsdale, E. B. 1893—

Farowe, 1885, see South Blendon, Mich.

Fawns, 1850, see Blue Mountain, N. Y.

Fayette, Seneca Co. N. Y. 1817. Vanderveer, J., Miss. to, 1823, Morris, J., Miss. to, 1824-5.

Ferns, see Parkersburg, Ia.

Ferrysburg, Ottawa Co. Mich. 1877.

Feura Bush, now Jerusalem.

Firth, Lancaster Co. N. Y. 1890. Vacant, 90-4, Dragt, 94-6, Stegeman, Wm. 96-9.

Fishkill, Dutchess Co. N. Y. 1716. Van Driessen, supplied occasionally, 1727-31, Van Schie, 1731-3, Meinema, 1745-55, or 58, Van Nist, 1758-61, Schoonmaker, H. 1763-74, Rysdyck, 1772-89, (1772, Eng. and Dutch began to be used alternately,) Froeligh, S. also supplied, 1776-80, Blauvelt, I. 1783-90, Van Vranken, N. 1791-1804, Wetsbrook, 1806-30, Fisher, G. H. 30-5, Kip, F. L. 36-70, Kipp, P. E. 70-4, Anderson, A. 75-80, Thomas, M. B. 80-7, Dickhaut, B. E. 88-96, Huizinga, A. H 1896—

Amst. Cor.; Doc. Hist. iii. 589. *Smith's N. Y.* 509. *Kip's Hist. Disc. Brinkerhoff, T.V.M., Hist. of Fishkill,* 1877.

Fishkill-on-the-Hudson, 1822. Heyer, 23-51, Quackenbush, 51-5, Suydam, 57-62, Kimball, 63-5, Berger, 66-9, Berry, J. R. 69-70, Fritts, 70-99, McCulloni, 1900— .

Fiskill-on-the-Hudson Chapel Denniston, 1866-8.

Flatbush, N. Y. 1654, see N. Y. C. borough of Brooklyn.

Flatbush Mission, 1871, see N. Y. C. borough of Brooklyn.

Flatbush, 2nd 1847 see N. Y. C. borough of Brooklyn.

Flatbush, Glascoe, Ulster Co. N. Y. 1807. Overbaugh, 1809-41, Brodhead, 37-41, Demarest, D. D. 41-3, Watson, J. 44-7, Hulbert, 48-52, Gosman, 54-9, Minor, 59-64, Merritt, 65-73, Anderson, A. 73-5, Demarest, J. S. N. 76-81, Zabriskie, A. A. 81-6, Van Neste, G. J. 86-9, Dewitt, R. 89-1901, Beekman, P. S. 1901—.

Flatlands, 1654, see N. Y. C. borough of Brooklyn.

Flats, now Rhinebeck.

Flats, (Burnetsfield, German Flats, Great Flats or Fort Herkimer,) Herkimer Co. N. Y. 1725. Rosncrantz, 17..-67, Rosecrantz, A. 1767-94, Pick, D. C. A. 1788-1802, Spinner, 1802-48, see Fort Herkimer. "Great Flats" was a name given to the Flats along the Mohawk, extending from Schenectady to Utica.

Flats, Seceder, 1825. Palmer, 1825-9.

Florida, (Chukonot, Remsen Bush, Minaville,) Montgomery Co. N. Y. 1784. Romeyn, T., 1800-6, Paige, 1808-20, Rouse, 22-8, Stevenson, 29-54, Clancy, 55-60, Krum, 61-5, Lane, 66-73, Pearse, R. A. 1873— .

Flushing, N. Y. 1842, see N. Y. C borough of Queens.

Fonda, (Caughnawaga,) Montgomery Co. N. Y. 1758. (The name is often carelessly written *Conewago* in the early minutes; not to be confounded with Conewago, which is in Pa. The ancient Caughnawaga included Amsterdam, Johnstown, New-Broadalbin, and Mayfield. *Doc. Hist.* iii. 673-4, 683, *Col. Hist.* iii. 250.) Romeyn, Thos. 1772-94, Van Horne, A. 1795-1833, Quinn, 1833-5, Fonda, J. D. 1835-42, Van Olinda, 1844-58, Furbeck, 1859-62, Boyd, J. C. 1865-70, Jones, T. W. 1870-82, De Baun, J. A. 82-1900, Boyd, J. C. (S.S.) 1900-1, Caton, 1901—

Fonda's Bush, (New Harlem, Broadalbin,) Fulton Co. N. Y. 1795. Ten Eyck, C. 1799-1812, Palmer, 1818-20, Van Vechten, S., Miss. to, 1823, Presbyt. 1823.

Fordham, 1696. See New York City, borough of Bronx.

Ford's Bush. (Station.) Morris, J., Miss. to, 1829.

Forest Grove, 1869, see Jamestown 1st Mich.

Forreston, Ogle Co. Ill. 1862. Karston, 65-7, DeBeer, 67-70, Reichart, 71-2, Schlieder, 72-80, Blaetgen, 80-5, Watermuelder, L. 85-6, Niehoff, 86-8, Schmidt, H. T. 89-93, Watermuelder, L. 93-9, Veenker, 1899—.

Fort Carbon, Pa. (Station.) DuMont, Miss. to, 1829-30.

Fort Herkimer, Montgomery Co. N. Y. 1852. (This church may be considered the continuation of the church of German Flats, or Flatts, which see.) Stark, (S. S.) 52-7, vacant, 57-61, Stark, 61-3, Petrie, (S. S.) 64-5, Quick, J. J. 67-8, Consaul, 68-72, Hoffman, 73, Johns, 73-5, no settled pastor, but supplies, 75-88, Lord, Daniel, preaching in the summer months for seven years—about 80-7, Minor, A. D. 88-95, Meeker, (S. S.) 1895—. See Johns' Hist.. Disc. 1875. Cox's Herkimer.

Fort Lee, Bergen Co. N. J. 1875. Vacant 75-83, name dropped. See Palisades, N. J.

Fort Miller, Washington Co. N. Y. (See Argyle) 1817. Johnston, I. Y. 17-23, Van Hook, 23-4, McKelvey, John, 27, Mair, Miss. to,

29, Thompson, D. R. 33, Parry, 33-7, Wood, Joel, 40-5, Stebbins, (S. S.) 48, Slauson, (S. S.) 48-50, Cochran, 52, Lansing, A. G. 67-8, Kellogg, 68-72, Labaw, 73-4, Ford, 75-7, Cochran, 77-8, VanDoren, D. K. 78-82, Chapman, J. W. 83-4, McCullum, 85-90, Hainer, 90-5, Davis, L. E. 96, Luckenhill, 97-8, Wiley, E. C. 1900—.

Fort Plain, Montgomery Co. N. Y. 1831. This ch. is a continuation of Canajoharie, 1750. Bogardus, N. 34-5, Burtiss, 35-6, Pepper, 36-40, Van Vechten, S. 41-4, McLean, C. G. 44-52, Schenck, M. L. 53-7, Hall, J. G. 58-64, Consaul, (S. S.) 64-5, Whittaker, W. (Presbyt.) 66-8, Riggs, 70-6, Rogers, S. J. 76-9, Wortman, 80-3, Demarest, Jas. 84-90, McCullum, 90-1900, Dougall, A. 1900—.

Fort Sill, Oklahoma, 1901. Apache Mission.

Frankfort, Herkimer Co. N. Y. 1830. Snyder, 29-30, Seeley, 31-5, Murphy, 39-40, Starks, 43-6, Murphy, 54-6.

Franklin, Milwaukee Co. Wis. 1851. Klyn, 1852-3.

Franklin, Nutley, Essex Co. N. J. 1855. Talmage, P. S. (S. S.) 55-9, Lott, 59-65, Ostrom, (S. S.) 66-8, pastor, 68-9, Quick, A. M. 69-82, supplied, 82-5, Skellinger, 85-6, Miller, B. C. 86-9, Stuart, 1890—.

Franklin Furnace, Sussex Co. N. J. 1878. Zabriskie, A. A. 79-81, Vaughn, J. 81-3, Garretson, G. S. 85-91, vacant, 91-4, became Presbyterian.

Franklin Park, 1710, see Six Mile Run, N. J.

Fredericktown, 1798, see Canada.

Free Grace, Middleburg, Sioux Co. Ia. 1885. Zwemer, A. 86-91, Duiker, W. J. 91-5, Koster, 98-1900, Fortuin, 1901——

Freehold 1st, (Navasink, Marlboro',) Monmouth Co. N.J. 1699 (See Middletown and Holmdel, N.J.) Supplied by Lupardus, Antonides, and Freeman, 1699-1709. Morgan, 1709-31, Haeghoort, 1731-5, Erickzon, 1736-64, Du Bois, B. 1764-1825, Van Vranken, S. A. 18-34, Otterson, 35-8, Marcellus, 39-50, Willis, 51-68, Swain, 68-73, Wells, T. W. 73-87, Bertholf, J. H. 88-92, Van Zee, 93-1900, Martine, 1900—— See "Dr. T. W. Welles' Hist. of."

Freehold 2d, 1842. In village of Freehold. Ganse, 43-56, Collier, E. W. 56-66, Van Buren, P. called, but prevented by sickness from settling, 67, Van Aken, G. 67-70, Hageman, C. S. 71-8, Brokaw, I. P. 1879——

Fremont Centre, Newaygo Co. Mich. 1870. Kiekentveld, 70-3, Vander Ploeg, 77-8. This church seceded in 1883, but returned, 1884. Meulendyk, Josias, 85-90, Hoekje, 1891——

Friesland, Pine Co. Minn. 1896. Te Paske, 96-8, Kots, 1899——

Fulton, Whitesides Co. Ill. 1867. Woltman, 69-70, Vandermeulen, John, 70-5, Hazenberg, 75-7, Dykstra, 78-82, Vander Ploeg, H. 82-6, Te Winkle, J. W. 88-95, Duiker, W. J. 1895——

FULTONVILLE, Montgomery Co. N.Y. 1838. Dyer, 41-3, Van Buren, J. M. 43-52, Welles, R. 57-68, Kip. F. M. (Jr.) 69-82, Van Vranken, F. V. 82-92, Schmitz, W. 92-1901, Van Hee, 1901——

FYNAART, Allegan Co. Mich. 1869. Zwemer, J. F. 73-80, united with Saugutuck, 1880. Groeneveld, 81-2. Reorganized, 1885. Dangremond, G. 85-9, Strabbing, 89-93, disbanded, 1894. See East Saugutuck.

GALESBURG, Jasper Co. Ia. 1891. Klooster, 1892——

GALLATIN, Mt. Ross, Dutchess Co. N.Y. 1746. (Called successively Stissing, or New Stissing, Livingston Manor, Ancram, and Greenbush.) Fryenmoet, 1759-66, Livingston, J. H. 1779-81, Lansing, N. 1781-4, Romeyn, Jer. 1789-94, Vedder, H. 1803-64, Bogardus, F. M. 63-9, Wyckoff, D. B. 70-81, Todd, W. N. 81-5, Reiner, 86-7, Bartholf, B. A. 87-99, Walter, A. J. 1900——

GALLUPVILLE, Schoharie Co. N. Y. 1844. Hammond, E. S. 44-52, Bogardus, 52-6, Lane, G. 57-60, Comfort, 60-3, Vedder, E. 63-71, Kershow, 72-7, Carr, 77-80, Van Doren, J. H. 82-6, Force, F. A. 91-5.

Gano, 1891, see Chicago, Ill.

Gansegat, now Fairfield, N.J.

GANSEVOORT, Saratoga Co. N.Y. 1839. Birkby, 40-5, Du Bois, John, 45-50, Doe (S.S.) 52-3, Van Wyck, P. 53-6, McCartney, 57-63, Markle, 64-8, Cochrane, S. S. 73, 77-82, Mills, G. A. 83-4, Bailey, J. W. 85-6, Denman, 89-92, Gulick, N. J. 92-5, Forbes, 96-1900.

GARDINER, Ulster Co. N.Y. 1891. Niles, 94-8, Bayles, T. F. 98-1902.

GARFIELD, Bergen Co. N.J. 1891. Seibert, G. 91-2, Seibert, G. G. 92-6, Myles, 97-1901, Hill, E. 1901——

Gelderland, 1898, see Holland, Mich.

GENEVA, Ontario Co. N.Y. 1831. Mandeville, H. 31-4, Abeel, G. 34-49, Romeyn, J. 50-1, Voorhees, H. V. 51-4. Collier, Jos. 55-9, Wiley, 60-5, Rogers, S. J. 65-72, Brush, W. W. 72-8, Oppie, 78-9, Nasholds, 80-2, Strong, T. C. 82-5. Disbanded. See "Conover's Hist. of Geneva."

George, 1893, see Hope, Ia.

George, 1895, see Bethel, Ia.

Georgetown, D.C. (Miss Stanton.) Baldwin, E., Miss. to, 1822-4.

German Flats, N.Y. 1725. Same as Great Flats, Flats, or Fort Herkimer, or Burnetsfield. "Doc. Hist." i. 332-343. "Cox's Herkimer," p. 4. Supplied, probably by the two brothers, Rosencrantz, 1750, onward.

GERMANTOWN, Columbia Co. N.Y. (East Camp, Kingsbury). 1728. Van Driessen, J. 1728-35. Mancius, occasionally, 1730-62, Schnorr, 1746-8. Rubel, 1755-9, Fryenmoet, 1756-70, Cock, 1763-91, Cough, 177.-8, Gebhard, occasionally; Fox, 1802-24, Rudy, 25-36, Hangen, 36-40, Boyd, Josh, 42-48, Freese, 49-50, Hoff, 51-5, Meyers, A. H. 56-62, Schermerhorn, H. R. 62-5, Roe, 66-8, Bodine, 68-74, Wyckoff, Jas. 75-83, Blair, H. P, 84-7, Smith, M. 88-95, Dyke, C. P. 95-1900, McCully, 1900——

When Livingston sold 6,000 acres to the Crown, in 1710, 40 acres were reserved for the glebe. This is again mentioned in 1724. See also MSS. history read by Rev. Jas. Wyckoff, at laying of corner-stone, 1880.

Germantown, Pa. 1710. Van Vleck, P. 1710-13, Jones, Malachi, 1714-19; ch. became Presbyterian.

German Valley, 1851, see Silver Creek, Ill.

German Valley, 1886, see Ramsay, Ia.

Ghent, (Squampamuck,) Columbia Co. 1775, Gebhard supplied, 1782-7, Sluyter supplied occasionally.

GHENT, Columbia Co. N.Y. 1819, revived. Wynkoop, P. S. 23-42, De Witt, J. 45-8, Gray, J. 48-55, Letson, 56-64, Drury, 1864-87, Wyckoff, D. B. 87-95, Phelps, P. T. 95-1900, Messler, Isaac, 1901——

See "Drury's Hist. Discourse."

GHENT 2D, 1843. Wyckoff, T. F. 43-4, (S.S.), Williamson, G. R. 44-8, Vendervoort, 48-51, Van Woert, 52-65, Sebring, E. N. 65-73, Schenck, Jac. W. 73-9, Schenck, I. S. 80-96, Bedford, 1897——

Gibbonsville, now West Troy, South Church.

GIBBSVILLE, Sheboygan Co. Wis. 1856. Dunnewold, 68-87, De Bey, D. J. 88-96, Hospers, H. 97-9, Vander Werf, S. 1899——

Giffords, 1821, see Princetown, N.Y.

GILBOA, Schoharie Co. N.Y. 1836. Paige, 36-7. Bogardus, C. 38-42, Van Dyck, L. H. 44-52, Lockwood, S. 52-4, Welch, 55-6, Benedict, 57, See W. G. E. 59-61, King, A. B. 62-3, Letson, 64-8, Moore, W. S. 69-73, Ball, (S.S.) 75, Cornet, 76-9, vacant, 79-82, Miller, B. C. 82-5, Wessells, 87-9, Scarlett, J. H. 92-9, Gilboa, 1901——

Gingee, 1862, see India.

Glascoe, 1807, see Flatbush, Ulster Co. N.Y.

GLEN, Montgomery Co. N.Y. 1797. Morris, J., Miss. to, 27-9, Chittenden, 31-3, Jukes, 39-44, Van Vranken, A. H. 51-65, Van Vranken, F. V. 66-73, Dysart, 74-9, Schoonmaker, R. L. 80-2, Lansing, 83-8, Thyne, 88-94, Hogan, J. S. 94-7, Lansing, R. A. 97-1900, Smith, 1901—— See "Hogan's Centennial Discourse."

Glen, Independent. Paulison, 1840-18..

GLENHAM, Dutchess Co. N.Y. 1837. Johnson, J. G. 40-6, Miller, 46-9, Duryea, J. G. 51-2, Bevier, 53-60, Holmes, E. (S.S.) 60-5, Horton, 65-7, Wyckoff, A. N. 67-71, Scudder, Jos. (S.S.) 72-5, Van Deventer, 75-9, Schomp, 79-85, Beekman, P. S. 87-93, Strong, W. V. D. 1894——

GLEN ROCK, Bergen Co. N.J. 1895. Supplied by students.

Glenville, 1st, 1814, see Schenectady, N.Y.

Glenville, 2d, 1818, see Schenectady, N.Y.

Gnanodiam, 1867, see India.

Goodland, Newton Co. Ind.

GORHAM, Ontario Co. N.Y. 1843. Ryerson, 43-5, Lloyd, 46-7, Hammond, I. 47-50.

GRAAFSCHAP, Allegan Co. Mich. 1850, (organization came from Holland in 1847); joined R.C.A. 1850. Klyn, 49-51, Ypma, 52-5. In 1856, all except five families seceded. Pieters, 61-5, Broek, D. 65-70, Oggel, E. C. 70-2, Vanderkley, 43-5, Zwemer, A. 76-86, John, C. C. A. L. 88-90, Zwemer, F. J. 92-6, Vander Meulen, J. 96-1900, Kuiper, C. 1901——

Grace Chapel, Flatbush, 1871, see N.Y.C., borough of Brooklyn.

Grace, 1880, see Orangeburg, S.C.

Grace, 1885, see N.Y.C., borough of Manhattan.

Grace, 1897, see Grand Rapids, Mich.

GRAHAMSVILLE, Sullivan Co. N.Y. 1844. Gregory, T. B. 44-8, Hammond, J. W. 49-52, Case, 52-3, Betts, 55-6, Jones, D. A. 58-63, Hammond, J. W. 63-7, Turner, 68-71, Milliken, 76-83, Lane, G. 85-7, Coombs, 90-3, Ruhl, 95-8, Hauser, 1902——

Grahamsville, 1880, see Unionville, N.Y.

GRAND GORGE, (Moresville, Prattsville, Windham, Dyse's Manor,) Greene Co. N.Y. 1798. Paige, 1814-29, Stimpson, 29-33, Van Dyck, H. 33-5, Gregory, T. B. 36-41, Depuy, 41-6, Wyckoff, A. V. 46-51, Hammond, E. S. 52-4, Johns, 55-9, Gilbert, 61-6, Dusenberre 66-70, Carr, 70-5, Garretson, Jas. C. 75-7, Sebring, E. N. 77-9, vacant, 79-87, Wessells, 87-9, Neale, 95-6, Dixon, C. M. 1897——

GRAND HAVEN, Ottawa Co. Mich. 1851. Bolks, 52-5, Oggel, P. J. 56-9, Vanderveen, 1861-8, Klyn, H. C. 68-9, De Beer, 69-72, Oggel, E. C. 72-8, Duiker, 78-81, Dosker, H. E. 82-6, Wormser, A. 86-91, De Pruyn, P. 91-7, Muilenberg, 1898——

GRAND HAVEN 2D, 1871. Vander Hart, 72-5, again, 77-9, Vander Veen, 79-84, Winter, E. 84-6, Stapelkamp, 86-8, Van Zanten, 90-3, Collier, G. Z. 96-1900, Vander Meulen, J. (Jr.) 1900——

GRAND RAPIDS, Kent. Co. Mich.; churches in: (The churches numbered 1, 2 and 11, are in the Classis of Michigan; the others in the Classis of Grand River.)

1. FOUNTAIN AND BARCLAY STS. 1840. Waring, Miss. to, 40-2, Taylor, A. B. 43-8, Berry, P. 60-1, Ferris, J. M. 62-5, Decker, H. 65-7, Van der Veen, C. 68-71, Van der Meulen, Jac. 71-2, Moerdyk, P. 73-92, Williamson, W. H. 92-9, Van der Meulen, J. M. 1900-2. See "Moerdyk's Hist. of," 1880.
2. BOSTWICK ST. 1850. Klyn, 54-6, Houbolt, 59-60, Van der Meulen, C. 61-73, Dosker, N. H. 73-83, Winter, E. 83-95, De Bey, D. J. 96-1900, Kolyn, M. 1901——
3. DIAMOND AND HERMITAGE STS. 1875. Kriekaard, A. 1876——
4. 539 NORTH IONIA ST. 1875. Hulst, L. J. 75-81, when the pastor and a large part of the church seceded to the Christian Reformed Church. De Pree, P. 82-91, Bouma, P. J. 91-4, Warnshuis, J. W. 95-1900, Van Houte, J. 1900——
5. SECOND AV. AND CHURCH ST. 1886. Joldersma, 86-9, Buursma, A. 89-1902.
6. OAKLAND PARK, 536 Adams st. 1889. Lumkes, J. M. 90-3, Pool, Wm. 93-7, De Pree, P. 1899——
7. WEST LEONARD ST. 1890. Lamar, J. 91-3, Muilenberg, T. W. 94-8, Zwemer, J. F. 98-1900, Broekstra, M. E. 1900——
8. SOUTH CHANNEL, 1891. Duiker, R. 92-6, Ihrman, 96-9, Frieling, H. 1899——
9. WATSON AND DELANEY STS. 1892. Boer, H. K. 92-5, Te Winkle, 95-9, Schuurman, H. P. 1900——
10. BETHANY, East and Baldwin Sts. 1893. Lamar, J. 93-8, Ossewaarde, Jas. 1899——

II. GRACE, Caulfield Av. 1897. Van der Erve, J. 98-1901, Joldersma, 1901——

Grand Rapids, Independent, 1875?

GRAND VIEW, Armour, Douglas Co. S.D. 1885. Zwemer, F. J. 86-9, Pool, Wm. 89-90, Zwemer, F. J. 90-2, Stegeman, Wm. 92-6, classical missionary. 96-1900, Brummel, Jac. 1900——

GRANDVILLE, Kent Co. Mich. 1859. Kiekintveld, 67-70, De Jonge, W. P. 71-87, Duiker, R. 88-90, Bouma, 90-1, Brock, D. 1892——

Gravesend, 1654, see N.Y.C., borough of Brooklyn.

Great Flats, or German Flats, or Flats.

GREENBURGH, Elmsford, Westchester Co. N.Y. 1850. (This church was organized in 1788 as a Congregational Church; it afterward became Presbyterian, and in 1850 entered into its present relations.) Smith, 12-20, ... Phelps, 50-1, Wyckoff, A. V. 51-2, See, J. L. 53-4, Moore, 56-64, Bogardus, W. E. 65-7, Bertholf, J. H. 67-9, Bagley, 73-5, Hoyt, 76-9, Jan. 1. Vacant, 79-84, Turner, W. E. 84-9, Goebel, 1890——

GREENBUSH, (Livingston Manor.) 1746. See Gallatin.

GREENBUSH, East Greenbush, Rensselaer Co. N.Y. 1787. Romeyn, J. V. C. 1788-99, Zabriskie, J. L. 1801-11, Labagh, I. 1811-15, Marselus, 15-22, Taylor, B. C. 22-5, Dumont, 26-9, Liddell, 30-4, Stimpson, 34-52, Talmage, J. R. 52-60, Wilson, P. Q. 61-6, Anderson, W. 66-76, Steele, J. 77-87, Laubenheimer, 1888——

See "Pockman's Hist. of Refd. Ch. East Greenbush," 1891.

GREENBUSH, Sheboygan Co. Wis. 1884.

Greendale, 1836, see Greenport, Columbia Co. N.Y.

GREENLEAFTON, Fillmore Co. Minn. 1869. Lepeltak, 70-7, Vanderploeg, 78-82, De Jong, J. P. 83-5, Borgers, H. 86-93, Oosterhoff, 95-1900, Klerk, 1900——

Green Point, 1848, see N.Y.C., borough of Brooklyn.

GREEN PORT, (Mt. Pleasant,) Columbia Co. N.Y. 1835. Hangen, (S.S.) 36-7, Fisher, G. H. (S.S.) 38-39, Van Wagenen, 39-41, Fonda, J. D. 42-7, Van Wyck, 48-51, Voorhees, J. N. 51-6, Finch, 57-61, Himrod, 61-81, Perry, W. D. 82-6, Veenschoten, 86-90, Ackerman, 90-4, Corwin, E. T. 95-7, Corwin, C. E. 1897—— See "Corwin's Ecc. Hist. of Columbia Co. N.Y.," 1900.

GREENVILLE, Scarsdale, Westchester Co. N.Y. 1840. Hulbert, 42-5, Stewart, 46-52, Collier, Jos. 52-5, Marcellus, 56-9, Romondt, 60-1, Pitcher, J. H. 61-73, Schoonmaker, R. L. 76-8, Ries, 78-82, Bolton, 82-4, Graham, 85-9, Harper, 1890——

Greenville, 1871, see Jersey City, N.J.

Greenwich, 1803, see N.Y.C., borough of Manhattan.

Greenwich, 1812, see Union Village, Washington Co. N.Y.

Greenwood, Clark Co. Wis. 1880?

Greenwood Heights, 1892, see N.Y.C., borough of Brooklyn.

GRIGGSTOWN, Somerset Co. N.J. 1842. Lord, J. S. 43-7, Todd, J. A. 48-55, Livingston, E. P. 55-8, Searle, Stephen, 59-73, Williams, R. G. 74-7,

Searle, J. P. 78-81, Gebhard, J. G. 82-5, Palmer, R. 86-90, Southard, 91-1902.

Grove church, 1843, see New Durham, N.J.

Guilderland, see Helderbergh.

Guilford, Libertyville, Ulster Co. N.Y. 1833. Brush, W. 34-51, Jansen, J. N. 52-63, De Witt, R. 64-71, Lasher, 1873——

Guttenberg, Hudson Co. N.J. 1869. Mabon, W. V. V. (S.S.), 69-72, Crolius, 72-4, Wilson, P. Q. (S.S.), 74-6, Barr, 78-80, Shaw, A. 80-4, Sparks, 84-6, Morton, 88-9, Johnston, 90-1, Manchee, 1894——

Hackensack, Bergen Co. N.J., churches in:

1. Hackensack, French church, 1682? Supplied probably by Daillé, 1683-96. See Dr. D. D. Demarest's "Huguenots on the Hackensack," 1886, and "Collections of Huguenot Society."
2. Hackensack, 1686. Supplied by Tesschenmaeker, 1686-7, by Varick, 1687-9; pastors: Bertholf, G. 1694-1724, Erickzon, 1725-8; supplied by Du Bois, Gaulterus, 1728-30; Curtenius, 1730-55, Goetschius, J. H. 1748-74, Romeyn, D. 1775-84, Froeligh, S. 1786-1822, seceded. "Amst. Cor." "Taylor's Annals." "Brinkerhoff's Hist. True R.D.C."
3. *Hackensack, Secession,* 1822. *Froeligh, S.* 22-7, *Paulison,* 31-2, *Demarest, C. T.* 39-52, *Blauvelt, C. J.* 53-9, *De Baun, J. Y.* 60-87, *Voorhis, J. C.* 1887——
4. *Hackensack, Independent,* 1832. *Paulison,* 32-40, *Amerman, A.* 43-71, when church became Presbyterian.
5. Hackensack, 1756. Schuyler, 1756-66, Blauw, 1768-71, Kuypers, W. 1771-97, Romeyn, J. V. C. 1799-1833, Romeyn, Jas. 33-6, Warner, A. H. 37-65, Romeyn, T. B. 65-85, Vanderwart, 1886—— See "T. B. Romeyn's Hist. Disc."
6. Hackensack 2d, 1855. Demarest, Jas. (Jr.) 56-63, Fisher, G. H. 64-70, Durand, 71-82, Johnson, A. 1884——
7. Hackensack, (Ger.) 1857. Becker, 57-60, Wolf, Miss. to, 62, Schroeder, 64-9, Losch, 70-2, Saul, 73-4, Ricke, 74-7, Windemuth, 77-9, Goebel, J. H. 81-90, Bombin, 1891——

Hagaman, Montgomery Co. N.Y. 1855. Pearse, 56-9, Slingerland, 60-2, Hagaman, A. J. 63-87, Hansen, 87-93, Wurts, 93-1901.

Hallebergh, same as Lisha's Kill.

Hallowell, 1816, see Canada.

Hamilton, (Rabbitt River, Zabriskie Memorial,) Allegan Co. Mich. 1870. Dangremond, 69-73.

Hamilton Grange, 1887, see N.Y.C., borough of The Bronx.

Hanover, Adams Co. Pa. 1768, (on the Susquehanna,) near Conewago; see note under Conewago, Pa. Gray, A. 1793-6. The Dutch people removed from this place almost in a body to the Genesee country, N.Y. 1793-6.

Half Moon, now Waterford. "Doc. Hist." i. 425.

Hardewyck, Ottawa Co. Mich. 1880?

Hardwick, Warren Co. N.J. 1760. Peppard, Francis, Presbyt. (S.S.)

1764; Condict, I. supplied, occasionally, 1787-93, (Chitara, 1787-92, Wack, C. 1792-1809, also Wack, J. J. 1798-1803, Senn, 1795-1800,) entered R.D.C. from Ger. Refd. Ch. 1811, Force, 1811-16. See Knowlton and Stillwater, N.J.

Hardy Co. Va. 1789. (Miss. station.) Jennings, 1789-92 became Presbyt.

Harlem, 1660, see New York City, borough of Manhattan.

Harlem, (Ger.) 1853, see New York City, borough of Manhattan.

HARLINGEN, (Sourland, Millstone,) Somerset Co. N.J. 1727. Frelinghuysen, T. J. 1729-48, Frelinghuysen, J. 1750-4, (Arondeus, *Conferentie*, 1747-54, Hardenbergh, 1758-61, Van Harlingen, J. M. 1762-95, Smith, W. R. 1795-1817, Polhemus, H. 1798-1808, Labagh, P. 1809-44, Gardner, J. 44-81, Gardner, J. S. 80-3, Kip, F. M. 82-1902. Chartered, 1753, in union with N.B., Six Mile Run, Raritan and Readington. See "Hoagland's Hist. Notes."

Harlingen 2d, 1831. Reorganized as Blawenberg, 1832.

HARRISON, Douglas Co. S.D. 1883. Stegeman, A. 83-92, Ziegeler, 94-1900, Straks, 1901——

HARRISON, Oklahoma, 1902.

Hartsburg, Logan Co. Ill. 1877. Rodenberg, 1877. Name of ch. dropped, 1881.

HASBROUCK HEIGHTS, Bergen Co. N.J. 1893. Shepard, C. I. 1893——

HASTINGS, Westchester Co. N.Y. 1850. Phelps, 50-9, Quackenbush, 59-60. Johnson, H. H. 62-4, Peck, T. R. G. 64-82, Curtis, M. M. 83-5, Dumont, W. A. 85-8, Norris, J. A. 88-95, Sigafoos, 1897——

HAVANA, Mason Co. Ill. 1865. Williamson, N. D. (S.S.) 65-6, Decker, 67-72, Seibert, 72-81, Gilmore, 82-4, Ziegler, 85-6, Scudder, F. S. 90-3, Thompson, E. W. 95, Scarlett, G. W. 95-1901.

HAWTHORNE, Passaic Co. N.J. 1895. Conover, G. M. 95-8, Johnston, W. 98-1900.

Heeleyton, 1851, see Franklin, Wis.

HELDERBERGH, Guilderland, Albany Co. N.Y. 1767. Romeyn, D., supplied occasionally 87-93, Van Huysen, H. 1793-1824, Blair, Miss. to, 24, Hardenbergh, J. B. 24-5, Blair, 25-30, Bogardus, N. 30-3, Frazer, 35-8. Steele, J. B. 38-45, Bailey, 45-7, Davis, W. P. 48-51, Van Dyck, L. H. 52-6, Davis, W. P. 57-69, Gamble, 70-85, Voorhees, H. M. 86-9, Staats, B. B. 90-6. Seibert, G. G. 1896—— See "Voorhees' Hist. Ser. in MSS.," 1889.

Hempstead, Secession, (*Kakiat.*) 1825. *Demarest, J. D.* 1824-58, *De Baun, J. Y.* 1856-60.

Henderson, 1798..

Henderson, (Warren,) Herkimer Co. N.Y. 1829. Hangen, 30-2, Noe, 35, De Voe, 36-9, Pepper, 40-5, supplied by Hall, D. B. 47, by Whitbeck, J. 49-50, Lord, D. 51-6, again, 60-4, Compton, 71-4, Lord, D. 78-87, vacant until 95, name dropped.

HERKIMER, Herkimer Co. N.Y. 1723. Supplied occasionally, 1723-50; by Rosencrantz, A. 1765-96, by Pick, 1798-1800, Spinner, 1801-41, Murphy, 37-41, again, 42-9, Mead, 49-59, Gardner, 60-4, Petrie, (S.S.) 64-8

Consaul, 69-77, Brokaw, R. W. 77-82, Cox, 82-90, Gebhard, I. G. 91-1900, Dyke, C. P. 1900—— "Doc. Hist." iii. 674, 686.

Herkimer, 2d, 1824. Centre, Miss. to, 24-5, Ketchum, Miss. to, 26-7, Boyd, Josh., Miss. to, 27-8, Morris, J., Miss. to, 28-9, Synder, Miss. to, 29-31, Pitcher, J. H. 32-3, merged in Herkimer 1st, 1836.

Hicksville, Queens Co. N.Y. 1883. Gutweiler, 1884——

High Bridge, Hunterdon Co. N.J. 1866. Wyckoff, C. (S.S.) 66-8, pastor, 68-9, Van Amburgh, 69-71, Fehrman, 72-4, Dean, 75-85, Long, 86-8, Voorhees, H. M. 90-2, Kip, I. L. 92-7, Lawrence C. L. 99-1902.

High Bridge, 1874, see N.Y.C., borough of The Bronx.

High Falls, 1807, see Clove, Ulster Co. N.Y.

Highland Park, 1890, see New Brunswick, N.J.

Highlands, Monmouth Co. N.J. 1874. Allen, A. W. 74-84, supplied by students and others, 84-99, Zabriskie, A. A. 99-1900.

High Prairie, (Hooge Prairie,) Cook Co. Ill. organized, 1849, but independent till 1852. Bolks, 62-5, Lepeltak, 65-70, Koopman, 70-7.

Highwood, Bergen Co. N.J. 1900. Sciple, 1900——

Hillsborough, (at Millstone, N.J.) Somerset Co. N.J. 1766. Supplied by Leydt, J., Hardenbergh, J. R., and Van Harlingen, J. M., 1766-74, Foering, 1774-9, (called to preach in English,) church chartered, 1775, Froeligh, S. 1780-6, Van Harlingen, J. M. 1787-95, Cannon, 1797-1807, Schureman, 1807-9, Zabriskie, John L. 11-50, De Witt, John, 50-63, Corwin, E. T. 63-88, Shafer, T. 1889—— See "Corwin's Millstone Centennial," 1866, and "Corwin's 20th Anniversary Sermon," 1884.

Hillsdale, (Krum,) Columbia Co. N.Y. 1769. Gebhard, 1793-1814, Sluyter, 16-25, Wynkoop, 25-40, Himrod, 42-3. Merged in the church of Mellenville.

Hingham, Sheboygan Co. Wis. 1890. Karsten, 90-3, Zwemer, F. J. 1898——

Hoboken, Ulster Co. N. Y. 1828.

Hoboken, Hudson Co. N.J. 1850. (Ostrander, H., Miss. to, 22, Abeel, G., Miss. to, 1824-8,) Gregory, T. B., Miss. to, 50-4, Parker, C. 55-8, Mann, 58-61, Parker, C. July-Nov. 61, Riddle, M. 62-5, Vroom, W. H. 65-7, Allen, J. K. 68-70, Buck, 70-4, Parker, Chs. 74-9, House, 79-87, Manchee, (S.S.) 87-9, Mattice, H. 89-95, Van Arsdale, N. (S.S.) 96, Bluhm, 1897——

Hoboken, (Ger.) 1856. Mohn, 56-85, Freund, 87-8, Rudolph, 1889——

Hohokus, Bergen Co. N.J. 1872. Jongeneel, Miss. to, 1871-3.

Holland, Ottawa Co. Mich.; churches in: (All in Classis of Holland, except Hope ch., which is in Classis of Michigan).

1. First, organized in the Neths. 1847, and came to America, as a Church. United with R.C.A. 1851. Van Raalte, 47-67, Rieters, 69-79, Steffens, N. M. 83-4, supplied, 84-92, Van Houte, Jac. 92-1900, Van der Werf, S. 1900——

2. Hope Church, 1862. (English Lang.) Stewart, A. T. 66-77, Van Pelt, 78-83, Jones, T. W. 83-8, Bergen, J. T. 89-92, Birchby, 92-9, Bergen, J. T. (S.S.) 1900——

3. Third, 1867. Van der Meulen, Jac. C. 68-71, Utterwick, 72-80, Broek, D. 80-8, Dosker, H. E. 89-94, Dubbink, 95——. In 1896 the English language was adopted for all services. See Hist. Sketch by Dubbink, 1899.
4. Ebenezer, 1867. Kuyper, A. C. 67-77, Dosker, H. E. 79-82, Gronveld, 82-3, Meulendyke, Josias, 83-4, Vander Meulen, John, 84-91, John, C. C. A. L. 91-2, Pietenpol, 92-5, Vandermeulen, John, 1895-1901.
5. Fourth, 1896. De Jonge, A. W. 1898——
6. Gelderland, 1899. De Jonge, B. 1900——

Holland, 1897, see Churchville, Minn.

Holland, Lancaster Co. Nebraska, 1870. Te Winkle, 71-6, Huizenga, J. 76-91, Van Duine, 92-1900, De Bey, D. J. 1900——

Holland 2nd, Neb. 1873. Name dropped in 1885.

Holland, Wis. 1854. See Cedar Grove.

Holmdel, (Middletown, Neversink,) Monmouth Co. N.J. 1699. See Freehold, N.J. Supplied by Lupardus, Antonides and Freeman, 1699-1709, Morgan, 1709-31, Haeghoort, 1731-5, Erickzon, 1736-64, Du Bois, B. 1764-1825, Van Vranken, S. A. 17-26, Beekman, 26-36, Thompson, F. B. (S.S.) 37-8, Reiley, W. 39-87, Hageman, A. 87-93, Wyckoff, G. 1894—— This, though a separate congregation, was one ecclesiastical body with Freehold 1st until 1825. The name Holmdel was assumed in 1867.

Honey Creek, 1855, now Raritan, Ill.

Hong-san, 1870, see China.

Hooge Prairie, 1852, see High Prairie, Ill.

Hooker, 1882, see Van den Berg, S.D.

Hope, 1862, see Holland 2d, Mich.

Hope, (LaGrace, Westfield.) Emmons Co., now Campbell Co. S.D. 1885. Zwemer, F. J. 87-9, Vander Meulen, Jac. 89-90, Zwemer, F. J. 90-2, Harmeling, S. J. 93-4, classical missionary, 94-7, Dykema, 1897——

Hope, George, Lyon Co. Ia. 1892. Bollenbacker, 93, Niemeyer, H. 94, Janssen, W. T. 96-9, Schnücker, 1899——

Hope, Sheboygan, Sheboygan Co. Wis. 1891. Classical missionary, 91-4, Sietsema, 94-8, Siegers, 1900——

Hopewell, Dutchess Co. N.Y. 1757. Rysdyck, 1765-89, Blauvelt, I. 1783-90, Van Vranken, N. 1791-1804, Barcalo, 1805-10, De Witt, T. 12-26, Whitehead, 28-35, Polhemus, A. 35-57, Cobb, O. E. 57-72, Taylor, G. 73-80, Polhemus, C. H. 80-91, Clapp, 1892——

Horse Neck, now Fairfield.

Hortonville, Sullivan Co. N.Y. 1875.

Hospers, Sioux Co. Ia. 1886. Dangremond, G. (S.S.) 88-90, Van der Kam, 92-4, Te Grootenhuis, D. J. 95-1900, Te Selle, 1900——

Howard Prairie, Sheboygan Co. Wis. 1885?

Howes Cave, Schoharie Co. N.Y. 1808 (formerly Schoharie Mt. in East Cobleskill.) Quaw, 1834-6, Scribner, (S.S.) 47-8, Vedder, E. 55-63, Markle (S.S.) 72-5, Millspaugh, 76-8, Buckelew, 79-86, Beekman,

T. A. 89-93, Lipes, 94-5, Jongenell, Jas. 95-9, Voegelin, 1900—— See also Central Bridge, N.Y.

Hudson, Columbia Co. N.Y. 1835. Fisher, G. H. 36-41, Gosman, 41-53, Demarest, D. D. 53-65, Holmes, J. McC. 65-77, McLeod, 78-9, Smith, W. 80-5, Gleason, 86-9, Schenck, F. S. 90-7, Park, C. 1898——

Hudson City, 1846, see Jersey City, N.J.

Hudson City (Ger.) 1853, see Jersey City, N.J.

Hudson City, 2d, (Ger.) 1859, see Jersey City, N.J.

Huguenots, 1850, see N.Y.C., borough of Richmond.

Hull, Pattersonville, Sioux Co. Ia. 1885. Lammers, 89-92, Kriekaard, C. 93-6, Broekstra, 97-1900, Koster, 1900——

Hull, Emmons Co. S.D. 1889. Zwemer, F. J. 89-92, Harmeling, S. J. 93-4. Disbanded 1894.

Hurley, Ulster Co. N.Y. 1801. Smith, T. G. 1801-8, Gosman, 1808-11, Ostrander, H. 11-14, Carle, 14-25, Van Keuren, 26-34, Mason, J. (S.S.) 34-6, Reiley, Wm. 36-9, Harriman, 39-40, Elmendorf, A. 40-3, Cruikshank, J. C. 43-50, Lippincott, 50-66, Harris, 67-78, Lockwood, L. I. 79-81, Wyckoff, D. B. 81-7, Searle, S. T. 87-96, Schlieder, A. 1896—— "Col. Docs. N.Y." ii. 592, Centennial, in "Ch. Int.," July 10, 1901.

Hyde Park, (Stoutsburgh,) Dutchess Co. N.Y. 1792. Brower, C. 1794-1812, Wynkoop, P. S. 17-22, Vanderveer, F. H. 23-9, Cahoone, 29-33, Westfall, S. V. E. 34-7, Cruikshank, J. C. 37-43, Elmendorf, A. 43-8, Ten Eyck, 48-53, Dater, 53-77, Garretson, G. R. 77-80, Blauvelt, C. R. 80-3, Kavanaugh, 83-4, Shaw, J. F. 86-93, Harris, J. F. 93-8, Gaston, Jos. 1898——

Ilion, Herkimer Co. N.Y. 1862. Petrie, 63-8.

Immanuel, Bonhomme Co. S.D. 1888. Zwemer, F. J. 88-9, again, 91-2, Harmeling, S. J. 93-4, Classical missionary, 94-8, Heemstra, 98-9, Stegeman, W. 1899——

Immanuel, 1884, Belmond, see Emmanuel, Ia.

Immanuel Mission, see Irving Park, Chicago, Ill.

India, Churches and Stations in:

I. Ceylon, at Pandeteripo, 1819. Scudder, John, 1819-39.

II. Madras, 1839. Scudder, John, 1839-42, again, 1848-53.
Madura, 1846. Scudder, John, 1846-8, Scudder, H. M. 1851-3, Scudder, W. W. 1852-3, Scudder, Jos. 1853.

III. Indian Archipelago:
1. Borneo. Nevius, 1840-1, Abeel, D. 1841-2, Pohlman, 1840-4, Doty, 1840-4, Thompson, F. B. 1840-8, Steele, W. H. 1842-9.
Karangan. Youngblood, 1842-9, Thompson, F. B. 1842-6, Steele, W. H. 1843-9.
Pontianak. Youngblood, 1839-42, Nevius, 183.-43.
Sambas. Doty.
2. Java. Abeel, D. 1830-1, Nevius, 1836-40, Doty, 1836-40, Thompson, F. B. 1838-40, Ennis, 1836-40, Pohlman, 1838-40, Youngblood, 1836-9, Van Doren, W. T. 1841-2.

3. Siam. Abeel, D. 1831-3, Thompson, F. B. (at Singapore,) 1838-9, 1841.

See "Anderson's Hist. Missions of A.B.C.F.M. in India," pp. 236-240; *also index under the words, Ceylon, East India Co., India, Southern, and Scudder,* and pages 243-5 of this work.

Ordained Missionaries: John Scudder, 1819-54, David Abeel, 1829-42, Elihu Doty, 1836-44, Elbert Nevius, 1836-43, Wm. Youngblood, 1836-49, Jacob Ennis, 1836-40, Wm. J. Pohlman, 1838-44, Fred. B. Thompson, 1838-47, Wm. T. Van Doren, 1840-2, Isaac P. Stryker, 1840-2, Wm. H. Steele, 1842-9, Scudder, H. M. 1851-3, Scudder, W. W. 1852-3, Scudder, Joseph, 1853.

IV. Arcot Mission. This was organized in 1853. Its field embraces the whole of the North Arcot District, two Taluks, or Counties, of the South Arcot District, three Taluks of the Cuddapah District, and two Taluks of the kingdom of Mysore. Its length is 190 miles and breadth from 50 to 75 miles. Its area is nearly 12,000 sq. miles, or nearly equal to New Jersey and Connecticut together. In the southern portion, which is equal to the size of New Jersey, the people use the Tamil language. In the Northern portion, which is equal to the size of Connecticut, the Telugu is the language of the people. The population of the mission field is from 3 to 4 millions.

The Classis of Arcot was organized in 1853, and its churches are here arranged in chronological order. See pages 256-265 of this work.—For list in 1869, see "Manual of 1869," pp. 299, 300; and for list in 1879, with the many outstations, see "Manual of 1879," pp. 598-601.

1. Arcot, Ranipettai, 1853, and its villages. Scudder, H. M. 53-4, Scudder, Jos. 54-7, Sawyer, A. (native), 59-65, Scudder, John, 65-74, John, Z. (native), 76-8, Nathaniel, M. (native), 79-87, Hekhuis, 87-8, Conklin, 88-90, Scudder, L. R. 90-98, Selvam, (native), 1899—— (Connected church, Yehamur, 1876.)
2. Chittoor, 1853. Scudder, W. W. 53-6, Scudder, E. C. 56-9, Scudder, W. W. 59-61, Scudder, E. C. 61-2, Scudder, J. W. 62-75, Sawyer, A. (native), 75-86, Nathaniel, M. (native), 86-7, Conklin, 87-9, Chamberlain, W. I. 89-96, Yesuratnum, J. (native), 1886—— (Connected church, Kottapalli, 1869).
3. Vellore, 1853, and its villages. Scudder, H. M. 53-60, Scudder, W. W. 60-4, Scudder, E. C. 64-8, Scudder, W. W. 68-72, Scudder, E. C. 73-6, Scudder, John, 76-8, Scudder, J. W. 78-92, Masilamani, A. (native), 91-7, Scudder, John, 93-4, Sebastian, S. A. (native), 1897——. (Connected churches, Katpadi, 1863, Kandiputtur, 1865 and Sekadu, 1868.)
4. Arni, 1855, and its villages. Scudder, Jos. 53-6, Scudder, J. W. 56-9, Mayou, Jos. 59-62, Scudder, S. D. 62-3, Scudder, John, 63, Mayou, J. 64-70, Scudder, E. C. 70-6, Scudder, John, 76-8, John Z. (native), 78-82, Wyckoff, 82-3, Scudder, John, 83-5, Scudder, E. C. (Jr.) 85-7, Conklin, 87-9, Scudder, E. C. (Jr.) 89-1900, Wyckoff, 1900-1, Whitehead, C. (native), 1901—— (Connected

churches: Sathambadi, 1862, Alliendal, 1863, Vellambi, 1863, Gnanodiam, 1867 and Maruturambadi, 1868).

5. COONNOOR, 1857, and its villages. Scudder, Jos. 56-9, Scudder, H. M. 60-4, Scudder, S. D. 64-5, John Z. (native), 67-75, Scudder, John, 75-8, Scudder, J. W. 78-83, Wyckoff, J. H. 83-5, Scudder, John, 85-9, Scudder, E. C. (Jr.) 89-99, Chamberlain, Jacob, 1899——. (Connected churches, Kolagiri, 1866; transferred to another mission, 1877.)

6. PALMANER, 1860. Scudder, E. C. 59-60, Chamberlain, Jac. 60-3, Scudder, S. D. 63-5, Scudder, J. W. 66, Chamberlain, Jac. 66-73, Heeren, E. J. 73-7, Chamberlain, Jac. 78-84, Scudder, W. W. 84-7, Chamberlain, Jac. 87-93, supplied, 93-8, Thavamani E. (native), 1898——

7. GINGEE, 1862. (Tindevanam Mission). Mayou, Jos. 62-3, abandoned. Revived, 1895. Peter, I. (native), 1895——

8. SATHAMBADI, 1862, and its villages. (Arni Mission). Mayou, 63-5, Sawyer, A. (native), 65-74, Scudder, John, 74-8, Wyckoff, 78-84, Scudder, John, 84-91, Wyckoff, J. H. 91-5, Nathaniel, M. (native), 1895—— Also Scudder, E. C. (Jr.) 1899-1900.

9. ALLIENDOL, 1863, and its villages. (Arni Mission). Mayou, 66-70, Scudder, John, 70-2, Scudder, E. C. 72-3, Scudder, John, 73-9, Wyckoff, I. H. 79-82, Scudder, J. 82-5, Scudder, E. C. (Jr.) 85-7, Nathaniel, M. (native), 87-8, Conklin, 88-9, Nathaniel, M. (native), 89-95, Scudder, E. C. (Jr.) 95-1900, Wyckoff, 1900-1, Nathaniel, M. (native), 1901——

10. KATPADI, 1863, and its villages. (Vellore Mission). Scudder, E. C. 66-8, Scudder, W. W. 68-73, Scudder, E. C. 73-6, Scudder, John, 76-8, Scudder, J. W. 79, William, Ab. (native), 79-91, Thavamani, E. (native), 93-6, Thomas, B. (native), 1896——

11. VELLAMBI, 1863, and its villages. (Arni Mission). Mayou, 66-70, Scudder, John, 70-1, Scudder, E. C. 72-3, Scudder, John, 73-7, John, Zec. (native), 77-83, Scudder, John, 83-5, Scudder, E. C. (Jr.) 85-7, Conklin, 87-9, Scudder, E. C. (Jr.) 89-1900, Wyckoff, 1900——

12. KANDIPUTTUR, 1865, and its villages. (Vellore Mission). Scudder, E. C. 66-8, Scudder, W. W. 68-73, Scudder, E. C. 73-6, Scudder, John, 76-9, Scudder, Jared W. 79-89, Lazar, I. (native), 1889——

13. MADANAPALLI, 1865, and its villages. Chamberlain, Jac. 63-74, Heeren, E. J. 74-7, Chamberlain, Jac. 78-84, Scudder, W. W. 84-7, Chamberlain, Jac. 87-93, also Chamberlain, W. I. 89-91, Souri, P. (native), 91-7, Souri, J. (native), 91——; also Chamberlain, L. B. 92-7, Joseph, J. (native), 1897——

14. GNANODIAM, 1867, and its villages. (Arni Mission). Sawyer, A. (native), 67-74, Scudder, John, 74-8, Wyckoff, 78-83, Scudder, John, 83-5, Scudder, E. C. (Jr.) 85-7, Nathaniel, M. (native) 1887—— Scudder, E. C. (Jr.) 97-1900.

15. MARUTUVAMBADI, 1868. (Arni Mission.) Scudder, John, 70-1,

Scudder, E. C. 71-6, Scudder, John, 76-8, Wyckoff, 78-9, John, Z. (native), 79-83, Scudder, John, 83-5, Scudder, E. C. (Jr.) 85-7, Nathaniel, M. (native), 87-95, Scudder, E. C. (Jr.) 95-1900, Wyckoff, 1900-1, Nathaniel, M. (native), 1901——

16. ORATTUR, 1868, and its villages. (Tindevanam Mission). Scudder, John, 70-1, Scudder, E. C. 71-6, Wyckoff, 76-83, Bailey, P. (native), 1883——

17. SEKADU, 1868, and its villages. (Vellore Mission). Scudder, E. C. 67-9, Scudder, W. W. 69-72, Scudder, E. C. 72-6, Scudder, John, 76-8, Scudder, J. W. 78-89, Lazar, I. (native), 1889——

18. KOTTAPALLI, 1869, and its villages. (Chittoor Mission). Scudder, J. W. 70-2, Sawyer, A. (native), 75-85, Conklin, 85-9, William, Ab. (native), 89-92, Chamberlain, W. I. 92-5, Thomas, B. (native), 1896——

19. VARIKKAL, 1869, and its villages. (Tindevanam Mission). Scudder, E. C., 75-7, Wyckoff, 77-83, Bailey, P. (native), 83-90, Peter, J. (native), 1890——

20. KOLLAPAKKAM, 1871, and its villages. (Tindevanam Mission). Wyckoff, J. H. 77-83, Bailey, P. (native), 83-90, Peter, J. (native), 1890——

21. NARASINGANUR, 1871, and its villages. (Tindevanam Mission). Wyckoff, 76-93, Bailey, P. (native), 1893——

22. YEHAMUR, 1876, and its villages. (Arcot Mission). Nathaniel, M. (native), 80-7, Hekhuis, 87-8, Scudder, J. W. 88-9, Scudder, E. C. (Jr.) 89-90, Muni, Ab. (native), 1890——

23. TINDEVANAM, 1876. (An outstation of Arni, 1868-75). Wyckoff, 76-85, Scudder, John, 85-92, Wyckoff, 92-1901, Peter, M. (native), 1898——

Connected churches: Orattur, 1868, Varikkal, 1869, Kollapakkam, 1871, Narasinganur, 1871, Velleripetti, 1877, Gingee 1862 and 1895.

24. VELLERIPETTI, 1877, and its villages. (Tindevanam Mission). Bailey, P. (native), 1883——

ORDAINED MISSIONARIES in the Arcot Mission: John Scudder, 1853-5, Henry M. Scudder, 1853-64, Wm. W. Scudder, 1853-94, Joseph Scudder, 1853-60, Jared W. Scudder, 1855——, Ezekiel C. Scudder, 1855-76, Joseph Mayou, 1858-70, Jacob Chamberlain, 1859——, Silas D. Scudder, 1860-74, John Scudder, 1861-1900, Enne J. Heeren, 1872-7, John H. Wyckoff, 1874-86, Henry M. Scudder, Jr. 1876-82, John W. Conklin, 1880——, Lambertus Hekhuis, 1881-8, Ezekiel C. Scudder, Jr. 1882-1900, Wm. I. Chamberlain, 1887——, Lewis R. Scudder, 1888——, Lewis B. Chamberlain, 1891——, John H. Wyckoff (2nd time), 1892——, Jas. A. Beattie, 1894——, Henry Huizinga, 1896-9, Henry J. Scudder, (2nd time), 1897——, Walter T. Scudder, 1899——

ORDAINED OR LICENSED NATIVE PREACHERS: Andrew Sawyer, 1859-86, Zechariah John, 1867——, Abram William, 1879——, Meshach Nathaniel, 1880——, Paul Bailey, 1883——, J. Yesuratnam, 1886——, Isaac Lazar, 1889——, Abram Muni, 1890, J. Peter, 1890——, P. Souri, 1891-8, J. Souri,

1891——, A. Massilamani, 1891——, Paul Aiyavu, 1892——, Shadrach Chelam, 1892——, Elia M. Nathaniel, 1892——, Samuel Sautosham, 1892——, Joshua Shelvam, 1892——, Erskine Tavamani, 1892——, J. Yesuratnam, 1892——, Nathaniel Jotinayakam, 1893——, S. Vedanayakam, (died while in Seminary, 1892), Mashach Peter, 1895——, Moses Sundram, 1895——, John Wilkins, 1895——, Japamani Aaron, 1896——, Simeon Cornelius, 1896——, John Daniel, 1896——, Solomon Jacob, 1896——, David Muni, 1896——, Benjamin Thomas, 1896——, Cephas Whitehead, 1896——, J. I. David, 1898——, Joseph John, 1898——, Samuel Thomas, 1898——, J. P. Timothy, 1898——, Joseph Paul Bailey, 1899——, Edward Bedford, 1899——, A. Isaac, 1899——, John Kay, 1899——, D. Lazarus, 1899——, Joseph Asirvatham, 1900——, Moses Joshua, 1900——, P. Kadivelu, 1900, C. Iyakkam, 1900——, S. Sigamani, 1901——

NOTE.—While this work was going through the press, this wonderfully successful Classis of Arcot, as above exhibited, (see also pages 256-265 of this work), and which had been an integral part of the Reformed Church in America for half a century, was, in June, 1902, for the sake of Church Union on the Foreign Field, formally transferred by the General Synod, to the Synod of South India, of the South Indian United Church. This Synod was provisionally constituted on Oct. 21, 1901.

Indian Castle, (Danube,) Herkimer Co. N.Y. 1772. Ketchum, Miss. to, 1823.

Indian Castle, Herkimer Co. N.Y. 1861. Stanbrough, 1861-76.

Indians, American, Miss. to, Megapolensis, J. 1642-9, Freeman, 1700-5, Lydius, 1702-9, (Barclay, Epis., 1709-10,) Dellius, 1683-99. "Amst. Cor." *many allusions;* "Anderson's Hist. Col. Church," 3 vols. "Doc. Hist. N. Y." i. 269; iii. 19, 20, 538, 540, 541, 542, 551-2, 561-2, 566, 613-621, 628, 697. See also Oklahoma; Colony; Columbian Memorial church, and Fort Sill Apache Mission.

Irving Park, 1874, see Chicago, Ill.

IRVINGTON, (Clintonville, Camptown,) Essex Co. N.J. 1840. Staats, J. A. 40-1, Chapman, J. L. 42-9, Bruen, J. M. 50-2, Taylor, A. B. 52-5, McKelvey, A. 58-60, Vehslage, 61-94, Chrestensen, 94-6, Wyckoff, C. E. 96-1901, Lawrence, C. L. 1902——

Itamarca, 1635, see Brazil, S.A.

Ithaca, Tompkins Co. N.Y. 1830. Mann, 31-7, Hoes, 37-45, Henry, 46-9, Bulkley, 51-2, Elmendorf, J. 53-5, Schenck, J. W. 55-63, Zabriskie, F. N. 63-6, Strong, T. C. 66-71. (Became Congregational, 1872. Tyler, Chs. M. 72-91, Blackman, Wm. F. 91-3, Griffis, W. E. 1893——)

Jamaica, 1702. See N. Y. C., borough of Queens.

JAMESTOWN, Forest Grove, Ottawa Co. Mich. 1869. Vandermeulen, John, 75-85, Wormser, Wm. 87-9, John, C. C. A. L. 91-2, Lammers, 1892——

JAMESTOWN, 2nd, 1889. Poppen, 94-5, Schilstra, E. S. 95-9, Boer, N. 1900——

Jamesville, Onondaga Co. N.Y. 1834. Evans, E. 1836, Amerman, T. A. 1839-40.

JAPAN, churches and stations in:

1. Kanagawa, (station), 1859. Brown, 59-63, Ballagh, 61-3.

2. Nagasaki, (station), 1859. Verbeck, 59-69, Stout, 69-76. Wolff, 75-6.
3. YOKOHAMA, 1863. (Church organized for foreign residents. At first considered a Reformed Church, but came to be undenominational.) Supplied by the missionaries: Brown, 63-9, Ballagh, 63-77, Wolff. 71, Miller, 75-8, Amerman, 76, etc.

   Christian services were first begun in the Japanese language, in private houses, in Aug. 1866.
4. Yedo or Tokyo. 1869. Imperial University. Verbeck, president, 1869——
5. Niigata, 1869. Government School. Brown, 1869-70, when this school removed to Tokyo.
6. YOKOHAMA, THE KAIGAN CHURCH, 1872. (The first Japanese church). Ballagh, 1872-7.
7. UYEDA, SHINSHIU, 1876.
8. NAGASAKI, 1876.
9. KOJIMACHI, TOKIO, 1877.

THE UNITED CHURCH OF CHRIST IN JAPAN.

On Oct. 3, 1877, the American Presbyterian Mission, consisting of six American ministers and two Japanese ministers; the American Reformed Mission, consisting of six American ministers and one Japanese minister; and the United Presbyterian Mission of Scotland, with three ministers; together with physicians, students and others, joined their forces and constituted "The United Church of Christ in Japan." The following table exhibits the statistics of the churches for 1877:

Names of Congregations.	*Organized.*	*Rec'd.* On Confession.	*Rec'd.* By Letter.	*Dismissed.*	*Died.*	*Excluded.*	*Total on roll Dec. 31, 1877.*	*Bap.* Adults.	*Bap.* Infants.	*Total Bap. Infants on roll.*	*Number of Out-stations.*	*Sunday Schools.*	*Estimated No. of Scholars.*	*Contributions.*
1. No. 167, YOKOHAMA*	1872	38	5	16	5	....	126	38	....	19	3	2	150	$155
2. Shinsakai Bashi, Tokio†	1873	55	....	79	1	2	120	55	4	5	7	3	110	540
3. Sanniyosha Cho, Yokohama†	1874	23	1	1	1	1	60	23	2	6	4	1	120	32
4. Shiba, Tokio†	1874	33	7	2	1	....	89	33	2	4	4	1	75	71 52
5. Hoden, Shimosa†	1875	2	1	....	....	....	29	2	....	2	1	1	35	20
6. UYEDA, SHINSHIU*	1876	....	....	1	....	....	35	....	....	2	2	1	30	80
7. NAGASAKI*	1876	3	....	....	....	....	15	3	1	3	1	1	15	.....
8. Shinagawa, Tokio†	1877	3	....	....	....	....	18	3	6	6	1	1	20	15 50
9. Omori, Shimosa†	1877	12	....	....	....	....	12	12	2	2	3	1	59	.....
10. KOJIMACHI, TOKIO*	1877	11	14	....	....	....	25	11	....	....	2	1	15	.....
11. Asakusa, Tokio†	1877	....	33	....	1	....	32	....	....	....	....	1	25	50
12. Ushigome, Tokio†	1877	4	39	....	....	....	43	4	5	5	....	1	30	20
13. Riyogoku, Tokio‡	1877	19	....	....	....	2	27	19	1	1	3	..	....	.....
14. Fukide Cho, Tokio‡ (Not yet formally organized.)		18	....	....	1	....	17	17	3	3	2	1	10	.....
		221	100	99	10	5	648	220	26	59	33	16	685	$984 02

NOTE.—Congregations organized in connection with the American Reformed Mission are marked *, with the American Presbyterian Mission†, and with the United Presbyterian Mission of Scotland ‡. No. 10 is an offshoot from No. 1, and Nos. 11 and 12 from No. 2.

See pages 265-277 of this work.

It does not seem practicable to give the pastors or supplies to each church, with the dates, as was done in the case of India and China, partly owing to the particular character of the United Church.

ORDAINED MISSIONARIES IN THE JAPAN MISSION: Samuel R. Brown, 1859-79; Guido F. Verbeck, 1859-98; James H. Ballagh, 1861——, Henry Stout, 1869——, C. H. H. Wolff, 1871-6, E. Rothsay Miller, 1875——, Jas. L. Amerman, 1876-93, Eugene S. Booth, 1879——, N. H. Demarest, 1883-90, Howard Harris, 1884——, Albert Oltmans, 1886——, A. Pieters, 1891——, H. V. S. Peeke, 1893——, Jacob Poppen, 1896-8, Frank S. Scudder, 1897——, C. M. Myers, 1899——

It does not seem practicable to give a list of Japanese ministers, as, with the exception of a very few, at first, they do not belong distinctively to the Reformed Church Mission.

Java, see India.

Jay Gould Memorial, 1893, see Roxbury, N.Y.

Jefferson, Hillsdale Co. Mich. 1851. Heermance, Har. 1851-7, Evans, Chs. A. 1857-8, Vermilye, D. 1863-6.

Jeffersonville, Sullivan Co. N.Y. 1852. Wolf, 1853-4, Hones, 1854-8, Riedel, 1858-61, Boehrer, 1862-6.

Jeniks, (Cl. of Albany,) 1794. "M. G. S." i. p. 256, mentioned.

Jericho, L.I. 1874. Supplied by Talmage, D. June-Sept. 1876, DeVries, 1876-7. United with Oyster Bay.

JERSEY CITY, Hudson Co. N.J. churches in:

1. BERGEN, (Bergen Av.) 1660; supplied by ministers from New York, S.I. and L.I. 1662-1749; (DeWint, 1749-51,) Jackson, W. 1757-89, Cornelison, 1793-1828, Taylor, B. C. 28-81. Associate pastors, Amerman, 71-6, Brett, C. 1876——. See "Taylor's Annals Cl. Bergen"; "Taylor's Disc. at 200th Anniv."; "Manual of Ch. of Bergen"; "Hon. Chs. Winfield's Hist. Hudson Co.," containing marriage and baptismal records of Bergen Church.
2. BAYONNE 1ST, 1829, (formerly Bergen Neck.) Boice, I. C. 29-44, Romeyn, J. 44-50, Dutcher, 50-4, Stillwell, 54-64, Wells, T. W. 65-73, Stitt, C. H. 74-80, Knox, W. W. 81-93, Jones, C. H. 94-9, Boocock, W. H. 1899——. See "Taylor's Annals."
3. JERSEY CITY 1ST. (Presbyt. 1825-30). 1830, (Grand St.) Ostrander, S., Miss. to, 22, Meeker, May-Oct. 30, Talmage, J. R. 30-3, Lusk, 33-48, Yates, J. A. called, 1849, died; Lord, D. 50-1; supplied by Henry, 51, McClure, A. 52-5, Riddle, D. H. 57-62, Scudder, H. M. 64-5, Peeke, G. 65-9, Halloway, W. 71-6, (S.S. Westerfield, 1877-86, united with Wayne st. church.)

   At a meeting of the Classis of Bergen Ap. 28, 1807, Revs. Cornelison and Stryker presented that the inhabitants of the City of Jersey, formerly Paulus Hook, were desirous of a church; and that the Associates of the Jersey Co. offered to give land on the south side of Grand st. if they will erect a church 50 ft. sq. within two years. The Classis appointed Revs. Cornelison and Stryker

to organize a church in said city, &c., and supplies were appointed.—But in April 1808, the Committee reported that it was impracticable, owing to a lack of a sufficient number of members in the vicinity. The Associate Co. offered to prolong the time and give $250 a year toward the support of a minister there.

4. Wayne St. (Van Voorst, or Jersey City 2nd) 1846. Taylor, W. J. R. 1846-9, Van Cleef, P. D. 1849——, Wick, 90-8, Brown, J. A. 1899——
5. Jersey City 3d, (Hamilton Square,) 1852. Ostrander, S., Miss. to Harsimus, 22, Taylor, W. J. R. 52-4, Strong, J. P. 54-6, Selden, 57, Wells, C. L. 58-62, Berry, J. R. 63-8, Suydam, 68-90, Griffin, W. T. 91-2, Morgan, 1892——
6. Hudson City, 1853. Lloyd, A., Miss. to, 53-5, King, F. L. 55-7.
7. Bergen Point, (Bayonne 2d,) 1854. Dutcher, 54-7, Parker, Chas. 57-60, Jones, H. W. F. 60-84, Riggs, J. F. 84-92, Inglis, T. E. 92-7, Krom, A. E. 1898——
8. Jersey City, 4th (Ger.) 1856. Doeppenschmidt, 1856-64, Meyer, Karl, Miss. to, 1864-6.
9. Hudson City 2nd (Ger.) Hudson Av. 1859. Doeppenschmidt, 64-85, Girtanner, 78-82, Meury, E. A. 1883——
10. La Fayette, Communipaw Av. 1863. Duryee, W. R. 1864-91, Kommers, 1891——
11. West End, Marion, 1868. Shaw, A., Miss. to, 69-72, Van Doren, W. H. 71-8.
12. Greenville, Ocean Av. 1871. Young, A. H. 72-80, Pockman, 81-6, Bruce, W. P. 87-95, Allen, C. J. 96-1900, Mohn, O. L. F. 1902——
13. Jersey City, Free, Morgan st. until 1886; Grand st. 1872. Park, A. J. 72-8, Mattice, H. 79-88, Zabriskie, A. A. 87-90, Clist, 91-5, Cussler, 96-1901,
14. Bayonne 3rd (Ger.) 1872. Elterich, 75-80, Klein, C. F. A. (S.S.) 82-5, Andreæ, (S.S.) 86-92, Muller, M. 94-7, Franzen, 1897——
15. Jersey City Heights, Central Av. 1872. Wolfe, G. L. 73-4, Matthews, A. 75, Griffin, W. T. 78-81, Handy, 71, Wright, C. S. 1871——
16. South Bergen, 1874. Brokaw, I. P. 74-9. Cox, H. M. 79-82, Vaughan, Wm. 83-8, Grant, W. D. 89-96.—Church united with the Congregational Church of Jersey City.
17. German Evangelical 1st (Mercer st.) 1882. Staehli 83-91, Muller, M. 93-4, Fisher (or Fiecke) Julius, 95, Heiniger, 96-1900.
18. St. Johns, Evangelical, (Ger.) Fairview Av. 1883. Andreæ, 1883——. See "Taylor's Annals of Classis of Bergen"; and "Van Cleef's Anniversary Sermons"; and "Winfield's History of Hudson Co. N.J."

Jerusalem, (Feura Bush,) Albany Co. N.Y. 1791. Van Huysen, 1793-1824, Kissam, 28-41, Van Santvoord, S. 45-57, Compton, 54-60, Gulick A. V. 60-5, Millspaugh, 66-72, Vedder, E. 73-85, Scarlett, J. H. 86-93, Beekman, T. A. 93-1902.

This church divided in 1825 into the chs. of Jerusalem and Union. See Union.

Johnsborough, (Johnsburgh?) Warren Co. N.Y. 1819. Center, Miss. to, 1823.

Johnstown, Montgomery Co. N.Y. (Western allotment of Kingsborough, see Caughnawaga.) 1816. Amerman, 17-21, Van Vechten, I. 23-4, Van Olinda, Miss. to, 24, Stryker, H. B., Miss. to, 30.—"Doc. Hist." iii. 686, 696.

Johnstown, Secession, 1822. *Independent. Amerman, A.* 21-43. *Westervelt, J. P.* 45-55.

Johnstown, Columbia Co. N.Y., see Linlithgo.

JOHNSTOWN, Fulton Co. N.Y. 1894. Van Burk, 1895——

Kaatsbaan, see Katsbaan, N.Y.

Kakiat, now West New Hempsted and Clarkstown, N.Y.

KALAMAZOO, Kalamazoo Co. Mich.; churches in:

1. KALAMAZOO, 1st, 1851. Gardenier, 55, Klyn, 56-62, Vander Meulen, 64-8, Kriekaard, 68-76, Te Winkle, 76-82, Dosker, N. H. 83-7, Kolyn, 88-93, Stapelkamp, 1894——
2. KALAMAZOO, 2nd, 1885, Vennema, A. 86-9, Streng, 90-2, Moerdyk, Wm. 92-4, Vander Meulen, John, 96-9, Blekkink, 1899——
3. KALAMAZOO, 3d 1889. Duiker, R. 90-2, Strabbing, 92-6, Siegers, 97-9, Warnshuis, J. W. 99-1901, Douwstra, H. 1902——
4. KALAMAZOO, 4th 1892. John, C. C. A. L. 93-6, Luxen, 96-1900, Heines, 1900——

Kalamazoo, see Twin Lakes.

Kamp, see Camp.

KAMPEN, Westover, Somerset Co. Md. 1900.

Kanagawa Station, 1859, see Japan.

Kandiputtur, see India.

Karr Valley, Almond, Alleghany Co. N.Y. 1797. Gray, 1797-1819.

Katpadi, see India.

KATSBAAN, Ulster Co. N.Y. 1710. (See Camp, West Camp, Kaatsbaan and Caatsban, and Saugerties.) Kocherthal, 1710-19, Haeger, J. F. 1710-21, Ehle, (Oehl,) 1720-27, Falckner, Daniel F. 1724-?, Berckenmeyer, W. C. 1721-9, Mancius, pastor, 1730-62, supplied by Schuneman, Westerlo and Doll, 1762-80, De Ronde, 1780-6, supplied by Schuneman and Doll, 1786-93, Van Vlierden, 1793-1804, Demarest, James D. 1808-9, Ostrander, H. 12-62, Collier, I. H. 62-4, Chapman, N. F. 64-73, Searle, Stephen, 73-85, Sebring, A. J. 1885——

The colony of Palatines, which came to West Camp in Oct. 1710, immediately erected a house of worship there for the use of the colony, both of the Lutheran and Reformed faiths. Upon the release of the colonists in 1712 from their contract to the British Government, they began to seek out homes for themselves. There was some dispute to the title of the lands at West Camp. So the colonists took up farms a mile or two west at the Kats Baan, and here Mancius found most of them in 1730, and they were worshipping there. During the entire ministry of Mancius, of thirty-two

years, the West Camp church seems to have been closed, and those of each faith united in religious services at Katsbaan. When Mancius died the Lutheran Church at West Camp was reorganized.

Strictly speaking, the present Katsbaan Church was organized in 1839. It was first incorporated as the Church of Kaatsbaan, in the town of Kingston. In 1826 it was re-incorporated as the Church in the town of Saugerties, and had ecclesiastical oversight over Saugerties village, Plattekill, and Blue Mountain, where weekly or monthly services were maintained. In 1831 the present village of Saugerties was constituted and incorporated as the village of Ulster, and a determined and prolonged effort was made to get rid of the name of Saugerties for the locality. The elements that built up the manufacturing interests of the new village were not in sympathy with the genius of the Reformed Church. When early efforts were made for a church at Saugerties the Dutch element in the village refused to join, and the application was not granted. These efforts continued until 1839, when, to heal the rising feeling over such refusals, and to preserve the proposed organization to the Reformed Church, Katsbaan was prevailed upon to apply for the new organization. This was granted, and the Dutch element about Saugerties was left in the old organization there, to prevent any such movement.

The effort to have Saugerties called Ulster continued for twenty-four years, but failed, and the village of Ulster was re-incorporated as Saugerties in 1855. Thus the church of Saugerties is the old organization in law, while Katsbaan is such in history and in fact.

Kattapali, 1869, see India.

KENOSHA, Kenosha Co. Wis. 1896.

Keokuk, Lee Co. Iowa, 1863. Baay, Miss. to, 60-2, pastor, 62-5, disbanded.

KERHONKSEN, (Middleport,) Ulster Co. N.Y. 1853. De Puy, 56, Jones, N. W. 56-60, Van Vleck, J. 62-4, Du Bois, J. 66-74, Crolius, 75-9, Darrach, 85-6, Van Oostenbrugge, 92-1900.

Kewaseum, Wis. (station.) Mattice, Miss. to, 1862-4, Wilson, C. D., Miss. to, 64-7.

KEYPORT, Monmouth Co., N.J. 1847. Chapman, N. F., Miss. to, 48-9, Minor, Miss. to, 50-1, Searle, J., Miss. to, 51-3, Lockwood, 54-68, Zabriskie, A. A. 69-72, Mead, E. 73-90, Schock, 92-7, Green, E. W. 98-1901, Decker, F. 1901——

KINDERHOOK, Columbia Co. N.Y. 1712. A preaching station of Albany, 1700-12. Van Driessen, P. supplied, 1712-27, also Ehle, 1720-.., Van Driessen, J. 1727-35, supplied by Van Driessen, P., Van Schie, and Frelinghuysen, T. 1735-56, Frelinghuysen, F. called, 1753, but died; Fryenmoet, 1756-77, (Ritzema, 1778-88,) Labagh, I. 1789-1801, Sickles, 1801-35, Van Aken, 34-5, Heermance, Henry, 35-7, Vandervoort, 37-42, Van Zandt, B. 42-53, Bronson, 54-7, Berry, J. R. 57-63, Collier, Edward, 1864——1907. Emeritus.

See "Collier's Hallowed House." "Doc. Hist." i. 243, iii. 538.

Kinderhook 2d, 1833. Cushing, 1833-4. Became Presbyt. Ch. of Valatie.

Kings Co., L.I. 1654. A general name embracing the collegiate charges of Brooklyn, Flatlands, Bushwick, New Utrecht, Flatbush, and, at times, Gravesend. In 1808, the collegiate relation was partly dissolved.—"Doc. Hist." i. 426, 429; iii. 75, 87-116. "Smith's N. Y." 316. "Strong's Flatbush."

Kingsberg, probably an error for Kingsberry, N.Y.

Kingsberry (Kingsbury?) Dutchess Co. N.Y. 1715. This place was practically the same as East Camp and Germantown, although it was probably a couple of miles south of Germantown. "Doc. Hist. N.Y." iii. 413, 421; "Col. Docs. N. Y." v. 215, 515. In Oct. 1715, Haeger petitioned Gov. Hunter, and received permission to build a church (Episcopal) here, for the 60 Palatine families. "N. Y. Col. MSS.," lx. 41.

Kingsborough, Western allotment of, afterward Johnstown, Montgomery Co. N.Y.

Kingston, Ulster Co. N.Y., churches in:

1. Kingston, (Esopus), 1st, 1659. Blom, 1660-7, Tesschenmaeker, (S.S.) 1675-6, again, Ap.-Sept. 1678, Van Gaasbeek, 1678-80, Weekstein, 1681-7, Vandenbosch, 1687-9, Nucella, 1695-1704, Beys, 1706-8, Vas, 1710-56, Mancius, 1732-62, Meyer, H. 1763-72, Doll, 1775-1808, Gosman, 1808-35, Lillie, 36-41, Van Wagenen, 41-4, Hoes, 45-67, Van Derveer, 67-76, Van Slyke, J. G. 1876——
   Church incorporated, 1719. English preaching began with Gosman.—See "Amst. Cor." "Doc. Hist." iii. 51, 71, 77, 581-7, 599. "Col. Hist." ii. 592. "Mag. R.D.C." i. 190; iii. 55. "Gordon's Life of Ostrander," 45-53, 69. "Smith's N.Y.," 308. "Du Bois' Reunion," p. 47. Stitt's "Our New City"; "Schoonmaker's Hist. of Kingston." Gov. Cornbury made an attempt to foist Rev. Mr. Hepburn (Episcopalian) on this church in 1704, but without success. See page 96, of this work, and documents now in course of publication by the State of N.Y.
2. Kingston, (Ger.) 1770. Gross, 1773-83. See Dubbs, 258.
3. Kingston 2d, Fair st. 1849. Smuller, 49-53, Du Bois, A. 54-9, Collier, Jos. 59-64, Stitt, 65-74, Demarest, Jas. (Jr.) 74-82, Noyes, 83-94, Oakes, 94-8, Seeley, F. B. 1898——
4. Church of the Comforter, Wiltwick, 1863. As a Station, supplied by Fort, 54-60, by Shaw, W. A. 60-4; pastors: Shaw, 64-72, Westveer, 72-4, Talmage, Jas. R. 74-9, Shaw, W. A. (S.S.) 79-91, Winne, 1891-1902.

Kiskatom, Greene Co. N.Y. (In union with Leeds, 1833-42.) 1842. Van Liew, J. C. 1833-4, Hoff, 35-42, Lyall, 43-7, See, J. L. 47-50, Compton, 51-4, Eckel, 54-5, Case, 57-60, Rockwell, Chs. 60-8, See, W. G. E. 68-73, Deyo, 73-6, Van Fleet, 76-9, Van Neste, G. J. 79-87, Williams, D. F. 87-8, Rhinehart, 89-91, Ward, W. D. 1893——

Kistigirene, another name, or an error, for Niskayuna, "M.G.S." i. 255.

Kleinville, 1809, see Canada.

Kleyn Esopus, now Esopus.

Knowlton, Warren Co. N.J. 17... Chitara, 1787-92, Wack, C. supplied, 1792-1809, Wack, J. J. also supplied, 1798-1805. Reorganized, 1814? as R.D.C. (Presbyterian, Talmage, Jehiel, 1816-43.)

Knox, Albany Co. N.Y. 1841. Knieskern, 41-5, Lane, 57-60, Comfort, 60-3, Vedder, 63-8, Ballagh, W. H. 68-77, Slocum, 79-83, Parsons, 85-93, Lockwood, H. 1894-1901.

Knox, see Berne 2nd, and Beaverdam, N.Y.

Kolapakkam, see India.

Kolongsoo, 1842, see China.

Koster, Wichert, Kankagee Co. Ill. 1893. Vandenbosch, T. 99-1900, Van der Werf, 1901——

Kottapalli, see India.

Kreischersville, 1881, see N.Y.C., borough of Richmond.

Kripplebush, 1876, see Lyonsville, N.Y.

Krum, same as Hillsdale.

Krumville, (Samsonville,) Ulster Co. N.Y. 1851. Taylor, W. 51-2, Harlow, 52-8, Markle, 58-61, Deyo, 68-70, Deyo, 1876-93, supplied, 93——

Kudipattur, 1866, see India.

LaFayette, 1863, see Jersey City, N. J.

La Fayette, Tippecanoe Co. Ind. 1888. Kriekaard, C. 88-92, Menning, 93-5, Van der Werf, 95-7, Heines, 97-8, Lubbers, 99-1901.

La Grace, Campbell Co. S.D. 1885. See Hope.

La Grace, Campbell Co. S.D. 1886. See Van Raalte.

Lake Shore, 1898, see Gelderland, Holland, Mich.

Lakeville, same as Success, N.Y.

Lansing, (station.) Demarest, Jas. (Sr.) Miss. to, 1848.

Lansing, Cook Co. Ill. 1875. Lubeck, 83-5, Dunnewold, 87-94, Luxen, 95-6, Swart, 1897——

Lansingburgh, Rensselaer Co. N.Y. 1774. Lupton, 1788-92. Called also Stone Arabia, but not to be confounded with the place now known by that name. Became extinct about 1800. Later a Presbyterian Ch. was organized.

Laurel Hill, (Long Is. City,) see N.Y.C. borough of Queens.

Lawyersville, (New Rhinebeck,) Schoharie Co. N.Y. 1788. Bork, 1796-8, Labagh, I. 1803-11, Jones, N. 16-20. Labagh, I. 23-7, Raymond, 29-32, Bassler, 33-8, Lockhead, 39-43, Spaulding, 46-52, Hall, D. B. (S.S.) 53-5, Raymond, 56-64, Van Woert, 67-71, Markle, 72-5, Ries, 75-8, Davis, W. P. 79-84, Fagg, 85-7, Blekkink, 88-94, Rockefeller, 96-8, Caton, 98-1901, Ficken, 1902——

Lebanon, (Ger. Ref.) (Rockaway.) 1740. Wurts, 1750-62, Kalls, 1757-9, Dallicker, 1770-82, Wack, C. 1782-1809. (R.D.C. 1813.) Schultz, 1816-34, Wack, C. P. 35-40, Van Amburgh, 40-8, Steele, J. 48-53, Van Amburgh, 53-69, Van Benschoten, 69-72, Campbell, J. B. 73-6, Roe, S. W. 76-83, Davis, W. E. 1883——

Leeds, (Catskill, Madison,) Greene Co. N.Y. 1732. Weiss, 1731-6, Schuneman, 1753-94, Labagh, 1798-1809, Ostrander, H. 1810-12, Wynkoop, P. S. 14-17, Wyckoff, I. N. 17-34, Van Liew, J. C. 32-3, Hoff, 35-42, Romeyn, Jas. 42-4, Betts, 45-50, Minor, 51-6, Searle, S. T. 57-69, Van

Zandt, B. 69-78, Wood, C. W. (S.S.) 78-9, Ditmars, C. P. 79-83, Sebring, E. N. 84-9, Perlee, 91-9, Randolph, 1900——. See "Ch. Int.," Jan. 20, 1876, for Van Orden's sketch of Ch. of Catskill.

Leeds was reorganized in conjunction with Kiskatom in 1833, but in 1843, each was organized separately.

Leighton, 1890, see Ebenezer, Ia.

Le Mars, Sioux Co. Ia. 1889. Dangremond, G. 89-92, Ziegler, 92-4, Menning, 95-7, Dykhuizen, 1898——

Lennox, 1st, (Chancellorville), Lincoln Co. S.D. 1883. Weiland, 83-5, Mollenbeck, 87-91, Watermuelder, L. 91-3, Janssen, R. 94-5, Haken, G. 1896——

Lennox 2d, S.D., 1889. Schoon, 89-91, Watermuelder, L. 91-2, Schoon, 92——

Lennox 3rd, S.D. 1889. Now known as Delaware, S.D., which see.

Lennox, 1900, see Worthing, S.D.

Leota, 1891, see Bethel, Minn.

Le Roy, Jefferson Co. N.Y. 1821.

Leyden Centre, Cook Co. Ill. 1867. Johnson, H. H. 67-78.

Liberty, Oklahoma, 1902.

Libertyville, see Guilford, N.Y.

Linden, Union Co. N.Y. 1871. Gesner, 70-4, Van Vranken, H. H. 75-6, supplied by students or ministers, 76-91, Kommers, 89-91, Sherwood, (S.S.) 1893——

Linlithgo, (Livingston Manor, Johnstown, Livingston,) Columbia Co. N.Y. 1722. Van Driessen, J. (S.S.) 1722-38, Van Hovenbergh, supplied, 1743-56, Fryenmoet, 1756-70, supplied by Livingston, J. H. 1779-81, Lansing, Nic. 1781-4, Romeyn, Jer. 1788-1806, Vedder, Herman, supplied, 1806-14, Kittle, 1815-27, Holmes, E. 27-35, Van Wagenen, 35-41, Fonda, J. D. 42-7, Crispell, 47-57, Shepard, 58-67, Kip, F. M. (Jr.) 67-9, Dusinberre, 69-89, Vaughan, J. W. 89-1900, Green, E. W. 1901——. See "Crispell's Hist." in "Ch. Int.," Oct. 12, 1854; and Livingston.

Linlithgo, 1870, see Livingston, N.Y.

Lisha's Kill, West Albany, Schenectady Co. N.Y. 1852. Wells, 55-8, De Baun, J. A. 58-82, McCullum, 83-5, Blekkink, 86-8, Kip, I. L. 88-91, Conant, 1893——

Little Falls, Passaic Co. N. J. 1837. Stryker, H. B., Miss. to, 23-7, Ogilvie, Miss. to, 27-9, supplied by Bronson, A. and Porter, R. 37-8, Wilson, Jos. 38-45, Vedder, E. 45-9, Cruikshank, J. C. 50-68, Van Neste, G. J. 69-75, Smith, W. H. 76-8, Moore, W. L. 78-81, Furbeck, P. 81-8, Van Fleet, 88-97, Steffens, C. M. 98-1901, Bayles, T. F. 1902——

Little Falls 2d (Hol.), 1891. Supplied from Paterson. 91-1901, Te Paske, J. W. 1902——

Little Rock, 1895, see Salem, Ia.

Livingston, (P. O. Linlithgo), Columbia Co. N.Y. 1870. Schermerhorn, H. R. (S.S.) 71-2, Van Santvoord, C. (S.S.) 74-5, Meyers, A. H.

75-8, Blauvelt, C. 78-81, LeFevre, G. 82-6, Emerick, I. P. 86-9, Whitney, 89-93, Shield, 1894——

This is the church near the Hudson River. The original church of Linlithgo stood on this site until 1814, when it was removed inland about five miles to the present village of Johnstown. In 1870 a new church was established on the old site. The Livingston vault is under this church, and therein are buried Robert Livingston (died 1728) and Alida Schuyler his wife, (previously wife of Rev. Nich. Van Rensselaer,) and about 400 of their descendants.

Livingston Manor, Columbia Co. N.Y. 1700-16. Now embracing the churches of Ancram, Linlithgo, Taghkanic, (or Old Stissing,) Greenbush, (Cl. of Hudson,) Livingston, etc. "Doc. Hist." i. 243; iii. 365-402. "Smith's N.Y." 307.

On Oct. 1, 1715, Robert Livingston obtained a new patent for his Manor. In said patent occurs the following: "The advowson, right of patronage of all and every the church and churches erected, or there, or therefor to be erected, had or established, in the said Manor;" "Doc. Hist." iii. 417, 419, 420. On Oct. 8, 1715, Rev. J. F. Haeger and others petitioned for permission to erect a church for divine service, according to the rights of the Church of England. They had been conducting worship, as best they could, from their first settlement there. "Doc. Hist. N.Y." iii. 421. On June 1st, 1721, Livingston petitions for permission to collect moneys to build a Reformed Dutch Church on his Manor. "Doc. Hist. N.Y." iii. 421. This was granted by Gov. Burnet.—See also "Corwin's Ecclesiastical Documents," after 1700, now in course of publication by the State of New York.

Livingston, (station.) Evans, Wm., Miss. to, 1826.

Locust Valley, L.I. 1871. See N.Y.C., borough of Queens.

Lodi, Bergen Co. N.J. (Holl.) 1859. Huyssoon, 59-64, Wust, 64-8, Betz, 75-8, Jongeneel, L. G. 78-92, Hoonte, 1896——

Lodi 2d, N.J. 1878. Offord, 78-84, Manchee, 84-7, Bolton, 88-90, Johnston, Wm. 91-8, Offord, (S.S.) 1900——

Lodi, N.J., Independent, 1868. Wust, 1868-78.

Lodi, Seneca Co. N.Y. 1825. (See Ovid.) Messler, 25-8, Bennett, A. 28-38, Liddell, 38-48, Garretson, G. J. 49-52. Van Neste, G. J. 53-65, Van Doren, J. A. supplied, 66, Collier, I. H. 67-9, McAdam, 71-84, Murray, C. P. 84-6, Ballagh, W. H. 86-8, Porter, C. F. 1888——

Long Branch, Monmouth Co. N.J. 1851. Conklin, Miss. to, 47-51, Wilson, Jas. B. 51-78, Young, Chs. J. 79-86, Campbell, J. B. 87-90, Herman, 90-7, Staats, B. B. 1897——

See "Wilson's Decennial," 1861.

Long Branch 2d, 1877. (Known as the Seaside Chapel, 1867-78, and was supplied during the summer by ministerial visitors, 1867-78.) Wilson, J. B. 78-80, Phraner, W. H. 81-3.

Long Is. City, L.I. 1875. See N.Y.C., borough of Queens.

Long Is. City, (Laurel Hill,) 1875. See N.Y.C., borough of Queens.

Low Prairie, Ill. 1855. Now South Holland.

Lower Canajoharie, 1773.

Lower Red Hook. See Red Hook Landing.
Lower Schoharie, 17...
Lucas, 1893, see Rehoboth, Mich.
Luctor, Phillips Co. Kansas, 1885. Scholten, D. 86-91, Smit, John, 92-3, Van der Meulen, Jacob, 93-6, Van Arendonck, 97-1901, Dykema, 1901——
Lyons, Wayne Co. N.Y. 1833. Nevius, Miss. to, 1835.
Lyonsville, Kripplebush, Ulster Co. N.Y. 1876. Deyo, 76-81, supplied by ministers and licentiates, 1881——
Lysander, Onondaga Co. N.Y. 1828. Stevenson, Miss. to, 27-8. Quaw, Miss. to, 29-30, Marcellus, 30-1, Williams, M. B. 34-7, Knight, R. W. 46-8, Bradford, W. W. 49-55, Van Vranken, F. V. 61-6, Enders, 66-9, Wurts, 71-6.
Macao, E.I. 1838, see India.
Macon, Lenawee Co. Mich. 1849. Taylor, A. B. 49-52, Kershow, 53-5, Beidler, 56-7, Heermance, Har. 57-62, Skillman, 63-8, Moerdyk, P. 69-71, De Spelder, 73-84, Sutton, 84-7, Gulick, J. I. 91-5, Jongewaard, 97-1901.
Macon, South, 1863, see South Macon, Mich.
Madnapalli, 1865, see India.
Madison, 1843, see Caledonia, Wis.
Madison, now Leeds, N.Y.
Mahackemack, now Deer Park, or Port Jervis, N.Y.
Mahwah, 1785, see Ramapo, N.Y.
Malcolm, 1835, see Tyre, N.Y.
Mamakating, (Wurtsboro, Rome,) Sullivan Co. N.Y. 1805. Du Bois, G. 20-4, Van Vechten, S. 24-9, Edwards (S.S.) 31-4, Drake, 42-4, Hillman, 46-9, Cruikshank, (S.S.) 49-53, Searle, S. 53-9, Du Bois, John, 59-65, Frazee, 66-9, Ackerman, 70-4, Todd, A. F. 76-80, Du Bois, John (S.S.) 80-4, Millett, S. 85-91, Gliddon, A. M. (S.S.) 91-2, Harris, D. T. 92-5, Crane, 1896——
Manayunk, 1829, see Philadelphia, Pa.
Manhasset, 1816, see North Hempstead, L.I.
Manheim, (Snell's Bush, Ingham's Mills), Herkimer Co. N.Y. 1770, Dyslin, (S.S.) 1790-1815, Goetschius, S. Z., Miss. to, 22, Ketchum, 23-30, Manley, J. 31-3, Murphy, 34-6, Weidman, 37-41, Du Bois, John, 43-5, Meyers, A. H. 48-52, Weidman, 52-60, Stanbrough, 61-76, Matthews, A. 76-9, Minor, J. (S.S.) 80-2, vacant, 82-91, Harris, D. T. 91-2, Ruhl, F. W. 93-5, vacant, 95-8, Bahler, L. H. 98-1900. "Doc. Hist. N.Y." iii. 674, 686.
Manito, 1st, Tazewell Co. Ill. 1879. Gilmore, 73-80, Force, F. A. 82-6, Ziegler, 87-8, Wyckoff, C. S. 91-4, Winter, J. P. 94-7, Drake, E. A. 1897——
Manito, 1854, see Spring Lake, Ill.
Manor Chapel of South Church, 1880, see N.Y.C., borough of Manhattan, South Church.
Maple Lake, 1894, see Silver Creek, Minn.
Mapletown, Montgomery Co. N.Y. 1801, (see Middletown and Canajo-

harie.) Close, 1798-1803, Toll, 1803-1815, Palmer, 1818-20, Hasbrouck, J. R. H. 20-6, Van Hook, Miss. to, 22, Vanderveer, J., Miss. to, 23, Van Vechten, Miss. to, 23-4, Van Keuren, Miss. to, 24, Boyd, Josh., Miss. to, 26-7, Van Olinda, 30-1, Hangen, 32-6, Heermance, Har. 37-40, Frazer, 40-3, Middlemas, (S.S.) 43-6, Carle, 47-51, Buckelew, 52-5, Quick, J. J. 56-62, Whitbeck, R. M. (S.S.) 63-4, Compton, (S.S.) 64-8, Markle, (S.S.) 70, Sharpley, 74-80, Jones, Dewey, May-Dec. 80, Compton, J. M., 6 months, 82, Minor, J. 82-4, Wyckoff, G. 86-7, Sangree, 88-93, Thomson, J. A. 1894——

Sketch in "Ch. Int.," July 15, 1852.

Marbletown, (Marmerton, Mormelton,) Ulster Co. N.Y. 1737. Supplied occasionally by Van Driessen, J., and by ministers of Kingston, 1737-56, Frelinghuysen, Jac. called, 1751, but d.; Frelinghuysen, H. 1754-7, Romeyn, D. 1766-75, Hardenbergh, J. R. 1781-5, Van Horne, A. 1789-95, Goetschius, S. 1796-1814, Carle, 1814-26, Paulison, 26-9, Van Dyck, C. L. 29-54, McNair, 54-9, Shaw, W. A. 59-60, McNair, 60-7, Brush, W. W. 68-72, Hulbert, 72-84, Smitz, B. 84-5, Schomp, 85-92, Davis, G. 93-1901, Clist, 1901——. See "Schomp's Hist. Address," 1888. There was preaching here, from an early period, 1677. See "Ecc. Docs.," now in course of publication by the State. This church, with Rochester and Wawarsing, were under one charter.

Marbletown 2d, (Conferentie,) 1752. Reorganized, 1771. Supplied by Rysdyck. United with old church, 1786.

Marbletown 2d, (North,) 1851. Lippincott, (S.S.) 1851-6, Harris, J. F. 1867-76, Hulbert, 76-84, Schomp, 85-92, Davis, G. 93-1901.

Mariaville, Schenectady Co. N.Y. 1843. Donald, 1844-50.

Marion, see Jersey City.

Marion, Wayne Co. N.Y. 1870. Warnshuis, J. M. 71-6, Wabeke, 77-9, Kolyn, 81-6, Hogeboom, 87-90, Ihrman, 91-6, Strabbing, 97-9, Bruins, W. H. 1900——

Marion, 1882, see Santham Memorial, S.D.

Marlboro'. See Freehold.

Marmerton, now Marbletown.

Marshallville, (Cl. Rensselaer,) 1831. Cornell, F. F. 1831-2? Schanck, G. C., Miss. to, Jan.-July, 1833, Russell, (S.S.) 1833.

Martinsburgh, Lewis Co. N.Y. 1827.

Marutuvambada, 1868, see India.

Mattoax and Amelia Court-House, Va. Huizinga, 1870-6. In 1884 became Presbyt.

Maurice, Sioux Co. Ia. 1884. Boer, H. K. 85-90, Wayenberg, 90-3, Straks, 94-8, Ihrman, 1899——

Mayfield, Fulton Co. N.Y. 1793. Ten Eyck, 1799-1812, Amerman, A. 17-21, Van Olinda, Miss. to, 24, Van Vechten, S., Miss. to, 1823-4. "Doc. Hist." iii. 673, 683.

Mayfield, Independent, 1821. *Amerman, A.* 21-43, *Westervelt, J. P.* 45-55.

Medina, Lenawee Co. Mich. 1846. Heermance, Har. 46-51.

Mellenville, (Claverack 2d), 1838. (Supplied by Sluyter, 38-42, and by Wynkoop, P. S. 42,) Vandervoort, 42-5, Himrod, 45-51, Pitcher,

J. H. 52-61, Sebring, 62-85, Gebhard, J. G. 85-91, Hunter, 92-9, Collier, G. Z. 1900——

Melrose, 1854, see N.Y.C., borough of The Bronx.

Metuchen, Middlesex Co. N.J. 1857. Thompson, J. B. 59-66, Bogert, N. J. M. 67-70, Lord, E. 70-81, Cruikshanks, Jas. 81-7, Wyckoff, G. 87-94, Raven, 94-9, Searle, E. V. V. 1900——. See "Cruikshanks' Hist. Discourse," 1882.

Middleburgh, (Upper Schoharie,) Schoharie Co. N.Y. 1732? Schuyler, 17..-75, Van Nest, R. 1774-80, De Voe, 1808-15, Schermerhorn, J. F. 1816-27, Garretson, J. 27-33, Steele, J. B. 34-8, Boyd, Joshua, 40-2, (L. Mesereau, Presbt. (S.S.) 42-5;) West, 45-52, See, I. M. 52-4, Vedder, E. 55-63, Bogardus, W. E. supplied, 63, Lott, 63-70, Roe, 71-6, Gardner, J. S. 76-80, Sebring, E. N. 80-4, Van Doren, D. K. 85-90, Pitcher, C. W. 1891——

Middleburg, 1894, see Free Grace, Ia.

Middlebush, Somerset Co. N.J. 1834. Schultz, 34-8, Van Doren, J. A. 38-66, Swain, 66-8, Mershon, 69-74, Le Fevre, Jan. 75-1902, See "Le Fevre's Hist. Discourse," 1884.

Middleport, 1852. Now Kerhonkson, N.Y.

Middletown, Delaware Co. N.Y., same as Coshington.

Middletown, Saratoga Co. N.Y. 1791.

Middletown, N.Y. 1798. Name changed to Mapletown, about 1825.

Middletown, N.Y., Secession, 1822.

Middletown, N.J. 1799, now Holmdel. Middletown and Freehold 1st were one corporation until 1825.

Middletown, Monmouth Co. N.J. 1836. Supplied by Beekman, J. T. B. 36-9, Crawford, 39-40, Millspaugh, 41-66, Seibert, 66-71, Van Doren, L. H. 71-6, Buck, 77-93, Hageman, P. K. 1894——

Midwout, a name including the several churches in Kings Co. L.I. See Kings Co. On the name Midwout, see "Gen. and Biog. Record," viii. 163.

Mile Square, 1900, see Yonkers, N.Y.

Milesville, Sullivan Co. N.Y. 1858. Boehrer, 62-6, Schnellendreussler, 68-9.

Millbrook, Dutchess Co. N.Y. 1866. Cobb, H. N. 66-81, Stockwell, (assoc. pastor,) 69-71, Hill, Miss. at, 72, Lyall, J. E. 1881——

This church has three chapels: Bloomwall, 1869; Mabbettsville, 1872; Little Rest, 1873.

Mill Point, 1870, see Spring Lake, Mich.

Millstone, N.J. now Harlingen. Prior to 1766, Millstone, in the "Minutes, Amsterdam Cor." and early writings generally, means Harlingen. (See "Millstone Centennial.")

Millstone, 1766, see Hillsborough, N.J.

Milwaukee, Milwaukee Co. Wis. 1849. Klyn, 52-4, Bolks, 55-61, Vandermeulen, John, 62-70, Duiker, 74-8, Zwemer, A. 70-3, Duiker, 74-7, Moerdyk, W. 77-84, Broek, J. 84-93, Moerdyk, W. 95-1900, Veldman, 1901——

Mina Corners, Chautauqua Co. N.Y. 1856. Dunnewold, supplied, 56-60.

pastor, 60-68, Weber, Jac. 71-4, Boehrer, 76-9, vacant, 79-87, when name of ch. is dropped.

Minaville, 1784, now Florida, N.Y.

Minden, 18..

Minisink, (Nominack.) at Montague, Sussex Co. N.J. 1737. Supplied occasionally by Mancius, 1737-41, Fryenmoet, 1741-56, Romeyn, T. 1760-72, Van Bunschooten, E. 1785-1799, Demarest, John, 1803-8, Eltinge, C. C. 16-37, Ayres, 38-41, Bookstaver, 41-7, (Morse, J. G. Presbyt. supply, 48-9), Demarest, John T. 50-2, Jones, D. A. 52-8, Gates, 60-2, Cornell, Wm. 62-3, Moore, W. S. 64-9, Turner, 72-5, Fitzgerald, 79-81, Stillwell, J. L. 82-4, Millett, Jos. 87-90, Lane, G. 93-6, Meyer, A. J. 1900——

See "Mills' Hist. Discs." 1874 and 1878.

Moddersville, Missanke Co. Mich. 1892. Vennema, S. 92-8.

Mohawk, Herkimer Co. N.Y. 1838. Murphy, 40-3, Starks, 44-54, Slingerland, 54-6, Hammond, J. W. 56-8, Nott, C. D. 59-64, Slingerland, 65-6, Consaul, (S.S.) 67-70, Wilson, F. F. 70-2, Bogardus, F. M. 72-6, Lansing, J. G. 77-9, Edmondson, 81-6, Brandow, 86-8, Minor, A. D. 88-91, Van Allen, I. 92-8, Meeker, E. J. 1899——

See "Doc. Hist. N.Y." iv. 314, Rev. John Stuart, of Ch. of England, reads service, 1770-5, at Fort Hunter (or Mohawk) to the Dutch.

Mombacus, 1701, now Rochester, Ulster Co. N.Y.

Monroe, Aplington, Butler Co. Ia. 1886. Schaefer, F. 1886——

Monroe, 1894, see Sandham Memorial, S.D.

Montague, 1737, see Minisink, N.J.

Montague, Muskegon Co. Mich. 1875. Name dropped after 1885.

Montclair Heights, Essex Co. N.J. 1897. Supplied by Bogardus, W. E. 95-7, Gulick, C. W. 1898——

Montgomery, (Wallkill.) Orange Co. N.Y. 1732. Vrooman, 1753-4, Kern, 1771-8, Van Nest, R. 1778-85, Froeligh, M. 1788-1817, Fonda, Jesse, 17-27, Lee, R. P. 29-58, Van Zandt, A. B. 59-72, Brett, C. 73-6, Schenck, F. S. 77-90, McCready, 90-4, Berg, J. F. 95-1902.

Montgomery 2d, 1752. Conferentie.

Mont Pleasant, 1892, see Schenectady, N.Y.

Montrose, 1729, see Courtlandtown, N.Y.

Montville, (Persippany, or Boonton.) Morris Co. N.J. 1756. Marinus, supplied, 1756-68, (Blauw, Conferentie, 1762-8,) Myer, H. supplied, 1772-91, Ostrander, S. 1794-1810, Kuypers, W. P. 1801-5, Brinkerhoff, 21-4, Messler, Miss. to, 24, Morris, J., Miss. to, 25, Tarbell, Miss. to, 26, Ogilvie, 26-7, Messler, 29-32, Cornell, F. F. 33-6, Woods, 38, Lord, Jer. L. 40-3, Janeway, J. L. 43-50, Conklin, Nath. 51-70, Van Doren, L. H. 71-4, Collier, I. H. 74-9, Kemlo, 80-3, Van Fleet, 84-89, Clist, 89-91, Luckenbill, 92-5, Mattice, A. 96-1901.

Montville, Secession, 1824. *Brinkerhoff, J. G., Miss. to,* 1824. *again,* 1825-30.

Moresville, 1836, see Grand Gorge, N.Y.

Mormelton, now Marbletown, N.Y.

Morrison, 1896, see Ebenezer, Ill.

Mott Haven, 1851, see New York City, borough of The Bronx.

Mottville, St. Joseph Co. Mich. 1849. Seeber, 1849-51, Bailey, 1856-63, Beardsley, 1863-4.

Mt. Morris, Livingston Co. N.Y. 1839. Hammond, 1842-5.

Mt. Morris, Secession, 1828. *Brinckerhoff, J. G.* 1844-..

Mt. Pleasant, now Stanton, N.J.

Mt. Pleasant, now Greenport, N.Y.

Mt. Pleasant, 1829, see New York City, borough of Manhattan.

Mt. Ross, 1746, see Gallatin, N.Y.

Mt. Vernon, Westchester Co. N.Y. 1853. Snyder, B. F., Miss. to, 52-4, See, I. M. 54-64, Hutton, M. H. 64-79, Clearwater, 79-94, Scudder, F. 94-7, Tyndall, 1897——

Muitzeskill, 1756, see Schodack, N.Y.

Muscatine, Muscatine Co. Ia. 1891. Scholten, 91-6, Dragt, 97, Te Winkle, 99-1901, Flikkema, 1902——

Muskegon, Muskegon Co. Mich. 1859. Houbolt, 64-71, Vandermeulen, Jac. C. 72-89, Moerdyk, Wm. 90-2, Van Zanten, 93-9, Luxen, 1900——

Muskegon 2d, 1891. Hospers, G. H. 93-4. Bloemendal, R. 1897-——

Nagasaki, 1876, see Japan.

Nansimur, 1871, see India.

Napanoch, same as Wawarsing, N.Y.

Narasinganur, see India.

Nassau, (Union Village,) Rensselaer Co. N.Y. 1803. Bork, 1804-8, Fonda, Jesse, 1809-13, Van Buren, P. 14-20, Romeyn, Jas. 21-7, Morris, J. F. 29-32, Hunt, C. 32-7, Knox, J. P. 38-41, Holmes, 41-52, Steele, R. H. 52-63, Collier, I. H. 64-6, Brush, A. H. 67-80, Demarest, J. S. N. 81-3, Bertholf, J. H. 83-6, Beaver, 89-98, Lydecker, G. D. 98-1902.

Naumberg, (Ger.) Lewis Co. N.Y. 1855. Wolff, 56-60, Becker, 60-70, Boehrer, 70-6, Warnshuis, H. M. 77-9, Molling, P. A. 80-4, Unglaub, 85-8, vacant, 88-93, Barny, W. F. 93-6, vacant, 1896——

Navasink, (Neversink.) 1699. See Freehold, Holmdel, Marlboro', and Middletown, N.J.

Neperan, 1818, see Unionville, N.Y.

Neshaminy, Bucks Co. Pa. 1710. Van Vleck, P. 1710-13, supplied by Malachi Jones, 1714-19, became Presbyterian.—This church was at first in union with North and South Hampton, being in the neighborhood of Feasterville.

Neshanic, (Shannick, Nechanic, New Shannock,) Somerset Co. N.J. 1752. Hardenbergh, J. R. 1758-61, Van Harlingen, J. M. 1762-95, Froeligh, S. 1780-6, Smith, W. R. 1794-1817, Polhemus, H. 1798-1808, Labagh, P. 1809-21, Ludlow, G. 21-78, Hart, J. 1875——
See "Ludlow's Fifty Years of Pastoral Work," 1871.

Nestegauna, now Niskayuna.

Neversink, ("M.G.S." i. 19, 22,) an error for Minisink.

Neversink. See Navasink.

Neversink, now Fallsburgh.

New Amstel, (New Castle,) Del. 1642. (Campanius, John, 1642-54, Swedish.) R.D.C. 1654, organized by Polhemus, on his way from Brazil.

Welius, 1657-9, Hadson called, d. on passage, 1664, Tesschenmaeker, 1679-82, supplied occasionally by Varick, 1687. (Now Presbyt.) Full account in "Spotswood's Historical Sermon"; also "Amst. Cor."; "Col. Hist. N.Y." ii. 4-84, iii. 115, 251, and the new vol. xii. "Doc. Hist." iii. 31, 82, 83. "Asher," xxxvii.

New Amsterdam, 1628, now New York Collegiate Church. See New York, borough of Manhattan.

New Amsterdam, La Crosse Co. Wis. 1877. In 1884 became Presbyterian.

Newark, Essex Co. N.J., churches in:

1. Newark 1st, (Market St.) 1833. (Clinton Av. and Johnson St. 1898). Wells, R. 33-42, Scott, Jas. 43-58, Terhune, 59-76, Gleason, 77-86, Easton, T. C. 86-9, Martyn, C. 90-2, Lee, T. I. 1893——
2. Newark 2d, (Ferry St.) 1848. (On New York Av. 1890). Williamson, G. R. 48-9, Van Brunt, supplied, 49, Abeel, G. 50-65, Riddle, M. B. 65-9, Brett, C. 70-3, Van Vranken, F. V. 74-82, Davis, J. A. 83-9, Sullivan, 90-1, Allen, J. S. 1892——
3. Newark 3d, 1848. Serenbets, 1849, Lehlback, 1850-61.
4. Newark, North, (Broad St.) 1856. Polhemus, A. May-Oct. 1857, Du Bois, H. 59-61, Demarest, Jas. (Jr.) 63-6, Hart, 66-80, Waters, 81-93, Mackay, 94-9, Vance, 1900——. See "Decennial Celebration."
5. Newark, West, (Blum St.) 1866. Wenisch, 67-74, Kern, 76-82, Girtanner, 1882——
6. Newark, South, (Clinton Av.) 1868. Taylor, W. J. R. 69-90, Martin, D. H. 1890——. See "Decennial Memorial," 1878.
7. Newark, East, (East Ferry St.) 1869. (Called Trinity, since 1888). Brokaw, I. P. 69-74, Blauvelt, C. R. 74-7, Jan. 1; Krueger, C. H. T. 77-80, Shafer, T. 82-4, Preyer, 84-6, Milliken, R. P. 87-93, Morris, J. N. 1893——
8. Woodside, (Belleville Av.) 1871. (Called Christ Church, since 1893). Macauley, J. M. 72-80, Brodhead, W. H. (S.S.) 81-2, Jones, C. H. 85-94, Schenck, I. V. W. 94-9, Mellen, 1900——

Newark, 1835, see Arcadia, N.Y.

New Baltimore, Greene Co. N.Y. 1836. Van Santvoord, S. supplied, 34-9, Cornell, J. A. H. 43-8, Peltz, 48-51, Davies, 52-5, Gardner, 56-60, Strong, R. G. 61-70, Zabriskie, Jer. L. 70-82, Arcularius, 83-97, Van Fleet, 1898——

New Bremen, Lewis Co. N.Y. 1855. Wolff, 56-60, Becker, 60-70, Boehrer, 70-6, Warnshuis, H. M. 77-9, Molling, 80-4, Unglaub, 85-8, vacant, 88-93, Barny, W. F. 93-6, vacant, 1896——

New Brighton, or Brighton Heights, 1823, see N.Y.C., borough of Richmond.

New Broadalbin, see Caughnawaga.

New Brunswick, Middlesex Co. N.J., churches in:

1. New Brunswick 1st, (see Three Mile Run,) Middlesex Co. N.J. 1717. Burnet st. cor. of New st. 1717-67; then at Neilson st. at

head of Hiram st. Frelinghuysen, T. J. 1720-48, Leydt, J. 1748-83, Hardenbergh, J. R. 1786-90, Condict, 1794-1811, Schureman, 12-13, Fonda, Jesse, 13-17, Ludlow, J. 17-19, Ferris, I. 21-4, Hardenbergh, J. B. 25-9, Janeway, J. J. 30-1, How, 32-61, Steele, R. H. 63-80, Easton, T. C. 81-6, Pockman, 1887——

Chartered, 1753, as one corporation with Raritan, North Branch, (now Readington,) Millstone, (now Harlingen,) Six Mile Run. This charter is published in Dr. Messler's recent work, "Memorial Sermons and Historical Notes," 1873.—See "Steele's Hist. Disc., 1867, at 150th Anniversary."

2. New Brunswick 2d, (George st. cor. of Albany), 1843. Demarest, D. D. 43-52, Woodbridge, 52-7, Wilson, H. M. 58-62, Schenck, J. W. 63-6, Hartranft, 67-78, Hutton, M. H. 1878——
See "Semi-Centennial," 1893.

3. New Brunswick 3d, (Ger.) Guilden st. 1851. Serenbets, 51-4, Schneeweiss, 55-8, Hones, (S.S.) 58-60, Meyer, C. (S.S.) 63-4, Cludius, 65-6, Meyer, C. 1867-1901.

4. New Brunswick, Suydam St. 1884. Campbell, W. H. 85-90, Campbell, A. D. 1890——. See "Memorial of Dr. W. H. Campbell," for early history.

5. Highland Park, 1890. Supplied by Corwin, E. T. 90-1, Thompson, J. B. 91-7, Van Dyck, Alex. 1897——

Newburgh, Orange Co. N.Y. 1835. Cruikshank, W. 35-8, Fisher, I. M. 38-9, Vanderveer, F. H. 39-42, Van Zandt, A. B. 42-9, McLaren, 50-9, Mandeville, G. H. 59-69, Gleason, 70-6, Carroll, 76-81, Myers, H. V. S. 82-91, Beattie, R. H. 1891——
"Doc. Hist." iii. 327-364. (352.) Sketch in "Ch. Int." May 2, 1878.

New Castle, 1654, see New Amstel, Del.

New Concord, Columbia Co. N.Y. 1857. (Previously Congregational.) Decker, 57-60, Jansen, 61-4, Jones, D. A. 64-7, Bevier, (S.S.) 67-73, Harris, H. R. (S.S.) 73-4, Mead, (S.S.) 74-6, Ashley, (S.S.) 76-8, King, Rufus, (Presbyt.) (S.S) 78-80, Staats, J. A. (S.S.) 80, Brown, T. S. 80-91, occasional supplies, 1891——

New Durham, Weehawken, Hudson Co. N.J. 1843. (The Grove Church.) Taylor, W. J. R. 44-6, Mabon, W. V. V. 46-81, Scudder, W. H. 82-4, Gowen, I. W. 1885——

New Era, Oceana Co. Mich. 1894. Van der Ploeg, H. 95-1900, Osse-waarde, John, 1900——

New Foundland, Passaic Co. N.J. 1815.

New Hackensack, Dutchess Co. N.Y. 1758. Rysdyck, 1765-89, Van Vranken, N. 1791-1804, Barcolo, 1805-10, De Witt, T. 12-26, Dwight, M. W. 26-33, Van Cleef, C. 33-66, Ward, H. 67-87, Du Mont, 1888——

New Harlem, same as Harlem, N.Y.C.

New Harlem, same as Fonda's Bush, N.Y.

New Haven, (South Ch. Cong.) Ct. 1852. (Stiles supplied, 52-7, Noyes, 57-61, Carroll, 61-8.) Ref. Ch. 1868. Carroll, 68-9, Brush, W. (S.S.) 69, Branch, 69-72.

See "Hallock's Hist. of South Church of New Haven."

New Hempstead, now Clarkstown, N.Y.

New Holland, same as Noord Holland or North Holland.

New Hurley, Ulster Co. N.Y. 1770. Goetschius, S. 1775-96, Meyer, J. H. 1799-1803, Froeligh, P. D. 1807-16, Bogardus, W. R. 17-28, Venderveer, F. H. 29-39, Demarest, Wm. 40-5, Slingerland, 46-54, Comfort, 54-71, Beattie, R. H. 72-84, Gillespie, 85-8, Scarlett, G. H. 88-95, Thurston, 1895——. See "Comfort's Hist. Discourse," 1870. Also "Ch. Int.," May 18, 1898.

New Hyde Park, Queens Co. N.Y. 1893. Hieber, L. 93-5, Van Gieson, D. E. (S.S.) 95-8, vacant.

New Lots, 1824, see N.Y.C., borough of Brooklyn.

New Kirk, (formerly New Orange), Sioux Co. Ia. 1883. Dykstra, L. 83-6, Van den Berg, 88-91, Lumkes, 93-1900, Van Duine, 1900——

New Millstone, 1766, same as Hillsborough and Millstone, N.J.

New Orange, 1883, see New Kirk, Ia.

New Paltz, Ulster Co. N.Y. 1683. Originally French Ref.; Daillé supplied occasionally, 1683-96, Bonrepos, 1696-1700, (supplied chiefly by ministers from Kingston, 1700-1727,) Van Driessen, J. supplied, 1727-36, again, 1751, Schunema, 1753-4, Chalker, 1760?, Goetschius, J. M. 1760-71, Goetschius, S. 1775-96, Meyer, J. H. 1799-1803, Froeligh, P. D. 1807-16, Bogardus, W. R. 17-31, Van Olinda, 32-44, Vandervoort, 45-8, Stitt, 48-65, Peltz, 65-81, Vennema, A. 82-6, Huizinga, A. H. 86-94, Fagg, 94-5, Oggel, E. C. 1896——

See "Stitt's Hist."; "Ser. Centennial Discs." 261-2; "Du Bois' Reunion"; "Peltz's Ser. at 200th Anniversary of the Town," Dec. 1877. The French language was used until 1733; then the Dutch until 1800, then the English.

New Paltz 2d, (*Conferentie,*) 1752. See Marbletown. Vrooman, 1753-4, Van Nest, R. 1774-78, reunited to the old church of New Paltz.

New Prospect, Pine Bush, Ulster Co. N.Y. 1815. Wilson, A. D. 16-29, Shimeall, 29-31, Ward, J. W. 32-7, Demarest, J. T. 37-49, Moore, W. S. 50-6, Hamilton, 57-63, Connitt, 66-70, Demarest, J. T. 73-85, Moffett, 1885——

New Rhinebeck, now Lawyersville.

[New Rochelle, Westchester Co. N.Y. 1688. At times, a part of the Parish of Fordham. (French Ref.) Bonrepos, 1688-96, Bondet, 1696-1709, when he seceded with a portion of his flock, and formed an Episcopal congregation, Rou, 1710-50, Moulinars, (colleague of Rou,) 1718-26, and apparently sole *acting* pastor, 1726-41, Carle, 1754-64, Tetard, 1764-6. This church was reorganized and incorporated, in 1808, as "The French Church in New Rochelle," and is now a Presbyterian church. "Baird's Hist. of the Huguenot Emigration to America." See also "Doc. Hist. N.Y." iii. 82, 562-577, 708. (Of the seceding Episcopal congregation, Bondet continued pastor, 1709-22, and was succeeded by Stoupe, 1723-60, and Houdin, 1760-8.) See a "Description of New Rochelle, in 1727," by Rev. Pierre Stoupe, in "Waldron," p. 34.]

New Rochelle, (Ger.) 1858.

New Salem, Albany Co. N.Y. 1785. Van Huysen, 1793-1824, Blair, Miss. to, 25, Dumont, Miss. to, 26, Boice, I. C. 26-9, Fort, 29-36, Westfall, S. V. E. 37-47, Van Santvoord, S. (S.S.) 43-4, Middlemas, 54-5, Lansing, A. G. 58-61, Slauson, 62-6, Kershow, 67-72, Pearse, Nic. 73-7, Lansing, A. G. 78-85, Williams, D. H. 86-7, McCardle, 89-92, Morton, T. 92-3, Van Burk, 93-4, Greene, E. J. 94-6, Van Haagen, (S.S.) 97-8, Van Doren, D. K. 1898——

New Shannock, same as Neshanic, N.J.

New Sharon, 1894, see Bethlehem, Ia.

New Stissing, see Taghkanick and Gallatin, N.Y.

Newtown, 1731, see N.Y.C., borough of Queens.

Newtown, 2d, 1855, see N.Y.C., borough of Queens.

Newtown, N.Y. (Cl. of Rensselaer) 1803.

New Utrecht, 1677, see N.Y.C., borough of Brooklyn.

New York City, N.Y., churches in:

These will be distributed according to the Five Boroughs into which the Greater New York is now divided, as follows:

I. The Borough of Manhattan: the old city.
II. The Borough of The Bronx: north of the Harlem River.
III. The Borough of Brooklyn: Kings Co.
IV. The Borough of Queens: Queens Co.
V. The Borough of Richmond: Staten Island.

I. NEW YORK CITY—THE BOROUGH OF MANHATTAN—COLLEGIATE CHURCH.

1. New York, (formerly New Amsterdam), 1628. Known as the Collegiate Church. Worship has been conducted in many different buildings, as follows:

(1). Over a Horse-Mill, "The Mill Loft," 1626-33, situated at what is now about 20 and 22 South William st., between Stone and Beaver sts. Services by Comforters of the Sick, 1626-33. Also by Rev. Jonas Michaëlius, Ap. 1628——?

For Michaëlius's famous letter, see fac-simile and translation in "Collegiate Church Year Book," 1896, pp. 298-308. The original Dutch will be found in print in "Ecclesiastical Records of New York," 1901, Vol. i. pp. 48-68, now in course of publication by the State of New York. For further facts and suggestions about him, see Michaëlius in this work, and also pp. 68-118 in "Ecc. Records" above referred to. For location of "The Mill-Loft" Church, see "Collegiate Church Year Book," 1895, pp. 135-8. Sixteen large Belgian mill-stones are yet found on the spot. For an account of the Comforters of the Sick, see page 18 of this work, and "Year Book," 1897, 480-8; also "Ecc. Records N.Y." i. pp. 43-47.

(2). In a plain frame building at about 33-35 Pearl st., 1633-42. Bogardus, Everardus, 1633-42. See "Year Book," 1895, 138-9, and "Ecc. Records of N.Y." i. 85, etc.

NEW YORK CITY—BOROUGH OF MANHATTAN—COLLEGIATE CHURCH.

(3). In Fort Amsterdam, standing at the lower end of Broadway, 1642-93. Called the Church of St. Nicholas. Bogardus, E. 1642-7, Backerus, J. 1647-9, Megapolensis, J. 1649-70, Drisius, 1652-73, Megapolensis, S. 1664-8, Van Nieuwenhuysen, 1671-82, Selyns, 1682-93, when a new church building was erected in Garden st. The "Church in the Fort" was then repaired, and used by "The Church of England," as a second place of worship, besides their "Trinity Church," until 1741, when it was burned.

(4). Stuyvesant's Chapel, 1660-87. Supplied by Selyns, (then of Brooklyn), 1660-4, Megapolensis, S. 1664-8. Governor Stuyvesant died in Feb. 1672, and was buried in a vault near this Chapel. His widow died in 1687, and by will, left this Chapel and its grounds and vault to the Collegiate Church, to dispose of as they saw fit, provided the vault was preserved. No further Dutch services seem to have been held at this place. Two or three generations later the Stuyvesants are found in the Episcopal Church, and a great-grandson of the old Director proposed the restoration of worship on this site by the Episcopalians. In accordance with this suggestion, St. Mark's Church was established here in 1799. See "Memorial of St. Mark's Church in the Bowery," 1899, pp. 109, 110. Also "Ecc. Records of N.Y." i. pp. 488-492.

(5.) Garden street, (now about 41-51 Exchange Place), 1693-1812. Selyns, 1693-1701, Du Bois, G. 1699-1751, Boel, 1713-54. After the building of the Cedar st. church, 1729, the ministers generally preached in rotation in the different buildings, (as is still done in Amsterdam, and, probably, other cities in Holland), until 1871. See list of names, in full, at the close of this article on Collegiate Church. After 1731, this Garden st. building was called "The South Church." In 1807 it was burned, but at once rebuilt; and in 1812, it separated from the Collegiate Church, but was still known as "The South Dutch." See Church No. 12.

(6). Nassau street, between Liberty and Cedar, 1729-1844. The ministers preached in rotation in this building, during its whole existence as a church. After 1769, when the Fulton st. church was built, the Cedar st. church became known as "The Middle Dutch Church." In 1844 this building was leased to the United States for the City Postoffice. At the close of the last religious service in the building, Dr. Thomas De Witt pronounced the Benediction, in Dutch. It was used for the City Postoffice for more than thirty years, or until 1875, when the present Postoffice was built in the City Hall Park. In 1861 the title to the whole property was transferred to the United States. See "Church Year Book," 1883, pages 70-86.

(7). Fulton street, corner of William street, 1769-1875. This church faced on William st., and the lot extended from Fulton to Ann

st. It was known as "The North Dutch Church" during its whole existence. It was built especially for services in the English language. Hence the preaching of the ministers in rotation did not prevail in this church-building until English entirely superseded Dutch. *Ministers*: Laidlie, 1769-76, Livingston, J. H. 1770-76, again 1783-1810, Linn, 1786-1805; about which time the rotation of ministers began also in this building. The building was used for military purposes by the British during the Revolution. It was in the Consistory-room in a three-story building directly in the rear of this church, (entrance at 103 Fulton st.), that the Fulton street Prayer Meeting was started in 1857. See North Church Chapel (c.).

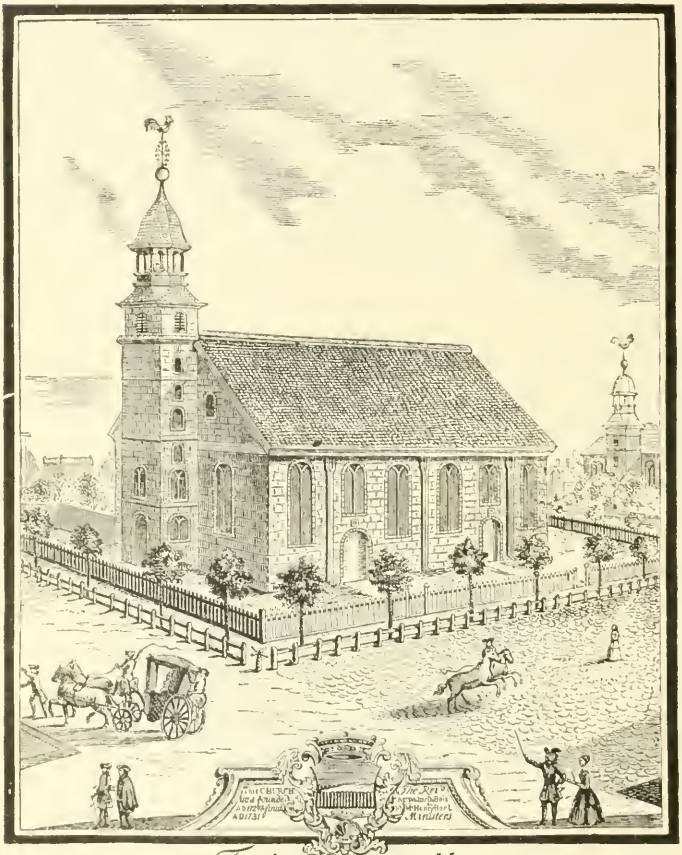
THE SECOND GARDEN STREET CHURCH, 1807
(*South Church*).

(8). Ninth street, 1836-55. This church was built in 1831; used as one of the Collegiate churches, 1836-55; from 1855-61 it was again a separate church, called the Central Church. See Church No. 20.

(9). Lafayette Place, corner of Fourth street, 1839-87. Known after 1854 as "The Middle Dutch Church." Supplied by the Collegiate ministers in rotation, 1839-71. Chambers, T. W. 1871-92, the system of rotation having been given up in 1871. *Assistants:* De Vries, H. 1882-4, Taylor, L. L. 84-7, Cotton, 88-91.—See "Chambers' Hist. Sermon," 1887. This church was taken down in 1887, and until the erection of the Second Avenue Church in

NEW YORK CITY—BOROUGH OF MANHATTAN—COLLEGIATE CHURCH.

1892, (see church No. (12)) this congregation worshipped at 14 Lafayette Place.



To the Honourable
RIP VAN DAM. Esq
PRESIDENT of His Majesties Council for the PROVINCE of NEW YORK
This View of the **New Dutch Church** *is most humbly*
Dedicated by your Honours most Obedient Serv^t Wm Burgis

REDUCED FAC-SIMILE OF PRINT PUBLISHED 1731

Engraved by W. HOWLAND.

THE OLD MIDDLE CHURCH, NASSAU STREET, 1729

(10). FIFTH AVENUE AND TWENTY-NINTH ST. 1854. During the last decade this building has become popularly known as "THE

MARBLE CHURCH." Supplied by Collegiate Ministers in rotation, 1854-71.—Ormiston, 1871-88, Burrell, D. J. 1891——. *Assistants:* Hulbert, P. S. 1892-4, Myers, A. E. 1893——, Clark, J. L. 1895-7, Bradshaw, 1897——

(11). FIFTH AVENUE AND FORTY-EIGHTH STREET, 1872. (The Chapel in the rear of this Church was erected in 1866. In July, 1869, the corner-stone of the church was laid. The church was dedicated in 1872. From 1866-71, the Collegiate ministers officiated in this Chapel, in rotation. See "Year Book," 1893, page 30. Ludlow, Jas. M. 1872-7, Coe, E. B. 1879-99, when he was constituted Senior Minister.—*Assistants:* Ingham, J. A. 1892-3, Laidlaw, W. 93-5, Farr, J. M. 95-6, Hageman, A. 1899——

(12). SECOND AVENUE AND SEVENTH ST. 1892. Continuation of the Middle Dutch Church, No. (9). Hutchins, J. 1892-5, Fagg, J. G. 1895——. *Assistants:* Davis, C. E. 92-3, Niles, 98-1901, Meury, E. G. W. 1901——

(13). WEST END AVENUE AND SEVENTY-SEVENTH ST. 1892. Cobb, H. E. 1893——. *Assistants:* Case, C. P. 1900-1, Weber, H. C. 1902——

(14). University Heights, West 181st st. 1895-1900. In the Borough of The Bronx. Services held in the Chapel of the University of the City of New York. Schenck, F. S. 1897-99. Services were discontinued here in 1900. See "Collegiate Church Year Book," 1895, 91; 1896, 238; 1897, 407.

The following is a list of all the ministers of the Collegiate Church together, whether serving in one particular church, or, as was the case generally, from 1729-1871, in rotation:

MINISTERS OF THE COLLEGIATE CHURCH; Michaëlius, 1628——? Bogardus, E. 1633-47, Backerus, 1647-9, Megapolensis, J. 1649-70, (Selyns of Brooklyn, at the Governor's Bowery, 1660-4.) Drisius, 1652-73, Megapolensis, S. 1664-8, (supplied by Luyck, 1671,) Van Niewenhuysen, 1671-82, Selyns, 1682-1701, Du Bois, Gaulterus, 1699-1751, Boel, 1713-54, Ritzema, 1744-84, De Ronde, 1751-84, Laidlie, 1764-79, Livingston, J. H. 1770-1810, Linn, 1786-1805, Kuypers, G. A. 1789-1833, Abeel, J. N. 1795-1812, Schureman, 1809-12, Brodhead, 1809-13, Milledoler, 1813-25, Knox, 1816-58, Strong, P. N. 1816-25, Brownlee, 1826-60, De Witt, T. 1827-74, Vermilye, T. E. 1839-93, Chambers, 1849-96, Duryea, Jos. T. 1862-7, Ludlow, Jas. M. 1868-77, Ormiston, 1870-88, Coe, E. B. 1879——. Burrell, D. J. 1891——. Mackay, D. S. 1899——.

Assistant Ministers of the Collegiate Church, (see "Year Book," 1893, p. 117): Hutchins, John, 1892-5, Cobb, H. E. 1893——. Fagg, J. G. 1896——. Schenck, F. S. 1897-9.

See "Greenleaf's Hist. of the Churches of New York."—"Valentine's Manuals N.Y." "Gen. and Biog. Rec."—"Doc. Hist." iii. 69, 72, 74, 241-324, 576, 640, 712. "Col. Hist." i. 299; ii. 440, 441, 705, 730; iii. 311, 415, 608; iv. 400, 620; ix. 548. See "Amsterdam Correspondence," which is

voluminous. "Minutes of Church, 1639 to present time." "Dr. Thomas De Witt's Hist. Disc." 1856, with Brodhead's notes. "Centennial of North Dutch Church," 1869. Chambers' "Recalling the Past." "Brodhead's N.Y." *The Several Histories of the City of N.Y., as Mary Booth's, Mrs.*

THE NORTH CHURCH, FULTON STREET, 1769

Lamb's. "Smith's Hist. N.Y." "Gunn's Memoir of Dr. J. H. Livingston." "Sedgewick's Life of Hon. Wm. Livingston." "Mag. R.D.C." iii. 52. "Jas. Grant Wilson's Memorial Hist. of New York."—"Am. Ch. Hist. Series," Vol. viii., for much material relating to early history of Collegiate Church, and the origin of its charter, 1805. The same revised, in this Manual, pp. 15-130. Dr. E. B. Coe's Address at Bicentennial of the Char-

NEW YORK CITY—BOROUGH OF MANHATTAN—COLLEGIATE CHURCH.

ter of the Church, 1896. Rev. Dr. Van Pelt's "History of Greater New York." Documents obtained by Dr. E. T. Corwin, in Holland in 1897-8, now in course of publication by the State of New York. These furnish material for a very complete history of this Church. See also the "Memorials" of the ministers under their respective names, and their Bibliography. The "Year Books" of the Collegiate Church published regularly from 1880. These contain much historical material.

CHAPELS OF THE COLLEGIATE CHURCH.

(a). De Witt Chapel, 1861-95. (160 West 29th st.) Clark, W. H. 65-9, Bertholf, 70-83, Mandeville, G H. 83-5, Junor, K. F. 86-95, when this chapel was merged in the 34th st. church. See Chapel (f.).

(b). KNOX MEMORIAL CHAPEL, 1866. (At 514 Ninth Av. until 1898; then at 405-9 West 41st st.) Supplied by students and others: Merritt, W., Anderson, W. H., Jones, T. W., Shaw, J. F. Griffis, W. E. May-Nov. 1870; pastors: DeHart, W. H., 71-7, Thompson, Ab. 77-86, Kommers, T. J. 86-8, Vaughan, Wm. 1888——

(c). NORTH CHURCH CHAPEL, 1869. (113 Fulton st.) McNair, J. L. 68-71, Plumley, G. S. 76-8, Park, A. J. 78-82, See, J. L. 82-4, Ten Eyck, W. H. 84-5.—The Fulton st. Prayer Meeting was started in the Consistory Room of the Fulton st. Church, (103 Fulton st.) in 1857, and was under the charge of Jeremiah C. Lanphier, 1857-93, and of C. F. Cutter, 1893——. The Fulton st. Church was taken down in 1875. Meanwhile, in 1869, the Consistory had built a chapel at 113 Fulton st. for the Fulton st. Prayer Meeting, and employed the services of laymen as conductors of the same, and as missionaries in that part of the city.

(d). SEVENTH AVENUE CHAPEL, 1869-85. (Corner of 54th st.) Clark, W. H. 69-72, Carroll, V. B. 73-7, Shaw, A. 77-9, Duryee, Jos. R. 79-85, when this chapel was organized into "The Grace Reformed Church," No. 52, which see.

(e). VERMILYE CHAPEL, 1890. (416 West 54th st.) Under charge of a Superintendent, M. Austin, 92-5; pastors: Bradshaw, A. H. 95-7, Howland, S. W. 97-1900, Ackert, W. R. 1901——

(f). THIRTY-FOURTH ST. CHURCH, 1895. (The 34th st. church and the DeWitt Chapel were united in 1895.) Junor, K. F. 95-8, Elliott, J. H. 1898——

NEW YORK CITY—BOROUGH OF MANHATTAN.

ALL CHURCHES ARRANGED IN CHRONOLOGICAL ORDER.

2. HARLEM, (Third Av. and 121st St.) 1660. Supplied by ministers from New York, generally, 1660-1744. (Beys, Henricus, 1710-12, as an Episcopalian). Ritzema, 1744-65, Schoomaker, M. 1765-

84, Jackson, J. F. 1792-1806, Romeyn, Jer. 1807-14, Vermeule, 16-36, Schoonmaker, R. L. 37-47, Lord, Jer. 48-69, Mandeville, G. H. 69-81, Smyth, 81-91. Continued as the HARLEM COLLEGIATE CHURCH, 1886. (1) Third Avenue and 121st Street. (2) Lenox Avenue. Pastors: Elmendorf, J. 1886——. Harsha, 92-9, Tilton, E. 1898——. Ralston, 1900——. See "Mandeville's Golden Memories."

3. French Reformed, 1668, in the Fort.

[French services had been occasionally held in the city from the first settlement of the colony. One half of the 50 communicants in 1628 were Walloons. Additional French Protestants soon settled on Staten Island and Long Island, and at first attended occasional French services in the city. After 1638 there was a notable increase of French immigrants, through the influence of the Bayards, and a French Club was organized in the city. Between 1648-58 the French population was largely augmented, many Waldenses being among them. Between 1650-70 large numbers of French and Walloons settled in Ulster Co. N.Y., while many located on Staten Island, at New Utrecht, Bushwick, Flushing, Bedford and Harlem. From the latter place a colony went to Hackensack in 1677.]

These scattered French settlers were supplied occasionally either in the Dutch church in New York or in their own settlements, by Michaëlius, 1628, Drisius, 1652-73, perhaps by Carpentier, 1657-84, Zyperius, 1659-63, perhaps by Carre, of Rhode Island, 1687, and by Daillé, 1682-96. But under the Catholic Governor, Dougan, 1683-88, with his Roman chapel in the Fort, and priests, the French exiles for conscience' sake felt uncomfortable. The persecutions in France before the Revocation of the Edict of Nantes, 1685, had already sent numbers of Huguenots to New York, and still larger numbers came after that decree. These were organized into a church in Marketfield st. in 1688, and the earlier French, who had worshipped in the Fort, now merged themselves in this new French church organized by pastor Peiret.

Pastors: Daillé, 1683-6, but after 1692 itinerating generally among the French churches in the country; Peiret, 1686-1704; (new church building, 1704-1831, at corner of Pine and Nassau streets); Laborei, 1704-6. Bonrepos, David, 1706-10, Rou, 1710-50, Moulinars, 1718-26, Mayor, 1752-4, Carle, Jean, 1754-64; (in 1764, this church refused to conform to the Church of England. In 1755, it adopted the later version of 1724, of the French Bible—"The Holy Bible of Geneva, with Reflections"—. In 1763, it adopted a new version of the French Psalms. In 1763 a charter was applied for, but without success); Tetard, 1764-7, Kettletas, 1766-76, de Martel, 1770-1; (church closed, 1776-96); Duby, supply, 1796-7, Albert, 1797-1804, when it became Episcopalian.—See "Collections of French Huguenot Society," Vol. i.

4. [Garden st. 1693. See Collegiate Churches, No. (5.)]

5. [Cedar st. 1729. See Collegiate Churches, No. (6.)]

NEW YORK CITY—BOROUGH OF MANHATTAN.

6. GERMAN REFORMED, Sixty-eighth st. 1758. (In Nassau st., between Maiden Lane and John st., 1758-1822). Rosenkrantz, 1758-9, Kalls, 1759-60, Rothenbergler, (or Rothenbüler), 1761-2; (joined R.D. Church, 1763); Kern, 1763-72, Foering, 1772-4, Gerhard, 1774-6, (Revolution) Gros, 1783-95, Milledoler, 1795-1800, Will, 1802, Runkle, 1805-12, Dreyer, 1812-14, (Smith, 1812-14, probably over a faction), Labagh, Isaac, 1814-22; (at 19-21 Forsyth st. 1822-61); Knouse, 1823-7, Mills, 1823-33, (Lewis Smith, a Lutheran, 1833-8,) Rudy, Miss. to, 1835-8, Ebaugh, (S.S.) 1838-9; again, 1844-51; (again, claiming to be the pastor, but without much following, 1857-67; in 1861, removed to 147-153 Norfolk st.); Friedel, 1866-74, Neef, 1875-82, Hager, A. H. 1883-4, Erhardt, 1884-94, Schlegel, Chs. 1896——. (In 1897, removed to 68th st. between 1st and 2d avs.

NOTE.—From 1823-38 this church tried to claim independency of Classis. In 1846 the Civil Court declared the church defunct, but this does not seem to have been the case. In 1852 the Classis of New York declared the church defunct; and in the same year, the German Evangelical 3d was organized; but exceedingly complex legal difficulties ensued. This church also claimed to be a part of the Collegiate Church, but the Collegiate Church denied this, in their answer in the Marselus suit, in 1851.

In 1850-1, Ebaugh's church (see his name), is said to have been in 17th st. ("Mints. Gen. Syn." 1850, 43; 1851, 150); but in 1852, the simple name "Ger. Refd. Ch." occurs in the "Minutes of Gen. Syn," but without location, and Ebaugh's name is omitted. In 1853, 357, the name "Ger. Refd. Ch." is omitted from its proper place, and a new name, "3d Ger. Refd. Prot. Dutch Ch." is placed at the end of the list, but without a pastor. In 1854, C. Dickhaut appears as pastor, but in 1855 and 1856, it is vacant. But Ebaugh's name appears in 1856, as pastor of a "4th Ger. Ch.," but this is now in the South Classis of New York. In 1857, Friedel's name appears as pastor of the "3d Ger. Ch." in the South Classis of N. Y., and Ebaugh's name is placed as pastor, simply, of a "Refd. Ger. Ch.," but no statistics are given from 1859 to 1867, when the name of "Ebaugh" and his "Ger. Refd. Ch." both finally disappear from the statistical tables.

In the meantime Friedel had continued as pastor of the so-called "3d Ger. Ch.," 1856-66, when this name is dropped, and thenceforth, Friedel appears as pastor of the "Ger. Refd. Prot. Dutch Ch." 1866-74.—This Norfolk st. church, (now 68th st.) claims to be the continuation of the original German church of 1758. Without a definite opinion, the pastors' names given above, are arranged on that basis.

See "Reports of the Civil Suits."—"Mints. of Classis of New York," and of South Classis of N.Y.—"A Vindication and Defence of the Ger. Refd. Ch. and its Pastor," by Ebaugh, 1851; with an Appendix of 30 pages.—"On the Other Side: a True Report of the Last Trial of Rev. John S. Ebaugh, etc. in the Classis of N.Y." 1852. Published anonymously (but known to be by Rev. W. R. Gordon).—Also "Protest of the Con-

sistory of Ger. Refd. Ch. as Appellants, to the Particular Synod of New York, *vs.* the Classis of N.Y." 1852.—For origin of this church, see "Mints. of Collegiate Ch. of N.Y." 1758, p. 273, of Dr. Chambers' English Translation.—Also Dedication Souvenir of Ger. Refd. Prot. Ch. of 68th st. 1898. There is a brief sketch in "Ch. Int.," but not very accurate, 1893, Feb. 23d. There is a tablet in the wall to Baron Steuben, of Revolutionary fame. The original John Jacob Astor was one of the founders of this German Ch., 1758.

7. [Fulton st. Church—the North Dutch, 1769. See Collegiate Churches, No. (7.)]
8. Greenwich, 1803. (Bleecker and Amos sts. until 1863; then in 46th st. near 6th av. until 1866.) Rowan, 1807-19, Hardenbergh, C. 1820-1, Marselus, 1822-58, Van Arsdale, C. C. 1852-4, Marvin, 1855-8, Strong, T. C. 1859-66. "Mag. R.D.C." ii. 319.
9. Bloomingdale, 1805, West Seventy-first St., now on Boulevard. Bogart, D. S. 1806-7, Gunn, 1809-29, Kip, F. M. 30-1, supplied by Labagh, I. P. 31-2, Burtiss, 34, Van Aken, E. 35-85 Martyn, 83-90, Peters, 90-1900, Stinson, 1900——
10. Madison Av. cor. of 57th st. 1808. (Formerly called the Northwest Church; located in Franklin st. near West Broadway, until 1854; then in 23d st. between 6th and 7th avs. until 1871). Bork, 1808-23, Du Bois, G. 24-37, Hunt, 37-9, supplied by Harkness, 40, Hardenbergh, J. B. 40-56, Ganse, 56-75, Lloyd, W. S. (S.S.) 77-8, Reed, E. 78-86, Kittridge, 1886——. "Mag. R.D.C." ii. 212.—Reed's Sermon, 1878, on "Manly Christianity," contains a brief sketch of this church.
11. Market St. 1810. McMurray, 20-35, Ferris, I. 36-52, Cuyler, T. L. 54-9, Murray, 61-3, Dutcher, 63-6. Dissolved, 1869.
12. South Dutch, 1812. [245 Madison Av. cor. of 38th St.—Withdrew from the Collegiate connection in 1812. In Garden st. till 1835, when the building was burned in the great fire. In 1837 the church divided into Murray st. 1837-48, and Washington Square, (No. 25), 1837-76.] In 1848 this church removed to 5th av. and 21st st., and subsequently to its present site. Matthews, 1813-37, Hutton, M. S. 34-7, Macauley, J. M. 38-62. Rogers, E. P. 62-81, Terry, 1881——

(1). Manor Chapel, 1866. 328 West 26th st. This chapel was started in 1855, and supported by several churches. In 1866 it was taken in charge by the South Dutch Ch. Pastors: Kiehle, David, Brooks, Elmore, Goodknight, 1875, Billingsley, 1880——

13. Seventh Av. 1823. (In Houston St. 1823-52. In 7th Av. 1852-9.) Baldwin, Eli, 1825-39, De Mund, 39-48, Whitehead, 48-9, Gordon, W. R. 49-58, Dutcher, 1858-9, when church united with West Refd. D. Ch. on 6th Av. See Union, No. 40. For early history, see "Ch. Int." Aug. 12, 1852.
14. Thirty-fourth St. (No. 307.) 1823. In Broome st. 1823-60, when

removed to 34th st.) McLean, 25-6, Brodhead, Jac. 26-37, Van Vranken, S. A. 37-41, Fisher, G. H. 41-55, Voorhees, H. V. 55-6, Stryker, Peter, 56-68, Riley, Is. 68-73, Martyn, Carlos, 76-83, Dickson, J. M. 83-9, Stryker, P. 89-1896, when this church united with the DeWitt Chapel, of the Collegiate Church.

See (f), under Chapels of Collegiate Church.

15. African Church, 1823. Jordan, M. 1823-9.
16. Bank St. (No. 21). 1823. (This is a Seceder Church, which was in King st. 1826-66, in Perry st. 1866-93, when it removed to Bank st.) Demarest, C. T. 1824-39, Westervelt, S. D. 39-51, Demarest, C. T. 52-62, Van Houten, A. 66-78, Westervelt, J. A. 80-8, Iserman, H. 92-8, Van der Beek, S. I. (S.S.) 99-1901.
17. Orchard St. 1826. Teller, 26-9, Abeel, D. supplied, 29, Hardenbergh, J. B. 29-30, supplied by Janeway, J. J. 30-1, by Labagh, I. P. 31-2.

[Rivington St. Station, 1827. Shimeall, missionary to, 1827-8.]

[Yorkville Station, 1827. Frey, Miss. to, 1827.]

18. Manhattan, 1829 (71 Av. B.) Knouse, 29-33, Van Kleek, 35, Marcellus, 35-6, Cornell, F. F. 36-56, Collier, Ezra, 54-6, Wiggins, 57-70, Cummings, 1870-2.
19. Vandewater St. 1830. Dey, 1830-1.
20. Ninth St. 1831. Central Ch. Kip, F. M. 1831-6, (from 1836 to 55, belonged to Collegiate Ch.), Van Zandt, A. B. 1856-9. See Collegiate Ch. (8).
21. North St. 1833. How, S. B., Miss. to, 1828-9, Messler, Miss. to, 1828-9.
22. Fortieth Street, 1836. (In 21st st. 1836-69, on land given by Rev. John Frelinghuysen Jackson and family). May, E. H. 39-48, Van Nest, A. R. 48-62, Bethune, 59-62, Thompson, A. R. 62-73.
23. [Ninth St. 1836-55. See Collegiate Ch. No. (8).]
24. [Murray St. 1837. See South Dutch, No. 12.]
25. Washington Square, 1837. (See South Dutch, No. 12.) Mathews, 37-42, Hutton, M. S. 1837-76.
26. German Evangelical Mission, 1838. (141 East Houston st.) Rudy, 39-42, Guldin, J. C. 42-63, Geyer, 1863——
27. [La Fayette Place, Middle Church, 1839. See Collegiate Church, No. (9).]
28. Washington Heights, 1843. Whitehead, Chas. 1854-62, Voorhees, H. M. 1862-5.
29. Stanton St. 1843. Services at first on Broadway. Lillie, John, 1843-8. Became Presbyterian.
30. Mt. Pleasant, (Fiftieth St.) 1846. Brett, P. M. 1846-51, Jameson, 1852-62, Miller, W. H. 1862-3, See, I. M. 1864-7, disbanded.
31. German Evangelical, 2d, 1848. (Grand st.) Steins, 1849, Birkey, 1862-65, disbanded.
32. West Reformed Dutch, 1850. (Sixth Av.) Cary, 1851, McKee,

1852-8. In 1859, united with Seventh Av. ch. to form the "Union Church." No. 40, which see.

33. Livingston Ch. (Eighth Av.) 1851. Lloyd, 1851-3, McGregor, 1855, Zabriskie, F. N. 1856-9, united with Thirty-fourth St.—See "Zabriskie's Hist. of."
34. German Evangelical, 3d, 1852. Dickhaut, 1854, Friedel, 1856-75.
35. Harlem, German, 1853. Bielfield, 1855.
36. [Fifth Avenue and Twenty-ninth St. 1854, Marble Church. See Collegiate Church, No. (10.)]
37. German Evangelical, 4th, 1854. Schwedes, 1855. Joined German R.C. 1866.
38. Seventh Ave. 1857. German.
39. German Reformed Dutch, 4th, 1858. (240 West 40th St.) Oerter, 1858——
40. Union, 1859, (No. 25 Sixth Av.) Formed by the union of the 7th Av. Ch. No. 13, and the West, No. 32. Dutcher, 59-63, Hartley, 64-9, Danner, 70-3, Merritt, 73-9, Fairchild, 80-6, Jones, C. A. 87-90, Meyers, H. V. S. 91-4, vacant, 1894-9, name dropped, 1900.
41. Prospect Hill, 1860. (First on 86th st. and 3d av.; then on 85th st. and 2d av.; since 1886, at Park av. and 89th st.). Quackenbush, 1861-1900; assistants, Myers, H. V. S., May-Oct. 1870, Walser, 83-8, Folmsby, 93-6; Cox, H. M. 1901——
42. North Trinity, 1861. (Corner of Broadway and Thirty-fourth st.)
43. [DeWitt Chapel, 1861. See Collegiate Church Chapels, (a.)]
44. [Knox Memorial Chapel, 1866. See Collegiate Church Chapels, (b.)]
45. Holland Church, 1866. (279 West 11th st.) . Utterwick, 1866-9, Bechthold, 70-84, Warnshuis, J. W. 87-8, Ossewaarde, M. 91-3. Name of church dropped, 1897. This Holland church used the Lecture Rooms of Collegiate Churches, 1866-73.
46. [Manor Chapel of the South Church. 1866. See South Church, No. 12 (1.)]
47. Forty-eighth St. Chapel, 1866-72. Supplied by the Collegiate ministers in rotation, 1866-71. See Collegiate Church, No. (11).
48. [North Church Chapel, 1869. See Collegiate Church Chapels, (c.)]
49. [Seventh Avenue Chapel, 1869. See Collegiate Church Chapels, (d.)]
50. [Fifth Avenue and Forty-eighth St. 1872. See Collegiate Churches, No. (11.)]
51. Avenue B, cor. 5th st. 1874. (German). Steffens, 71-6, Bantley, 76-7, Schlegel, Jacob, 77——
52. Grace Reformed, 1885. (Seventh Av. cor. 54th St. This was previously the Seventh Av. Chapel of the Collegiate Church, 1869-85). Duryee, Jos. R. 1885——. See "Collegiate Ch. Yr. Bk." 1886, 59.
53. Yorkville, (Ger.) 1885. (84th st.) Goebel, G. A. T. 85-95.
54. [Harlem 2d, (Lenox Av.) 1886. See Harlem Collegiate, No. 2, (2.)]

NEW YORK CITY—BOROUGH OF MANHATTAN.

55. [Vermilye Chapel, 1890. See Collegiate Church Chapels, (e.)]
56. [Second Avenue, Middle Church, 1892. See Collegiate Churches, (12.)]
57. [West End Avenue, 1892. See Collegiate Churches, (13.)]
58. [Thirty-fourth Street Church, 1895. See Collegiate Church Chapels, (f.)]

II. NEW YORK CITY—BOROUGH OF THE BRONX.

59. Fordham, May 11, 1696. Montaigne, 1696-.., Tetard, 1712-44, Ritzema, 1744-70, reorganized, 1802; Jackson, J. F. 1819-36, Van Pelt, 37-47, Cahoone, 47-8, Bevier, 51-3, Beattie, Jas. 54-6, Bolton, 56-65, Fehrman, 66-9, Brush, W. 69-74, Anderson, Wm. 76-87, Anderson, W. F. 81-93, Hodson, 1894——. "Doc. Hist." iii. 576.

On Aug. 26, 1729, John Bussing contracted to complete the Fordham Ch. for £4.—"Eng. Transl. Mints. N.Y. Ch.," B. 86. "Bolton's Westchester," ii. 322, says that as early as 1671 the people of Fordham were obliged to contribute to the support of the Dutch Church at Fordham.—See "Dr. Thos. De Witt's Hist. Appendix to Dr. Dickerson's Dedicatory Ser.," 1849.

60. West Farms, 1839. Supplied by Bourne, 39-42, Collins, B. V. 42-5, Simonson, 45-52, Burghardt, 52-5, Van Wyck, P. 56-67, Van Slyke, E. 67-71, Simonson, 71-81, Blair, H. P. 81-4, Bolton, 84-8, Andrews, L. C. 90-6, Weber, H. C. 1896-1902.
61. Mott Haven, St. Paul's, 1851. (East 146th st.) Van Doren, W. T. 52-3, De Puy, 53-4, Enyard, 58-65, Du Bois, H. 66-87, Hooper, Feb.-Dec. 88, Talmage, G. E. 90-8, Dobbs, (S.S.) 98-1900, pastor, 1900——
62. Melrose, 1854. (Washington Av. near 157th St.) Schroepfer, 55-61, Dahlman, 61-3, Wagner, J. M. 63-6, Meury, John, 67-70, Windemuth, 70-6, Lang, J. E. 76-91, Miller, G. H. 1892——
63. Union, High Bridge, 1874. (Ogden Av.) DuBois, H. (S.S.) 74-84, Martin, D. H. 84-90, Cox, H. M. 90-9, Voorhees, J. B. 1899——
64. Hamilton Grange, 1887. (Convent Av. and West 145th St.) Westerfield, 88-91, Morgan, J. F. 91-2, Chapin, 1892——
65. Anderson Memorial of Belmont, 1893. Giffin, J. 93, Frazee, A. D. D. 94-5, Gasten, Jos. 95-6, Watson, C. S. (S.S.) 96-7, Perry, W. D. (S.S.) 97-8, Hunter, Jas. 1898——
66. Church of the Comforter, 1894. (162d St. and Morris Av.) Myers, H. V. S. 1894——

[University Heights, 1895. See Collegiate Church, N.Y.C. No. (14.)]

67. Bethany Memorial, 1899. Lonsdale, (S.S.) 1900——

III. NEW YORK CITY—BOROUGH OF BROOKLYN.

68. Flatbush, (Midwout,) L.I. 1654. Polhemus, J. T. 1654-76, (assisted by Megapolensis, J. 1664-9,) Van Zuuren, 1677-85, (Clark,

Jas. 1685-95.)? Varick, 1685-95, Lupardus, 1695-1702, Freeman, 1705-41, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1746-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, M. 1784-1824, Lowe, 1787-1818, Monteith, 19-20, Strong, T. M. 22-61, assistant, R. G. Strong, 58-60, Wells, C. 1861——. "Strong's Hist. of Flatbush."

(1). GRACE CHAPEL, 1871. Strong, R. G. 71-3, Wright, C. S. 77-83, Hansen, 83-6, Boocock, 86-99, Wyckoff, C. S. 1899——

69. FLATLANDS, (Amersfort, Midwout,) L.I. 1654. Polhemus, J. T. 1654-76, (assisted by Megapolensis, J. 1664-9,) Van Zuuren, 1677-85, Varick, 1685-94, Lupardus, 1695-1702, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1746-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, 1784-1824, Lowe, P. 1787-1818, Monteith, 19-20, Cruikshank, 24-34, Baldwin, 36-52, Davie, 53-61, Doolittle, T. S. 62-4, Brett, C. 65-9, Dec., DuBois, A. 70-82, Gardner, J. S. 1883——. "Doc. Hist. N.Y." i. 431. See "Rev. Dr. Anson Du Bois' Hist. of." in "Stiles' Hist. of Brooklyn." Original MSS. in Sage Library.

70. BUSHWICK, (*Boght,*) Bushwick Av., 1654. Polhemus, J. T. 1654-76, Selyns, 1660-4, occasionally supplied by Van Zuuren, 1677-85, occasionally supplied by Varick, 1685-94, occasionally supplied by Lupardus, 1695-1702, Freeman, 1705-41, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1746-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, M. 1784-1824, Lowe, P. 1787-1808, Bassett, 1811-24, Meeker, 25-1830, again, 30-76, Powell, 76-83, Barr, 83-6, Ford, 87-91, McClelland, T. C. 92-3, Jackson, W. H. 98-1900, Hume, J. C. 1901——. "Doc. Hist." i. 431.

71. GRAVESEND, 1655. Polhemus, J. T. 1655-76, Selyns, 1660-4, supplied occasionally by Van Zuuren, 1677-85, supplied occasionally by Varick, 1685-94, supplied occasionally by Lupardus, 1695-1702, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1747-65, Curtenius, 1755-6, Schoonmaker, M. 1765-1824, Bassett, 1811-24, Labagh, I. P. 32-42, Labagh, A. I. 42-59, Hansen, 59-71, Stockwell, 72-87, Van Buskirk, 87——. "Doc. Hist." i. 411, 432. "Sutphen's Hist. Disc." 1877.

72. BROOKLYN, (Midwout,) Jeroloman St. 1660. (Polhemus, J. T. (S.S.) 1656-60,) Selyns, 1660-4, Carl DeBevois, prelector, carried on the services, 1664; Polhemus again, 1664-76, Megapolensis, S. 1664-8, Van Zuuren, 1667-85, Rudolphus Varick, 1685-94, Lupardus, 1695-1702, (Vesey, Epis., 1702-5.) Freeman, 1705-41, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1746-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, M. 1784-1824, Lowe, P. 1787-1808, Johnson, J. B. 1802-1803, Woodhull, 1806-25, Mason, E. 26-8, Rouse, 28-33, Dwight, M. 33-55, Van Gieson, 55-9, Willetts, 60-5, Kimball, 65-74, Dickson, H. R. 75-7, Vanderveer, D. N. 78-86, Chapin, 88-9, Farrar, 1890——. See "Amst. Cor.," many

letters; "Stiles' Hist. of Brooklyn," 3 vols., 8vo, 1869-70; "Col. Hist. N.Y.," *see Index;* "Doc. Hist. N.Y." iii. 75; "Mag. R.D.C." iii. 52; "Thompson's Hist. L.I."

(1). Centennial Chapel, (3d Av.) Wyckoff, A. N. 1876-9, Chapin, 87-9, Stockwell, 90-3.

73. New Utrecht, 18th Av. 1677. Van Zuuren, 1677-85, (Clark, Jas. 1680-95), Varick, 1685-94, Lupardus, 1695-1702, Freeman, 1705-41, Antonides, 1705-44, Arondeus, 1742-7, Van Sinderin, 1746-84, Curtenius, 1755-6, Rubel, 1759-83, Schoonmaker, M. 1784-1824, Lowe, P. 1787-1808, Beattie, 1809-34, Currie, 35-66, Sutphen, 67-79, Brush, A. H. 1880——. See "Doc. Hist." i. 413, 430. "Sutphen's Hist. Disc." 1877.

74. New Lots, (New Lots Av.) 1824. Cruikshank, W. 1824-34, Baldwin, J. C. 1836-52, Van Buren, J. M. 1852-73, Wood, C. W. 1874-7, Pearse, N. 1877——

75. Williamsburgh, (Fourth St. until 1869; now Bedford Avenue and Clymer St.) 1829. Demarest, Jas. (Sr.) 29-39, Van Doren, W. H. 40-9, Porter, E. S. 49-83, Terhune, 84-91, Mills, A. W. 93-4, Duryea, Jos. T. 95-8, Ennis, H. W. 1898——. See "Porter's Hist. Disc." 1866.

76. Central, or 2d, or Brooklyn Heights, Henry St. 1837. Garretson, J. Miss. to, 36-7, Van Arsdale, C. C. supplied, 38-40, Brodhead, 41-6, McLaren, 1847-49. See Church on the Heights, No. 86.

77. East New York, 1840. Campbell, W. H. 39-41, Schoonmaker, M. V. 42-9, Strong, J. P. 50-4, Munn, 56-67, Blauvelt, C. R. 68-74, Hill, W. J. 75-82, Van Pelt, D. 82-7, Brooks, J. W. 88-93, Dickson, J. M. 1894——

78. South Brooklyn, Third Av., 1840. Van Arsdale, C. C. supplied, 40-1, Woodbridge, 42-50, Rowland, 53, Manning, 54-73, Myers, H. V. S. 74-82, Mason, A. D. W. 82-91, Bergen, J. T. 92-5, Dickhaut, B. E. 1896——

79. Fourth, 1841. Williamson, P. S. 1841-2.

80. Middle, Harrison St., 1846. Oakey, 47-9, Talmage, J. R. 50-2, Smith, N. E. 53-68, Ingersoll, Jan. 69-83, Ford, W. H. 83-7.

81. Bedford, or East Brooklyn, 1847. Lloyd, Miss. to, 1847, Elmendorf, A. 48-51, Schenck, J. W. 53-5, West, J. 55-68, Farmer, 68-70, Carroll, J. H. 72-6, Kipp, P. E. 77-81, Griffin, W. T. 81-6, George, H. W. (S.S.) 88, Berg, H. C. 88-95, Perry, W. D. (S.S.) 95-7.

82. Green Point, Kent St., 1848. Van Nest, A. R., Miss. to, 1848, Ward, J. W. 1849-54, Talmage, G. 1855-62, Peek, G. H. 1863-5, Van Gieson, 1866-7, McKelvey, A. 1867-72, Francis, 1873—— See G. Talmage's Publications.

83. Twelfth St., 1850. (Formerly North Gowanus.) Pierce, 51-75, Gulick, U. D. 75-88, Lloyd, J. E. 88-1900, Denman, 1901——

84. New Brooklyn, (Ger.) 1851. (Herkimer St.) Dickhaut, 54-66,

Heyser, 67-70, Suckow, 70-9, Weber, Jacob, 79-93, Erhardt, 1894——

85. North, Clermont Av. 1851. Elmendorf, A. 51-65, Enyard, 65-73, Thompson, A. R. 73-84, Perry, W. D. 85-90, Hallenbeck, E. F. 91-3, McClelland, T. C. 93-6, Demarest, Jas. (S.S.) 1898——

86. Church on the Heights, Pierrepont St., 1851. (This was in some respects a continuation of the Central Ch., which Dr. Bethune had supplied from Sept. 1849.) Bethune, 51-9, Eells, 60-6, Eddy, 67-71, Inglis, 72-7, Mitchell, 78-80, Hutton, A. J. 81-7, Davis, W. R. 88-93, Adam, J. D. 1893——. See "Dr. Inglis' Hist. Ser." 1876.

(1). Chapel on the Hights, 1855. Quackenbush, 1855-9.

(2). Bethany Chapel, Hudson Av. Myers, A. E. 70-1, Griswold, 71-2, Shaw, A. 72-7, Whitehurst, 77-81, Tilton, 89-91, Wyckoff, C. E. 93-7, Makely, 97-1900, Addy, 1900——

87. South Bushwick, Bushwick Av. 1851. Himrod, 51-9, Wortman, 60-3, Hartranft, 64-6, Voorhees, H. V. 67-9, Hulst, 69-1900, Niles, 1901——

88. Lee Avenue, 1855. Halloway, W. W. 1855-9, Holmes, J. McC. 1859-64, Willets, 1865-6, Hicks, 1867-8, Carroll, 1869-72.
[North Sixth St. Mission, 1858.]

89. Bergen Hill, 1859-61. Baird, 1860-61.

90. Ger. Evang., (St. Peter's, Union Av.) E. D., 1866. (Formerly Independent Lutheran, 1853-6; Pohle, 1853-9, Zapf, G. A. P. 1859-63, Hennike, H. 1863-5, Riedenbach, 1865-6,) Wagner, 66-94, Guenther, J. C. 86-1900, Wacker, 1900——

91. [Myrtle Av. Mission, 1868. Noble, 68-9.]

92. [Grace Chapel, 1871. See Flatbush, No. 68.]

93. Flatbush 2d, (Ger.) 1874. (East Broadway). Friedel, 75-87, Scholz, 88-9, Bruschweiler, 91, Jensen, 92-4, Goebel, L. 1895——

94. Canarsie, 1876. (Ger.). Dickhaut, C. 76-86, Schlieder, F. E. 86-9, Nicolai, 89-90, Ficken, 90-1900, Herge, 1901——

95. Ocean Hill, 1885. (Herkimer St.) Quick, A. M. 85-1900, Seibert, F. A. 1900——

96. Edgewood, (Blythbourne) 1891. (54th St. and 14th Av.) Adams, W. T. E. 1891——

97. Church of Jesus, 1891. Gunther, A. 1893——

98. Greenwood Heights, 1892. (41st St.) Stockwell, 94-9, Van Arsdale, N. H. (S.S.) 99-1901, Arcularius, (S.S.) 1902——

99. Bay Ridge, 1896. (2d Av. and 80th St.) Scudder, C. J. 1897——

100. Emmanuel, (German-American) (East New York), 1897. Boetcher, 98-1902, Oswald, 1902——

101. Woodlawn Chapel, (East 9th St.) 1900. Bogert, N. J. M. 1900——

See "Amst. Cor.," many letters; "Stiles' Hist. of Brooklyn," 3 vols., 8vo, 1869-70; "Col. Hist. N.Y.," see Index; "Doc. Hist.

N.Y." iii. 75; "Mag. R.D.C." iii. 52; "Thompson's Hist. L.I.," "Van Pelt's Hist. of the Greater New York."

IV. NEW YORK CITY—BOROUGH OF QUEENS.

102. JAMAICA, 1702. Antonides, 1705-41, (Van Basten, 1739-40), Goetschius, J. H. 1741-8, Romeyn, Thos. 1753-60, supplied by Ketteltas, 1760-2, Boelen, 1766-72, Froeligh, S. 1775-6, Van Nest, R. 1785-97, Kuypers, Z. H. 1794-1818, Schoonmaker, J. 1802-50, Garretson, G. I. 1835-49, Alliger, 1850-70, Van Slyke, J. 1870-6, De Hart, 1877-87, Walser, 89-91, Tilton, E. 91-8, Wick, 1898—— "Doc. Hist." iii. 75, 78. "Smith's Hist. N.Y."

103. NEWTOWN, Elmhurst, 1731. (Van Basten, 1739-40,) Goetschius, J. H. 1741-8, Romeyn, Thos. 1754-60, Boelen, 1766-80, Froeligh, S. 1775-6, Van Nest, R. 1785-97, Kuypers, Z. H. 1794-1802, Schoonmaker, J. 1802-49, Garretson, G. I. 35-49, Strong, T. C. 49-59, Anderson, W. A. 59-66, Shepard, 67-91, Ennis, H. W. 92-4, Clearwater, 1894——
See "Riker's Annals of Newtown."

104. ASTORIA, 1839. Bishop, Alex. 40-53, Ten Eyck, W. H. 53-73, Van Pelt, D. 93-7, Rauscher, 1899——

105. FLUSHING, 1842. Gordon, 1843-9, Mandeville, G. H. 1851-9, Halloway, W. 1859-65, Fairchild, 1866-71, Cobb, O. E. 1872-90, Demarest, Jas. 90-7, Potter, R. H. 98-1900, Swain, J. R. 1901—— See "Doc. Hist. N.Y." i. 432; and "Cobb's Hist. Sketch," 1882.

106. ASTORIA, 2d (Ger.) 1854. Boehrer, 54-6.—Revived, 1862. Wenisch, 65-6, Steinfuhrer, 1867——

107. Newtown, 2d (Ger.) 1855. Boehrer, 55-6, Dickhaut, C. 56-61, Wenisch, 65-6, Steinfuhrer, 67-9, Wenisch, 74-8, Hock, 94-6, Bender, 96-1901, Saurbrunn, 1902——

108. EAST WILLIAMSBURGH, 1855. (New Jersey Av.) Holmes, J. McC. 57-9, Pearse, 59-60, Kip, I. L. 61-2, Duryea, W. R. 63-4, Ferris, Wm. 73——

109. QUEENS, 1857. Hammond, J. W. 59-63, Wyckoff, Jas. 64-71, Nicholls, 71-5, Hageman, A. 75-87, Demarest, J. S. N. 1887——

110. LOCUST VALLEY, 1871. Hart, John, 72-5, Craig, 75-80, Mason, A. D. W. 80-2, Smock, 83-98, Shook, 1902——

111. COLLEGE POINT, 1872. Fairchild, 72-6, Berg, H. C. 78-88, Baumeister, 88-98, Malven, 1898——

112. LONG ISLAND CITY, 1st, (Laurel Hill), 1875. (Academy St.) Perry, 75-6, Garretson, G. R. 76-7, Gutweiler, 77-85, Shaw, Alex. 1885——

113. JAMAICA, (St. Paul's) *Ger.* 1876. Hones, 1876-80, Frech, 81-5, Hartig, 86-99, (Hock, 94, Bender, 97), Stoebener, 1900——

114. STEINWAY, 1891. Bergen, J. T. (S.S.) 84-6, Gulick, U. D. (S.S.) 90-1900, Laufer, (S.S.) 1900——

NEW YORK CITY—BOROUGH OF QUEENS.

115. Ridgewood, Evergreen, 1891. Hume, Miss. to, 93-5, Weber, Jac. 95-7, Israel, G. R. 1897——

116. Long Island City, 2d (Sunnyside), 1896. (Buckley St.) Doyle, D. P. 1897——

New Hyde Park, 1893. Hieber, 93-5, Van Giesen, D. E. (S.S.) 96-1900.

V. NEW YORK CITY—BOROUGH OF RICHMOND.

STATEN ISLAND.

117. Fresh Kills, 1665. A church was built not far from the present site of the church of the Huguenots, for the French, about this time; supplied by Drisius, 1652-60? Selyns, 1660-4, Tesschenmaker, 1682-3, Daillé, 1683-8, by Bonrepos, David, 1683-1714, when they coalesced with the Dutch. See Richmond, 1714.

118. South Side, 1665. (At Stony Brook.) A church was built by the Waldenses and Huguenots, and they were supplied by Drisius, 1652-60, Selyns, 1660-4, Tesschenmaker, 1682-3, by Daillé, 1683-8, Vanden Bosch, 1687-89, Bonrepos, 1697-1714. Afterward the site of the church was transferred to Richmond. See Richmond, 1714.

119. North Side, Port Richmond (or Cityville,) 1680. Supplied occasionally by Bertholf, 1694-1718, by Van Zuuren, 1680-85, by Tesschenmaeker, 1680-82, by Varick, 1685-95, by Freeman, 1705-41, by Antonides, 1705-44, and occasionally by Vas, 1710-18; pastor, Van Santvoord, C. 1718-42, (De Wint, 1751-2,) Jackson, W. 1757-89, Stryker, P. 1790-4, Kirby, 1797-1801, Van Pelt, P. I. 1802-35, Brownlee, Jas. 35-95, Demarest, A. H. 84-1901, Berg, J. F. 1902——

120. Richmond, 1714. (Union of French, Dutch, and English.) Supplied by Bertholf, 1714-24, by Freeman, 1714-41, by Antonides, 1714-44, by Vas, 1714-18; pastor, Van Santvoord, C. 1718-42, (De Wint, 1751-2,) Jackson, W. 1757-76. Burned by the British. (See Richmond.)

121. Richmond, 18c8. Van Pelt, P. I. 1808-35, Brownlee, Jas. 35-53, Peck, T. R. G. 54-60, White, E. N. 59-62, Fehrman, 62-6, Sinclair, 1866-75, Kip, F. M. 1876-80. Name dropped, 1886.

122. Brighton Hights, (Tompkinsville,) 1820. Van Pelt, P. I. 20-3, Miller, J. E. 23-47, Thompson, A. R. 48-51, Brett, P. M. 51-60, Hitchcock, 60-65, Timlow, 66-8, Watson, T. 69-71, Enyard, 73-9, Clark, W. W. 80-7, Hutchins, J. 87-92, Lowe, T. O. 93-8, Stout, J. C. 1898——

123. Huguenot, (Westfield, Seaside), 1850. La Tourette, 52-4, Gregory, T. B. 55-60, Stryker, H. B. 61-71, Kip, F. M. (Sr.) 72-80, vacant, 80-96, Junor, D. 1897——

124. Stapleton, S.I. 1851. Thompson, A. R. 1851-8, Skinner, 1859-67.

NEW YORK CITY—BOROUGH OF RICHMOND.

125. Tottenville, 1855-8.
126. Tompkinsville 2d, 1860, (Ger.)
127. German Evangelical, St. Peter's, Kreischersville, S.I., 1881. Ganss, J. 1883——
128. Princes Bay, 1900. Junor, D. 1900——

See "Amst. Cor."—"Doc. Hist." iii. 76.—"Ch. Int." ii. 125.—Dr. Jas. Brownlee's Disc. at 200th anniversary of the church, also his Disc. at the 40th anniversary of his pastorate.—"Clute's Hist. of Staten Island."

New York Mills, Oneida Co. N.Y. 1895. Bergmans, 97-1901.

Niskayuna, (Nestegauna, Canastigoine,) Schenectady Co. N.Y. 1750. Samson Occum, a Mohican Indian from Connecticut, often supplied them; also Lorenzo Dow, a Methodist; Romeyn, D., Westerlo, and Van Bunschoten, E. supplied, 1760-90, Demarest, J. 1790-1803, Romeyn, T. 1806-27, McKelvey, J. 27-31, Van Wagenen, 31-5, Raymond, 36-50, Talmage, G. 51-5, Wells, C. L. 55-8, De Baun, J. A. 58-83, Ditmars, 1883——. See "Doc. Hist." i. 245; "De Baun's Hist. Sketch"; "Smith's N.Y." 306.—Ditmar's and Pearse's Addresses at 150th anniversary, 1900.

Nominack, now Minisink.

Noordelors, Mich. 1856. Van den Bosch, K. 56-7, seceded.

Noord Holland, or North Holland, Mich.

Norman's Kill, Albany Co. N.Y. 1783? See "Brodhead's N.Y." i. 81.

Norris, Fulton Co. Ill. (station.) Bogardus, W. E., Miss. to, 1868-74, Williamson, N. D. 70-2, Lansing, A. G. 73-4, Beekman, A. J. 74-6, Bumstead, (S.S.) 76-86, name dropped, 1895.

North and South Hampton, (Bensalem, Neshaminy,) Bucks Co. Pa. 1710. (A R.D.C. but in connection with the German Cœtus, 1747-71.) Van Vleck, P. 1710-12, supplied by Rev. Malachi Jones, Presbyt. 1714-21, Frelinghuysen, often supplied, 1721-30, C. Van Santvoord, (S.S.) 1730, Dorsius, 1737-43, again, 1744-8, Goetschius, 1738-40, supplied by Schlatter, once a month, 1746-50, Du Bois, Jonathan, 1751-72, Schenck, Wm. 1777-80, Leydt, M. 1780-3, Stryker, P. 1788-90, Brush, J. C. 1794-6, Larzalere, 1797-1828, Halsey, A. O. 29-67, Knowlton, 60-4, De Hart, 68-70, Voorhees, H. M. 71-7, Lippincott, 77-81, Streng, 82-90, Craig, 1891——

See "Davis' Hist. of Bucks Co. Pa."—"Hall's Hist. of Presbyt. Ch. of Trenton," 1859, page 19; "Murphy's Presbytery of the Log College," p. 200; and especially "the Churchville Chronicle," Aug. 26, 27, 1885, for acct. of early settlement, and "Prof. Hinke's Ch. Record of Neshaminy and Bensalem, 1710-38," in "Journal of Presbyt. Hist. Soc." 1901. See also "Ch. Int." 1859, June 30. Wm. Penn first offered the persecuted Dutch in the Netherlands this home in Pa.

North Bergen, Weehawken, (*Ger.*) Hudson Co. N.J. 1853. Mohn, 55-7, Becker, 57-60, Justin. 1865——

North Blenheim, Schoharie Co. N.Y. 1850. Scribner, (S.S.) 47-8, Van

Woert, 50-3, See, W. G. E. 53-9, Shafer, 60-7, Vandewater, 67-9, Miller, E. 72-84, Phelps, P. 86-95, Whitney, 96-8, Beale, 1901——

North Branch, now Readington, N.J.

North Branch, Somerset Co. N.J. 1825. Fisher, G. H. 26-30, Wilson, A. D. 31-8, Campbell, J. K. 38-54, Doolittle, P. M. 1856——

North Branch, Sullivan Co. N. Y. 1871. Elterich.

North Carolina, Johnson, W. L., Miss. in, 1869-74.

North Creek, Ill. 1862.

North Esopus, 1851, see Port Ewen, N.Y.

North Gowanus, 1850, see N.Y.C., borough of Brooklyn.

North Hempstead, Manhasset, L.I. 1816. (Success, 1731.) (Van Basten, 1739-40.) Goetschius, J. H. 1741-8, Romeyn, Thos. 1754-60, Boelen, 1766-72, Froeligh, S. 1775-6, Van Nest, R. 1785-97, Kuypers, Z. H. 1794-1824, Bogert, D. S. 13-26, Heermance, Henry, 26-7, Otterson, 28-34, Robb, 35-7, Gordon, 38-43, Sheffield, 43-6, Schoonmaker, R. L. 47-52, Demarest, Jas. (Sr.) 53-9, Boice, 59-70, Davis, W. E. 71-9, Stevenson, Wm. 80-1, Martine, 82-91, Zabriskie, A. A. 91-2, Duncombe, 1893——

See "Onderdonk's Annals"; "Moore's Hist. of"; "Gen. and Biog. Rec." x. 1-19.

North Holland, (Noord Holland, or New Holland,) Ottawa Co. Mich. 1853, revived, 1856. Oggel, E. C. 66-70, Van Ess, 70-84, De Jong, J. P. 83-7, Bloemendal, 90-1, Stegeman, Ab. 93-8, Strabbing, 1899——

North Marbletown, 1851, see Marbletown 2d, N.Y.

North Orange, 1883, see Newkirk, Ia.

North Paterson, 1894, see Paterson, N.J.

North Sibley, Lyon Co. Ia. 1895. Janssen, 1896——

Northumberland, Bacon Hill, Saratoga Co. N.Y. 1817. Mair, 29-31, May, 35-8, Wyckoff, C. 38-41, Slauson, 43-53, Van Wyck, P. 53-6, McCartney, 57-63, Markle, 64-5, Kellogg, 67-72, Labaw, 73-4, Ford, 75-80, Mills, G. A. 82-4, Bailey, J. W. 85-6, Denman, 88-91, Gulick, N. J. 92-6, Davis, L. E. 96-7, Luckenbill, 97-8, Viele, 1899——

North Yakima, Yakima Co. Washington, 1901. Harmeling, S. J. 1901——

Norwood Park, 1871, see Chicago, Ill.

Nutley, 1855, see Franklin, N. J.

Nyack, Rockland Co. N.Y. 1838. Brett, P. M. 38-42, Hagaman, C. S. 43-52, Van Zandt, B. 52-5, Lord, D. 56-60, Marvin, 60-70, Voorhees, H. V. 71-8, McCorkle, (S.S.) 78-81, Clark, W. H. 81-6, Van Deventer, J. C. 86-92, Leggett, W. J. 93-1902.

Oakdale Park, 1889, see Grand Rapids, Mich.

Oakhill, 1787, see Durham, N.Y.

Oakland, see East Overisel, Mich.

Oakland, 1710, see Ponds, N.J.

Ocean Hill, 1885, see N.Y.C., borough of Brooklyn.

O-kange, 1864, see China.

Oklahoma, see Colony, Columbian Memorial Church; Fort Sill and Cordell.

Olinda, 1654, see Brazil.
Old Stissing, (Ger.) 1746, see Gallatin, N.Y.
Olivia, Renville Co. Minn. 18..
Olive, 1799, see Shokan, N.Y.
Olive Leaf, Waukonda, McCook Co. S.D. 1886. Vacant 86-8, (omitted in the Syn. Minutes, 88-93) Linton, J. C. 94-6, Miedema, 96-7, classical missionary, 1897——
Omi, 1843, see Ghent, 2d, N.Y.
Onisquethaw, Albany Co. N.Y. 1839. Existed previously as Presbyt. Van Santvoord, S. 39-64, Millspaugh, 66-72, Vedder, E. 73-84, Perlee, 84-6, Brown, W. S. 89-91, vacant since 1891.
Ontario, Wayne Co. N.Y. 1884. Reorganized, 1896. Hogenboom, 1899——
Oostburg, Sheboygan Co. Wis. 1850. Vander Scheur, 56-66, Karsten, 67-69, Te Winkle, 69-71, Hoffman, J. 74-81, Karsten, 83-4, Lubach, 86-93, Karsten, 93-9, Sietsema, 1900——
Oppenheim, Fulton Co. N.Y. 1810. De Voe, 1811-16.
Oppenheim 2d, 1826. Vanderveer, John, Miss. to, 1823.
Oradell, Bergen Co. N.J. 1891. DeWitt, J. T. E. 1891——
Orange, a name applied to Tappan, at first in Orange Co. N.Y. The church was chartered under this name.
Orange, (East Orange), Essex Co. N.J. 1875. Bishop, G. S. 1875——
Orangeburgh, Grace Church, S.C. 1880. This was a mission station for the Freedmen from 1876-80. Johnson, W. L. 1876——
Orange City, 1st, Sioux Co. Iowa, 1871. Bolks, 71-8, Buursma, 78-89, Van der Ploeg, 90-3, Kolyn, 93-8, Stapelkamp, 1902——
Orange City, (at West Branch,) Sioux Co. Iowa, 1877; now Sioux Centre, Ia.
Orange City, 2d, Ia. 1885. (American) 1885. De Spelder, J. A. (S.S.) 85-7, pastor, 87-94, Zwemer, J. F. (S.S.), Mar.-Nov. 94, Zabriskie, A. A. 94-6, Zwemer, J. F. Jan.-Nov. 96, De Jong, J. L. 96-7, Sterenberg, J. 97-9, Winter, J. P. 1899——
Orattur, 1868, see India.
Oregon, 1869, see Ebenezer, Ill.
Osnaburgh, 1802, see Canada.
Osquak, (Asquach,) (Cl. Montgomery,) 1813. Morris, J., Miss. to, 1829. *Osquak, Secession,* (Asquach,) 1823. Goetschius, S. Z. 1823-4.
Otley, Marion Co. Iowa, 1871. Lansing, A. G. 71-2, Meulendyk, J. (S.S.) 77-8, Westing, 82-6, Ziegler, 87-92, Heines, 94-7, Niemeyer, G. 1899——
Overisel, or Overyssel, Allegan Co. Mich. 1851. Organization came from Holland. Bolks, 51-3, Nykerk, 58-91, and Lepeltak, 77-91, Van den Berg, A. 1891——
Overyssel, East. See East Overyssel.
Ovid, Seneca Co. N.Y. 1808. Brokaw, Ab. 1809-22, Vanderveer, F. H., Miss. to, 23, Vanderveer, J., Miss. to, 23, Van Vechten, S., Miss. to, 23-4, Morris, J. 1824-8. The secession divided this church. See **Lodi.** *Ovid, Secession,* 1822. *McNeil,* 1838-68.
Owasco, Cayuga Co. N.Y. 1796. Brokaw, Ab. 179..-1808, Brinkerhoff, G.

G. 1809-12, Ten Eyck, C. 1812-26, Hammond, J. 31-9, Evans, Wm. 39-46, Dutcher, 46-50, Raymond, 51-3, Ingalls, 53-64, Peeke, A. P. 65-72, Peeke, G. H. 72-5, Myers, A. E. 77-9, Barr, 80-3, Vaughan, J. 84-9, Van Allen, 90-2, Rodgers, J. A. 93——

Col. J. L. Hardenbergh, Lieut. of 2d Reg., N.Y. 1777-83, accompanied Gen. Sullivan against the Iroquois in 1779. He surveyed the military tract for bounty lands in Central N.Y., in 1789, and settled on Lot 47, (now Auburn, N.Y.) in 1793. In 1795, ten families migrated from Conewago, near Gettysburgh, Pa., and settled three miles up the Owasco. On Sept. 23, 1796, these organized a R.D.C. From "Rev. Dr. Hawley's Hist. Disc. at Auburn," 1869. See also church "Conewago" in this work; and "Rodgers' Story of a Century," or "Brief Hist. of Refd. Ch. of Owasco," 1896; also "The Family of Joris Dircksen Brinckerhoff," 1887, for an interesting account of the beginnings of Owasco Church.

Owasco, Secession, 1823. *McNeil,* 1824-8. *Johnson, Wm.* 1838-?

Owasco Outlet, (Sand Beach,) Cayuga Co. N.Y. 1812. Ten Eyck, C. 1812-26, Westfall, 26-7, Dunlap, Miss. to, 27-8, Heermance, Henry, March-Nov. 29, Tarbell, 30-2, Rogers, L. 33-4, Kirkwood, 36-9, Moule, 39-41, Knight, R. W. 42-4, Winfield, 44-50, Brown, S. R. 51-9, Garretson, J. 61-4, Schenck, J. V. N. 65-7, Brown, S. R. (S.S.) 67-9, Huntington, 70, Rice, W. A. (S.S.) 70-2, Dean, 73-5, McKinley, G. A. (S.S.) 76-7, Lawrence, (S.S.) 77-8, Anderson, Chs. 78-84, Dexter, R. R. H. (Presb.) 84-7, Leland, H. 88-9, Maar, 92-3, Force, F. A. 95-8, Florence, E. W. 99-1901.

In 1816, 351 were added to the church as the result of a single revival. See Rev. A. Dean's Hist. Disc. in "N.Y. Evang.," July 22, 1875.

Oyster Bay, (Wolver Hollow, Brookville), Nassau Co. N.Y. 1732. (Van Basten, 1739-40.) Goetschius, J. H. 1741-8, Romeyn, T. 1754-60, Boelen, 1766-80, Froeligh, S. 1775-6, Van Nest, R. 1785-97, Kuypers, Z. H. 1794-1824, Bogart, D. S. 13-26, Heermance, Henry, 26-7, Otterson, 27-34, Quinn, 35-41, Gregory, T. B. 41-4, Oakey, 44-7, Smith, N. E. 47-53, McNair, 53-5, De Baun, 55-8, Lowe, J. C. 59-63, Searle, J. 63-6, Smock, 66-71, Swick, 71-7, Davis, J. A. 78-83, Smock, 83-96, Scudder, W. T. 97-9, Watermuelder, 1900-1, Ward, W. D. 1902——

Paghkatghkan, 1800. See Coshington and Middletown, Delaware Co. N.Y.

Paine's Point and White Rock, Ogle Co. Ill. 1870. See Ebenezer, Ill.

Paiston Kill, 1793. See "Mints. G. S." i. 256.

Palatine, see St. Johnsville, 1825. Van Olinda, 1825-30. Van Cleef, C. (colleague) 1826. "Doc. Hist." i. 341; iii. 674, 683, 686.

Palisades, Fort Lee or Coytesville, Bergen Co. N.J. 1866. Vermilye, D., Miss. to, 66-8, See, I. M., Miss. to, 68-72, Davis, J. A. 72-3, Mattice, H. 73-8, Bogardus, 79-88, Buckelew, 88-91, Dean, 93-1900, Ferwerda, 1900——

Palmaner, 1860, see India.

Palmyra, Wayne Co. N.Y. 1887. Baas, 83-91, Lubeck, 92-8, Flikkema, 1898-1902.

Palsville, 1896, see Alexander, Ia

Palsville, see Emmanuel, Ia.

Panna, 1710, see Ponds, N.J.

PARAMUS, Bergen Co. 1725. Erickzon, 1725-8, Mancius, 1730-1, supplied by Curtenius and Van Driessen, J. 1731-8, Vanderlinde, 1748-89, Kuypers, G. A. 1788-9, Blauvelt, I. 1790-1, Kuypers, W. P. 1793-6, Eltinge, W. 1799-1850, Winfield, 51-6, Corwin, E. T. 57-63, De Mund, 64-70, Talmage, G. 1871-9, Vandeventer, 79-86, Vroom, 1887——

See "Winfield's Sketch of," 1851, and "Corwin's Manual and Record of," 1858. 2d ed. enlarged, 1859.

Paramus, Secession, 1823. *Brinkerhoof, J. G.* 28-45, *Van Houten,* 58-61, *De Baun, J. Y.* 65-75, *Westervelt,* 88-92, *Iserman,* 88-98.

Park Church, 1852, see Jersey City, N.J.

PARKERSBURG, Fern, Butler Co. Iowa, 1874. De Beer, 74-80, Weiland, 80-3, Veenker, 84-92, Schaefer, D. 1893——

Park Hill, 1892, see Yonkers, N.Y.

Park Ridge, 1814, see Pascack, N.Y.

Pasaick, N.Y. 179.. See "Mints. Gen. Syn." i. 315.

PASCACK, Park Ridge, Bergen Co. N.J. 1814. Goetschius, S. 14-35, Manley, 34-53, Demarest, J. T. 54-67, Bartholf, B. A. 68-73, Lodewick, 1875——

PASSAIC, Passaic Co. N.J. churches in:

1. AQUACKANONCK, 1693. Bertholf, G. 1694-1724, Du Bois, Gid. 1724-6, Coens, 1726-35, Van Driessen, J. 1735-48, Marinus, 1752-73, Schoonmaker, H. 1774-1816, Froeligh, P. D. 16-25, Taylor, B. C. 25-8, Paulison, 29-31, Bogardus, W. R. 31-56, Strong, J. P. 56-69, Gaston, 69-95, Spaulding, A. (assistant), 93-5, Vennema, A. 1895——

   See "Amst. Cor." and "M.S. Hist. Ser. by Gaston"; also "Hist. Cl. of Paramus," 1902.

2. *Aquackanonck, Secession,* 1825. *Froeligh, P. D.* 25-8, *Berdan,* 30-89, *Vander Beek,* 89-92, *Van Houten, A.* 92-5, *Van Houten, J. F.* 1894——

3. PASSAIC 2D, (North,) 1868. Strong, J. P. 69-72, Kellogg, 72-9, Anderson, A. 80-6, Whitehead, J. H. 1886——

4. PASSAIC, (*Hol.*) 1873. Rederus, F. 74-6, Hazenberg, 77-9, Wormser, W. 82-4, Warnshuis, J. W. 86-7, Jacobs, C. W. 89-91, Jacobs, W. M. C. 93-5, Flipse, 1896——

PATERSON, Passaic Co. N.J. churches in:

1. TOTOWA 1ST, 1755. (On Water st. until 1827; Main st. 1827-71; since 1871 on Division st.) Marinus, 1756-67, (Blauw, *Conferentie,* 1767-72,) Meyer, H. 1772-91, Schoonmaker, H. 1799-1816, Eltinge, W. 16-33, Vandervoort, 34-7, Wiggins, 37-56, Peltz, 57-60, McKelvey, A. 60-5, Steele, J. 65-77, Raymond, A. W. 78-81, Danner, 81-91, Vernol, 1891——

2. TOTOWA 2D, (Water St.) 1827. Field, J. T. 28-32, Cole, I. 32-3, Liddell, 34-8, Duryea, John H. 38-95, Milliken, P. H. 82-8, Welles, T. W. 1889——

3. *Secession, Independent,* (Water St.) 1828. *Amerman,* 1843-55.

4. Holland 1st, Clinton St. 1856. De Rooy, (S.S.) 56-8, Huyssoon, (S.S.) 59-64, when the church was reorganized. Huyssoon, 64-5, Bähler, P. B. 66-8, Huyssoon, 68-92, Betten, D. L. 92-7, Dekker, F. G. 1897——
5. (*Hollandish Secession, cor. Bridge and River Sts.*) 1858. *De Rooy,* 58-63, *Bechthold,* 64-6.
6. Broadway, 1864. Halloway, W. W. 65-71, Clark, W. H. 72-81, Van Arsdale, N. H. 81-95, Thompson, E. W. 1896——
7. Main St. (*Hol. 2d,*) 1866. Bechthold, 1866-7, Kasse, 1868-74; disbanded 1875.
8. Sixth, (*Hol.*) Godwin, St. 1867. Rutte, 1867-.., Houbolt, 73-7, Koopman, H. R. 1879-84, Van Het Loo, 1888——
9. Union Reformed, (*Hol.*) Market St., now Auburn st. 1879. Houbolt, 79, Nies, H. E. 1879——
10. Riverside, River st. 1887. King, A. A. 87-91, Church, J. B. 1892——
11. People's Park, 1892. Smit, John, 1893——
12. North Patterson, 1894. Conover, G. M. 95-8, Johnston, Wm. 98-1900.

Pattersonville, 1799, see Rotterdam 1st, in Schenectady, N.Y.

Pawagtcnog, apparently the same as New Paltz 2d. In 1778, Rynier Van Nest was minister there in connection with Shawangunk. "Mins. of old Classis of Kingston."

Peapack, Somerset Co. N. J. 1848. Anderson, W. 49-56, Thompson, H. P. 57-73, Anderson, C. T. 74-82, Scarlett, G. W. 83-8, Davis, G. 88-93, Hasbrouck, H. C. 94-1900, Johnston, Wm. 1901——. See "Thompson's Hist. Peapack Ch."

Peekskill, Westchester Co. N.Y. 1799. At first Congregational. In 1834 merged in the church of Courtlandtown. Manley, W. 1800-6. See Courtlandtown.

Peekskill, Westchester Co. N.Y. 1850. (Van Nest Church.) Buck, 51-70, Searle, Jer. 71-3, Thompson, J. B. 73-4, Kip, I. L. 75-9, Quick, A. M. 82-4, De Vries, H. 1884——.

Peenpack, (near Port Jervis,) 1761. Jacob Caudebeck, of Caudebeck, France, obtained a grant of 12,000 acres, called Peenpack. See Cuddebackville, N.Y. Huguenots and Hollanders from Ulster Co. N.Y. settled here about 1730. See "Mills' Hist. Disc." 1874, p. 4.

Pekin, Tazewell Co. Ill. 1843. Williamson, 43-8, Westfall, 49-56, Lloyd, 57-60, Williamson, N. D. (S.S.) 61-2, Gulick, U. D. 62-70, Thompson, Ab. (S.S.) 71-2, Livingston, E. P. (S.S.) 73-8, pastor, 78-83, Gamble, 85-90, Beattie, J. A. 90-1, Gorby, 92-3, Rust, 94-5, Sonnema, 97-1900, Bruins, H. M. 1901——

Pekin 2d, Schnelke, 76-80, Terborg, 83-9, Schnelke, 1891——

Pella, Marion Co. Ia.; churches in:

Pella 1st, 1856. Oggel, P. 60-3, Winter, 66-83, Moerdyk, Wm. 86-9, De Pree, P. 91-6, Veldman, 88-1901.

Pella 2d, 1863. Thompson, A., Miss. to, 62-8, 1868-71, (S.S.) 1872-4, Schermerhorn, H. R. 75-9, Huyser, G. 83-5, Wyckoff, A. N. 85-6, Sharply, 87-92.

Pella 3d, 1869. Lansing, A. G., Miss. at, 68-70, Weiland, 70-6, Zubli, (S.S.) 76, Rederus, F. 76-86, Smit, Jan. 87-92, Douwstra, H. 1893——

Pella 4th, 1869. Vanderkley, 71-3, Stobbelaer, 73-9, independent.

Pella 4th, 1894. Poot, 97-9, Ziegler, 1900-1.

Pella, Lancaster Co. Neb. 1884. Dragt, 94-6, Stegeman, W. 96-9, De Jong, Jac. 1902——

Pennsylvania Lane, Mason Co. Ill. 1901. Gulick, J. I. 1901——

Peoria, Peoria Co. Ill. 1872. Müller, 72-93, Smidt, H. T. 93-5, Zindler, 96-1901.

Perkins, 1888, see Immanuel, S.D.

Persippany, or Boonton, now Montville.

Peters Valley, see Walpack, Upper.

Philadelphia, Pa., churches in:

1. [Philadelphia, (Ger.) 1726. Weiss, 1726-9, Boehm, J. 1729-47, Schlatter, 1746-55, (Rubel, 1751-5,) Kalls, 1756-7, Steiner, 1757-62, Rothenbergler, 1763-5, Weyberg, 1763-90, Winckhaus, 1790-3, Hendel, 1794-8, Helffenstein, S. 1800-31, Sprole, 1832-7, Berg, J. F. 1837-52, Reed S. H. ...., Bomberger, ..., Nevin, E. H. ....] See "Van Horn's Hist. of," 1876; "Berg's Hist. of."
2. Philadelphia 1st, (Evang. Ref.; first in Crown St., afterward cor. Spring Garden and Seventh,) 1813. See "Mints. Cl. N.B." Vol. ii. p. 51, Ap. 21, 1813. This church consisted of the English-speaking portion of the old Ger. Ref. They first separated in 1806, and united with the R.D.C. in 1813. (Eastburn, Jos. 1806-8, Burch, Jas. K. (S.S.) 1809-13,) Brodhead, 13-26, Livingston, G. R. 26-34, Bethune, 34-6, Hardenbergh, J. B. 36-40, Van Arsdale, C. C. 41-9, Willetts, A. A. 49-60, Suydam, 63-9, Orr, Thos. 69-83, Taylor, W. R. 84-8, Milliken, P. H. 1889——

See "Evang. Quarterly," ii. 151. Also ii. 229, 320; iii. 230, for judicial decision concerning the property. Full text also in "Ch. Int." Feb. 14, 1861.

3. Philadelphia 2d, (Eighth St.) 1817. Hoff, 1818-24, Sears, 1825-33, Babbit, 1834-5, Gosman, 1835-6. (See No. 8.)
4. Philadelphia 2d, (in Ranstead Court,) 1818. Now the Seventh Presbyterian. In 1817 the old Ger. element was driven out of the original Ger. Ch. and they organized a new Ger. Ch. (the 2d,) in John St., and the original Ger. Ch. became English.—"Berg's sermon," p. 21, 22. Parker, D. 1818-20.
5. Philadelphia, (Manayunk,) now known as the 4th, 1827. Pechin St. Van Cleef, C., Miss. to, 26-8, Robertson, Miss. to, 28, Kirkwood, Miss. to, 28-9, Bumstead, 30-41, Quinn, 42-7, Little, 48-50, Gates, 51-4, Fulton, 55-March 65; again, Nov. 65-9, Talmage, P. S. 69-74, McDermond, 3 months, 75, Cook, W. W. 76-81, Schenck, C. 82-7,

Welles, T. W. 87-9, Knox, T. 89-94, Kain, 1895——. See "Schenck's Hist. Disc." 1885.

6. Philadelphia, (Roxborough,) 1836. Bumstead, 1838-54, (Presbyt.)
7. Philadelphia 3d, 1837. (Tenth and Filbert St.) Bethune, 37-49, Livingston, H. G. 49-54, Taylor, W. J. R. 54-62, Wortman, 63-5, Schenck, J. W. 66-8, Wadsworth, Chas. 69-74, Van Nest, A. R. 78-83, Stephens, G. H. (S.S.) 87, name of ch. dropped, 1889.

The legal decision concerning the church property may be seen in "Ch. Int.," Nov. 16, 30, 1876. See also Wadsworth, Chs. in this work.

8. Philadelphia 2d, 1852 (Seventh St.) This was a reorganization of the Eighth St. Church, under the lead of Dr. J. F. Berg. Berg, J. F. 52-61, Talmage, T. D. W. 62-9, Hartley, 70-71, Masden, 71-9, Rubinkam, 80-5, Clark, W. H. 86-91, Tracy, 91-5, Green, E. W. 97-8, Williamson, W. H. 1899——
9. Philadelphia 4th, 1862. Gramm, 1862-7.
10. Philadelphia, (Bethune Ch.) 1868. Talmage, P. S. 1868.
11. Philadelphia 5th, (Kensington,) East Susquehanna Av. 1868. Meerwein, 1868-9, Stoll, 74-9, Suckow, 1879——
12. Philadelphia, Bethlehem Mission. Stryker, P. S., Miss. at, 1869.
13. Talmage Memorial, Lyceum Av. Roxboro', 1891. Thompson, E. W. 92-4, Skillman, 94-6, Willoughby, 1896——
14. South, Lingo St. 1895. Duckworth, 96, Wyckoff, C. S. 97-8, Kip, I. L. 98-1900, Skillman, 1902——
15. Bethany, Roxboro', 1901.

See "Rev. Dr. W. J. R. Taylor's Hist. of R.D. Churches in Philadelphia." Also "Suydam's Hist. Sermon."

Philadelphia, 1884, see Luctor, Kansas.

Philipsburgh, now Tarrytown, N.Y.

Philmont, Columbia Co. N.Y. 1892. Van Vranken, F. V. 1892——

Piermont, Rockland Co. N.Y. 1838. Crispell, 42-7, Lord, D. 47-50, Berry, J. R. 50-1, West, 52-5, Jewett, 57-9, Decker, 60-5, Todd, A. 65-71, Stitt, W. C. 72-87, Verbrycke, J. R. 87-93, Ralston, 94-1900, Hasbrouck, H. C. 1900——

Piermont 2d, 1851. Van Doren, W. H. 1852-4. Disbanded.

Piffardinia, Livingston Co. N.Y. 1847. Compton, 1850-1.

Pine Bush, 1814, see New Prospect, N.Y.

Pittsford, Hillsdale Co. Mich. 1863. Vermilye, D. 1863-6.

Pittstown, Rensselaer Co. N.Y. 1799. Froeligh, P. D. 1802-7.

Plainfield, Central, Union Co. N.J. 1863. Simonson, 1864-9, Smith, N. E. 1869-71, when the church was transferred to the Congregationalists.

Plainfield (Ger.) 1858. Neef, (S.S.) 58-60, pastor, 60-4, Wolff, 65-6, Schweitzer, 72, Schlieder, F. 80-6, Koechli, 87-93, Hauser, 94-1901.

Plainfield, Trinity, 1880. Raymond, A. V. V. 81-7, Schenck, C. 1887——

Platte, 1885, see Charles Mix, S.D.

Plattekill, Cockburn, Ulster Co. N.Y. 1838. (An out-station of Flatbush, from 1804.) Overbagh, 34-8, Brodhead, 37-41, Schenck, M. L.

40-53, Chapman, 54-64, Cole, S. T. 64-8, Schenck, M. L. 69-73, See, W. G. E. 73-84, Cole, S. T. 84-91, Roe, S. W. 1892——

Pleasant Plains, N.Y. 1816. Wynkoop, P. S. 1817-22; in 1823 ch. became Presbyt.

Point Rock, 1856, see West Leyden, N.Y.

Polkton, 1834, see Coopersville, Mich.

Polkton, 1857, see Coopersville, Mich.

Pompton, 1736, see Pompton Plains, N.J.

Pompton, Passaic Co. N.J. 1815. Field, 16-27, Shimeall, 28-29, De Mund, 30-9, Doolittle, H. 40-52, Gaston, 52-62, Jansen, John, 63-83, Kommers, 84-6, Trimmer, 86-90, Wilson, F. S. 1891——
See "Jansen's Semi-Centennial of."

Pompton Plains, Morris Co. N.J. 1736. There was preaching here as early as 1713, it being an out-station of Ponds church. In 1760, the Cœtus party built near present site. In 1771 the two parties were united. (Bertholf, G. (S.S.) 1713-24, Coens, 1725-30, Van Driessen, J. 1735-48, Marinus, 1752-73, (Blauw, *Conferentie,* 1762-8,) Meyer, H. 1772-91, Ostrander, S. 1793-1809, Field, 13-15, Neal, 17-28, Messler, 29-32, Talmage, J. R. 33-6, Schanck, G. C. 37-53, Shepard, 53-8, Harris, J. F. 58-67, Schenck, J. V. N. 67-71, Whitehead, 72-84, Teller, 85-91, Allen, C. J. 92-6, Hogan, J. S. 1897——
See "Schenck's Hist. Ser."

Ponds, (Panna,) Oakland, Bergen Co. N.J. 1710. Bertholf, G. (S.S.) 1710-24, Coens, 1730-5, Van Driessen, J. (S.S.) 1735-48, Vanderlinde, 1748-88, Leydt, P. 1789-93, De Witt, P. 1798-1809, Demarest, John, 12-20, Kuypers, Z. H. 25-42, Thompson, W. J. 42-5, Collins, B. V. 45-67, Vandewater, 69-72, Chambers, T. F. 72-6, Wilson, P. Q. (S.S.) 77-9, King, A. A. 80-3, Bogardus, W. E. 84-8, Wilson, F. F. 88-90, Niemeyer, 90-3, Palmer, C. L. 94-7, Foster, J. W. 97-1900, Cunningham, 1901——

Pooster-Kill, Secession, Rensselaer Co. N.Y. 1824. *Lansing, J. V. S.* 24-6, *Bellenger,* 29-77.

Porter, Midland Co. Mich. 1859. Bailey, 59-63, Beardsley, (S.S.) 64-70.

Port Ewen, North Esopus, Ulster Co. N.Y. 1851. Taylor, W. 53-4, Meyers, A. H. 55-6, Van Dyck, C. L. 57-66, Arcularius, 66-81, Lippincott, 81-98, Burton, Wm. 99-1900, Polhemus, C. H. 1901——

Port Jackson, 1850, see Amsterdam, 1st, N.Y.

Port Jervis, Deerpark, (Mahackemack,) Orange Co. N.Y. 1737. Organized and supplied by Mancius, 1737-41; Fryenmoet, 1741-56, Romeyn, T. 1760-72, Van Bunschooten, E. 1785-1799, Demarest, John, 1803-8, Eltinge, C. C. 16-43. Van Wyck, G. P. 44-52, Slauson, 53-7, Mills, S. W. 58-71, Rogers, S. J. 72-6, Voorhees, H. M. 77-9, Talmage, G. 79-87, Taylor, L. L. 87-91, Vennema, A. 92-5, McKenzie, 1896——
See "Translation of Records of," by Rev. J. B. Ten Eyck.

Port Jervis 2d, 1897. Harris, D. T. 97-9, Forbes, 1900——

Port Richmond, 1680, see N.Y.C., borough of Richmond.

Port Washington, (station.) Smith, N. E., Miss. to, 1845-7.

Pottersdam, 1792, see Rockaway, N.J.

Pottersville, Somerset Co. N.J. 1865. Jones, T. W. 67-70, Carroll, V. B. 71-3, Davis, J. A. 73-8, Hoffman, W. H. 78-83, Schmitz, Wm. 84-6, Van Neste, G. J. 88-92, Prentice, 94-7, McNair, W. 1898——

Pottsville, Pa. (station,) 1830. Dumont, Miss. to, 1829, Talmage, J. R., Miss. to, 1829-31.

Poughkeepsie, Dutchess Co. N.Y. 1716. Van Driessen, J., supplied occasionally, 1727-35, again, 1751, Van Schie, 1731-3, Meinema, 1745-56, Van Nist, 1758-61, Schoonmaker, H. 1763-74, Rysdyck, 1765-72, (See "M.G.S." i. 31, etc.) Van Voorhees, S. 1773-6, (Froeligh, S. 1776-80, Livingston, J. H. 1781-3, Gray, A. 1790-4, Brower, 1794-1808, Cuyler, C. C. 1808-33, Van Vranken, S. A. 34-7, Mann, 38-57, McEckron, 58-67, Van Gieson, 1867——. See "Van Giesen's Hist. First Ch. Poughkeepsie," 1893.

Poughkeepsie 2d, 1847. Yates, J. (S.S.) 49, Whitehead, 50-2, Hagaman, C. S. 53-71, Elmendorf, J. 72-86, Brown, F. A. M. 87-9, Hill, W. B. 90-1902, Hunter, D. M. assistant, 99-1902.

Prairieville, Barry Co. Mich. 1842.

Prattsville, 1798, see Grand Gorge, N.Y.

Preakness, Passaic Co. N.J. 1801. (Supplied by DeWitt, P. Cornelison, J., Romeyn, J. V. C., Stryker, P., Demarest, John, Demarest, C. T., Field, J. T., Van Santvoord, S., Neal, etc., 1798-1825,) Kuypers, Z. H. 25-42, Woods, John, (S.S.) Dec. 42-June, 43, Staats, 43-61, Durand, 62-8, Cole, S. T. 68-72, Zabriskie, A. A. 73-8, Wyckoff, B. V. D. 78-84, Verbrycke, J. R. 84-7, Beekman, T. A. (S.S.) 87-9, Labaw, G. W. 1889——. See "Labaw's Centennial Discourse," 1902.

Princes Bay, 1900, see N.Y.C., borough of Richmond.

Princetown, Giffords, Schenectady Co. N.Y. 1821. Whiting, 21-2, Dewing, Miss. to, 22, Van Vechten, S., Miss. to, 22-3, Blair, Miss. to, 24, Hardenbergh, J. B. 24-5, Blair, 25-7, Bogardus, N. (S.S.) 28? Lockwood, L. R. 33-4, Ingalls, (S.S.) 38-9, Davies, 43-7, Rosencrantz, J. 49-50, Hall, D. B. (S.S.) 56-63, Ricketts, (S.S.) 63-5, Hall, D. B. 65-9, Raymond, H. A., supplied, 71, Rhinehardt, 73-86, Wessells, 89-92, Johnston, T. C. 93-9, Strohauer, 1900-2.

Prinsburg, 1894, see Roseland, Minn.

Pultneyville Station, N.Y. 1824.

Pultneyville, (East Williamson,) Wayne Co. N.Y. 1851. Morris, J., Miss. to, 24-5, Kasse, 52-61, Veenhuizen, 62-70, Bähler, P. G. M. 71-84, Veenhuizen, (S.S.) 85-7, Wayenberg, 88-90, Van Westenberg, 91-2, Van Doorn, 1893——

Quassaick, (Newburgh) N.Y. 1708. Some Reformed, but mostly Lutherans. Supplied chiefly by the Lutheran ministers between New York and Albany.

Queens Co. L.I. N.Y. A general name embracing the collegiate charges of Jamaica, Oyster Bay, Success, and Newtown, and sometimes Gravesend. "Doc. Hist. N.Y." iii. 75, 118-296; "Smith's N.Y." 316.

Queens, N.Y. 1858, see New York City, borough of Queens.

Quincy, Adams Co. Ill. 1858. Conrad, Miss. to, 1858-9.

Rabbit River, Allegan Co. Mich. Same as Zabriskie and Hamilton.

Racine, Racine Co. Wis. 1891. Vetter, G. 1892.

Ramapo, Mahwah, Bergen Co. N.J. 1785. Leydt, P. 1789-93, Brinkerhoff, G. G. 1793-1807, Demarest, J. D. 1808-24, Wynkoop, Jef, 25-36, Allen, P. 37-53, Van Doren, W. T. 53-7, Demarest, W. 58-70, Magee, 71-5, Nasholds, 79-80, Letson, 82-92, King, A. A. 92-1900, Van den Burg, 1901——

Ramapo, Secession, 1824. *Demarest, J. D.* 1824-58, *De Baun, J. T.* 1856-60.

Ramsay, Titonka, German Valley, Kos. Co. Ia. 1886. Schaefer, D. 87-93, Huenemann, Jac. 93-8, Janssen, 1899——

Ramsey's, Bergen Co. N.J. 1875. Nasholds, 79-80, Letson, 82-6.

Randolph Centre, Columbia Co. Wis. 1893. Engelsman, 1898——

Raritan, Somerville, Somerset Co. N.J. 1699. Supplied by Bertholf, G. occasionally, 1699-1720, Frelinghuysen, T. J. 1720-48, Frelinghuysen, J. 1750-4, Hardenbergh, J. R. 1758-81, Romeyn, T. F. 1784-5, Duryea, John, 1786-98, Vredenbergh, 1800-21, Van Kleek, 26-31, Messler, 32-79, Searle, J. P. 81-93, Cranmer, 1893——

Chartered 1753. See New Brunswick. See also "Dr. Messler's Memorial Sermons and Hist. Notes," 1873.—Bi-centennial Addresses, 1899.

Raritan, Secession, 1730. Rieger, 1734-9, Arondeus, 1747-54.

Raritan 2d, Somerville, 1834. Whitehead, 35-9, Chambers, T. W. 40-9, Craven, 50-4, Mesick, 55-82, Read, E. A. 1882——. Sketch in "Ch. Int." Dec. 10, 1863. Read's Sermon at 50th Anniversary, 1884.

Raritan 3d, 1848. Stryker, P. 48-51, Cornell, J. A. H. 51-6, Le Fevre, 57-75, Pool, 75-88, De Hart, 1888——

Raritan 4th (*Ger.*) 1879. Schlieder, F. 81-6, Koechli, 1891——

Raritan, (Honey Creek,) Henderson Co. Ill. 1854. Eltinge, C. D. 56-61, Bumstead, 61-75, Adam, (S.S.) 76-7, Phanstiehl, 79-83, Van Oostenbrugge, 84-7, Dutton, (S.S.) 87-8, Sonnema, 89-91, Wessels, 92-3, Chickering, 94-7, Van Kersen, 1897——

See Simonson's 25th Anniversary Address.

Readington, (formerly called North Branch,) Hunterdon Co. N.J. 1719. On the North Branch till 1738, when removed to Readington. Frelinghuysen, T. J. 1720-48, Frelinghuysen, J. 1750-4, Hardenbergh, 1758-81, Lydekker, *Conferentie,* supplied, 1767, Van Arsdale, S. 1783-7, Studdiford, P. 1787-1826, Van Liew, J. 1828-69, Van Slyke, J. G. 1869-70, Smock, 71-83, Wyckoff, B. V. D. 1884——

Chartered in 1753. See New Brunswick. See "Van Liew's Ser." "Dr. Messler's Mem. Sermons and Hist. Notes," 1873, and "Wyckoff's Hist. Disc." 1894.

Redford, Wayne Co. Mich. 1858. Michael, Dan., Miss. to, 1836-47.

Red Hook, same as Upper Red Hook, N.Y.

Red Hook Landing, (Old Red Hook, or Madalin, near Tivoli,) Dutchess Co. N.Y. 1766. Supplied by Fryenmoet, 1766-(9?), by Kuypers, W. 1769-71, by Romeyn, D. 1773-5, by Van Voorhees, S. 1776-80, by De Ronde, 1780, by Livingston, J. H. 1780-3; De Witt, P. 1788-9, Romeyn, J. 1794-1806, Kittle, 1807-15, Rudy, (S.S.) 25-35, Hangen, 38-40. Since 1840 only occasional services.

The "Rhinebeck Records" speak of baptisms at Roode Hoeck in 1751, by Van Hovenbergh. Rev. Fryenmoet also baptized here about 1751. Hollanders from Kingston and Albany settled here about 1750. Smith, in his history of Red Hook, says, that between 1783-1807, the following officiated, more or less frequently: Fryenmoet, Kuypers, Rysdyck, Van Voorhees, Livingston, Laidlie, Samuel Smith of Saratoga, Dirk and Jer. Romeyn, Cock, etc. See Rhinebeck, (Ger.), and Upper Red Hook.

Rehoboth, Lucas, Missaukee Co. Mich. 1890. Classical Missionary, 90-3, Vanden Bosch, T. 94-8, missionary, 1898——

Remsenbush, now Florida, N.Y.

Rem Snyder's Bush, N.Y. 1824. Ketchum, Miss. to, 1823.

Rensselaer, Albany Co. N.Y. 1848. McCartney, 49-57, Bevier, 60-3, Raymond, 64-71, Taylor, G. I. 74-89, when this church reunited with Boght, N.Y.

Rensselaer ist, 1892, see Bath on the Hudson, N.Y. Name changed to Rensselaer, April, 1902, while this work was in press.

Rensselaerwyck, now Albany, N.Y.

Rexfordville, same as Amity, N.Y.

Reynolds, 1707, see Schagticoke, N.Y.

Rhinebeck, (Rein-beck) Dutchess Co. N.Y. 1715. (German.) Also written Rhyn-Beck. This church was organized at Pink's Corner, midway between the present Rhinebeck and Red Hook. It held its property until 1729 in union with a Lutheran congregation. Shortly after 1800 the Reformed portion of this congregation located at Red Hook. About 1837 it shared the labors of a nearby Lutheran pastor, and about 1840 became the Lutheran church of Red Hook. Like the Camp church at Germantown, it was independent, though bearing the name "Reformed."

Supplied, more or less frequently, by Haeger, J. F. 1715-21, by Mancius, 1732-42, by Weiss, 1742-6, by Schnorr, 1746-8, by Mancius, 1748-55, by Rubel, 1755-9, by Mancius, 1759-62, by Cock, 1763-94, (by De Witt, P. 1787-98?) by Schaefer, J. D. 1794-9, by Fox, 1802-23, by Rudy, 1823-35, by Gates, Cor. 1835-7, by Goertner, N. W. (pastor of the stone Lutheran church), 1837-40. Now Lutheran.—See "Smith's Hist. of Rhinebeck." This church seems to have been reorganized by Weiss, May 23, 1734.

Rhinebeck, (Rhinebeck Flats,) Dutchess Co. N.Y. 1731. Supplied, more or less frequently, by Vas, 1731-42, by Van Schie, 1731-3, by Mancius, 1732-42. Weiss, 1742-6, by Mancius, 1746-50, Van Hovenbergh, 1750-63, by Cock, Fryenmoet and Rysdyck, 1763-9, Kuypers, Warmoldus, 1769-71, Romeyn, D. 1773-5, Van Voorhees, 1776-85, De Witt, P. 1787-97, Romeyn, J. B. 1799-1803, Brodhead, 1804-9, McMurray, 1812-20, Parker, D. 20-7, Labagh, A. I. (evangelist,) 26-7, Bethune, 27-29, Hardenbergh, J. B. 30-6, Lillie, 37-41, Hoff, 42-51, Stryker, P. 51-6, Miller, W. A. 56-9, Timlow, 59-66, Talmage, G. 67-71, Peeke, A. P. 72-9, Lott, L. W. 79-84, Campbell, J. B. 85-7, Berry, J. R. 87-91, Suydam, J. H. 1891——

See "E. M. Smith's Hist. of Rhinebeck," and "Dr. J. B. Drury's Hist. Address on the Refd. Ch. Rhinebeck," 1881.

Richboro, 1864, see Addisville, Pa.

Richmond, 1717, see N.Y.C., borough of Richmond.

Richmond, 1808, see N.Y.C., borough of Richmond.

Ridgefield, 1770, see English Neighborhood, N.J.

Ridgeway, Lenawee Co. Mich. 1842. De Witt, J. 42-4, Minor, 45-8, Taylor, A. B. 49-52, Kershow, 53-5, Beidler, 55-6. See South Macon.

Ridgewood, Bergen Co. N.J. 1875. Van Neste, J. A. 1875——

Ridgewood, 1893, see N.Y.C., borough of Brooklyn.

Rifton Glen, 1831, see Dashville Falls, N.Y.

Riverside, 1885, see Paterson, N.J.

Rochelle Park, Bergen Co. N.J. 1900. Hunter, G. M. 1901——

Rochester, Mombacus, Accord, Ulster Co. N.Y. 1701. Supplied by ministers from Kingston, Catskill and Albany, 1677-1753, Frelinghuysen, Jac. called 1753, but died, Frelinghuysen, H. 1756-7, Romeyn, D. 1766-75, supplied by Van Nest, R. 1776-7, Hardenbergh, J. R. 1781-5, Van Horn, A. 1789-95, Mandeville, G. 1797-1801, Westervelt, R. A. 1802-8, Murphy, 14-25, Morse, B. V., Miss. to, 28, Westfall, B. B. 28-37, Mesick, 37-40, Wyckoff, C. 41-65, Strong, S. W. 65-70, Hastings, 70-6, Church, 77-92, McNair, J. L. 92-1902.

Chartered, 1766, with Wawarsing and Marbletown. See Ulster Co. N.Y. "Doc. Hist." iii. 600.

Rochester, Monroe Co. N.Y. 1852. Veenhuysen, 52-3, Wust, 56-64, Kriekaard, 66-8, Bähler, P. 68-73, De Bruyn, 73-91, Schilstra, S. A. 91-1900, Dykstra, L. 1901——

Rochester 2d, 1886. Van der Hart, E. 87-9, Vennema, A. 89-92, Hopkins, T. W. (S.S.) 92-3, Bates, W. H. 93-5, Steffens, C. M. 95-8, Lamar, J. 1898——

Rockaway, 1740, 1813, see Lebanon, N.J.

Rockaway, (Potterstown,) in Whitehouse, Hunterdon Co. N.J. 1792. Duryea, J. 1799-1801, Demarest, C. T. 1808-13, Schultz, 16-34, Williamson, P. S. 35-9, Otterson, 40-5, Talmage, G. 45-51, Comfort, 52-4, Lloyd, 55-6, Sturges, 57-63, Van Slyke, 65-7, Bailey, W. 68-84, Conklin, M. T. 84-9, Miller, B. C. 90-5, Lyman-Wheaton, 95-1900, Jones, H. T. 1900——

Rock Valley, Sioux Co. Ia. 1891. Huizenga, J. 1891——

Rocky Hill, Somerset Co. N.J. 1857. Schenck, M. S. 57-65, Gesner, 65-71, Berg, H. C. 72-9, Lawsing, 79-83, Crane, 84-92, Hogan, O. J. 93-8, Schmitz, Wm. 1901——

Rome, same as Wurtsboro' or Mamakating.

Root, now Currytown.

Roseland, 1879, see Chicago, Ill.

Roseland, Prinsburg, Candivabi Co. Minn. 1886. Supplied, 86-94, Dangremond, G. (S.S.) 94-5, Kriekaard, C. (S.S.) 96-7, Dragt, 97-8, De Groot, D. 1899——

Rosendale, Ulster Co. N.Y. 1843. McFarland, 44-5, Strong, T. C. 45-9, Eckel, 50-3, Lente, 55-63, Beardsley, 63, Bevier, 64-7, Liebenau, (S.S.)

67-70, Pastor, 70-6, Schenck, I. S. 77-9, Westveer, 80-2, Oliver, 84-90, Morris, J. N. 90-3, Coombe, 94-9, Van Haagen, 1900——

Rosendale Plains, Ulster Co. N.Y. 1897. Coombe, 97-9, Van Haagen, 1900——

Rotterdam 1st, 1799, see Schenectady, N.Y.

Rotterdam 2d, 1823, see Schenectady, N.Y.

Rotterdam, Dispatch, Jewell Co. Kansas, 1871. Hoekje, 78-91, Van der Meulen, Jac. 92-3, Westing, 94-6, Dragt, 1897——

Roxboro', 1836, see Philadelphia, Pa.

Roxbury, (Beaverdam,) Delaware Co. N.Y. 1802, records begin. Supplied by Goetschius, S.; Overbagh; Benedict, Abner; and Paige, W. 1802-25; reorganization, 1825. Boyd, Josh., Miss. to, 26-7, Paige, W. (S.S.) 27-32, Van Dyke, H. 33-4, Bronson, A. 35-6, Knight, R. W. 36-41, Hillman, 43-5, Evans, C. A. 49-50, Turner, 50-62, Rhinehart, 62-73, Hammond, J. W. 73-5, Miller, B. C. 75-81, Arcularius, 81-3, King, J. F. 83-6, Schmitz, Wm. 86-90, Demarest, N. H. 1890——

At the re-organization in 1825, took the name of Roxbury. In 1893, incorporated as "The Jay Gould Memorial Reformed Church of Roxbury, N. Y."

Sacondaga, (Cl. Montgomery,) 1789. "Doc. Hist." iii. 684. Same as Day, N.Y., which see.

Saddle River, Bergen Co. N.J. 1784, till 1789 one consistory with Paramus. Vanderlinde, 1784-9, Kuypers, G. A. 1788-9, Blauvelt, 1790-1, Kuypers, W. P. 1793-6, Eltinge, W. 1799-1811, Goetschius, 14-35, Manley, J. 34-66, Meyers, A. H. 66-72, Bogardus, W. E. 72-84, Todd, W. N. 85-92, Van Kampen, 1893——

Sagertisses, same as Saugerties, N.Y.

St. Caik, "M.G.S." i. 20. An error for Sinthoick.

St. Croix, 1744, see West Indies.

St. Croix, Rensselaer Co. N.Y. In town of Hoosick. See "Hist. Rensselaer Co." 375.

St. John, 1750? see West Indies.

St. Johns, same as Upper Red Hook, N.Y.

St. Johnsville, (Palatine,) Montgomery Co. N.Y. 1770. (Ger. Ref.) Dyslin, 1790-1815. (R.D.C. 1812.) De Voe, 16-30, Meyers, A. H. 30-1, Stryker, H. B. 33-4, Murphy, 34-7, Meyers, A. H. 37-44, Knieskern, 45-72, Lodewick, 72-5, Van Nest, G. J. 75-9, Minor, A. D. 79-88, Furbeck, P. 88-92, Kinney, C. W. 93-8, Hogan, O. J. 1898——

A building for worship was built at this place as early as 1756.—See "Doc. Hist. N.Y." iii. 674.

St. Remy, Ulster Co. N.Y. 1864. Garretson, J. (S.S.) 65-6, Todd, W. N. 74-81, Compton, J. M. 84-8, Bogardus, F. M. 88-90, Millett, Jos. 1890——

St. Thomas, 1660, see West Indies.

Salem, 1785, see New Salem, N.Y.

Salem, McCook Co. S.D. 1884. Cotton, 85-7, vacant, 87-91, Zwemer, F. J. 91-2, vacant, 92-6, Barny, W. F. 1896——

Salem, Little Rock, Lyon Co. Ia. 1894. Janssen, R. 1895——

Salisbury, Herkimer Co. N.Y. 1822. Ketchum, 1822-3. "Doc. Hist." iii. 674, 696.

Salt River, Mercer Co. Ky. 1796. Labagh, P., Miss. to, 1796-7, Kyle, 1804-16. In 1817, Cl. New Brunswick recommended it to become Presbyterian. [Cleland, Thos. (Presbyt.) 1816-25. The building was then occupied by the Cumberland Presbyterians for 20 years, 1825-45.]

Dutch emigrants began to locate at Salt River, Ky. in 1781. They came chiefly from Conewago, York Co. Pa., and from Hanover, Adams Co. Pa. A few came directly from Bergen and Somerset Cos. N.J. Collins, in his history of Kentucky (vol. ii. 523), says: The first Dutch emigrants came to White Oak Springs, one mile above Boonesborough, in 1781. This company consisted of Henry Banta, Sr., Henry Banta, Jr., Abraham Banta, John Banta, Samuel Duryee, Peter Duryee, Daniel Duryee, Henry Duryee, Albert Duryee, Peter Cozart, (or Cozad), Fred Ripperham, and John Flenty. They purchased 1200 acres of land, which is known as "The Low Dutch Tract." But the accuracy of some of these statements of Collins, about first location, is questioned.

There were, however, later companies of Dutch emigrants to Kentucky. A large body left Conewago, Pa. in 1793, for "the cane lands of Kaintuckee." The journey took many weeks in large, heavy wagons. They camped out at night in the wilderness, but always rested on the Sabbath day, and held religious services. After crossing the mountains they reached the upper waters of the Ohio. They descended the river in flat boats, the shores being infested with hostile savages. They landed at Limestone, now Maysville, Ky., and again started with their wagons for Upper Salt River, near the present town of Harrodsburg. They drove cows before them all the way, and some of their milk was churned daily, by the motion of the heavy, springless wagons, and furnished them butter on their journey. The records of Mercer Co. Ky., show the purchase of 44 tracts of land between 1789 and 1802 by these Dutch emigrants. Among the names are those of Banta, Cozine, Nourse, Demaree, (Demarest), Stagg, Lite, (Leydt), DeMott, Smock, Terhune, Vories, (Voorhees), Van Nuys, Bice, (Boice or Beys), Verbrycke, Huff, and others. The settlement near Boonesborough, notwithstanding Collins' assertion above, probably took place later, and from these Dutch emigrants of Mercer county.

And although they took no minister with them, they at once began to conduct religious services among themselves. They began a Saturday evening Prayer-meeting in 1800, which on Aug. 25, 1900, celebrated its Centennial.

In 1796 occurred the visit of Rev. Peter Labagh to this region. He was sent by the Synod to visit this distant settlement. He went from Hackensack, N.J., all the way on horseback, and returned in the same way. While there he organized a Reformed Dutch Church. On Dec. 22, 1800, David Adams and Elizabeth, his wife, sold three acres of land on the dry fork of Salt River, Mercer Co. Ky., to John Verbrycke, Isaac Vanice, (Van Nuys), and Peter Conine, for £4 10s. for said church. As soon as the "sleepers" were put in place, a dedicatory prayer was offered. Its walls

were filled in with mud, and it yet stands, after a century, and is now known (1901) as "The Old Mud Meeting-House."

Domine Thomas Kyle emigrated also from Pennsylvania to Kentucky, but had settled in Washington County. In 1802 he bought land in Mercer County, and became the pastor of this Dutch church, 1802-16, when he became a Methodist. Meantime, emigration of some of these Dutch into Henry County, and states north of the Ohio, was taking place, and the old Dutch church became Presbyterian. See CONEWAGO, in this work; also Rev. Jas. K. Demarest's "Hist. Disc. of Presbyt. Ch. of Gettysburg, Pa." 1876; also Scomp's "Old Mud Meeting House," at Salt River, Ky. 1900; also Thos. M. Banta's "A Frisian Family," or "The Banta Genealogy."

Samsonville, 1851, see Krumville, N.Y.

Sand Beach, 1810, see Owasco Outlet, N.Y.

SANDHAM MEMORIAL, Monroe, S.D. 1883. (At first known as Marion). Harmeling, S. J. 83-94, Reeverts, 95-7, classical missionary, 1897——

Sand Hill, now Canajoharie, N.Y.

Sand Ridge, Ill. Meulendyk, (S.S.) 1877-9.

Sandusky City, (Cl. Michigan), 1855. Kuss, 1855-6.

SARATOGA, (Schuylerville,) Saratoga Co. N.Y. 1770. Drummond, 1771-7, reorganized, 1789. Smith, S. 1789-1801, Duryea, P. H. 1803-28, Boyd, H. M. 29-34, May, 34-9, Jones, D. A. 39-44, Chester, 44-50, Searle, S. T., 50-7, Merrill, 58-61, Lansing, A. G. 62-8, Collier, I. H. 69-74, Van Doren, D. K. 74-82, Chapman, J. W. 83-5, McCullom, 86-91, Hainer, 92-5, Brandow, J. H. 1895——

See Brandow's "Story of Old Saratoga," 1901.

Sattambadi, 1862, see India.

Saugatuck, Mich. 1868. Brock, D. 70-5, Nies, 76-9, Groeneveld, 81-2; disbanded.

SAUGERTIES, N.Y. 1839. Ostrander, H. 1839-40; Van Santvoord, C. S. 1840-54, Elmendorf, J. 1855-62, Gaston, J. 1862-9, Thompson, J. B. 1869-71, Cobb, S. H. 1871-83, Wortman, 1883-1901, Hunter, D. M. 1902——

Legally, the organization dates back to the coming of the Palatines to West Camp in 1710. Historically and as a fact, the church of Saugerties, which had unsuccessfully petitioned for an organization during the preceding five years, became a church separate from Katsbaan in 1839. The village of Saugerties began in 1825, when manufacturers availed themselves of its great water power. See Katsbaan.

SAYVILLE, Suffolk Co. N.Y. 1866. Jongeneel, L. G. 66-71, Van Emmerick, 73-88, Cronsay, 88-90, Hoffman, J. 93-9, Schilstra, E. S. 1900——

SCHAGHTICOKE, Reynolds, Rensselaer Co. N.Y. 1707. Supplied by Frelinghuysen, T. quarterly, 1745-59, by Westerlo, 1760-73: Van Bunschooten, E. 1773-85, De Ronde, supplied, 1776-84, pastor, 1784-95, Paige, 1793-1807, Ostrander, S. 1810-21, Switz, 1823-9, Marcellus, 1831-4, Boyd, H. M. 1835-41, Ackerson, 1842-4, Meyers, A. H. (S.S.) 1844-8, Fonda, J. D. 1848-56, Van Brunt, (S.S.) 1857-61, White, G. 1864-9, Viele, 1871-

2, Cole, S. T. 1872-9, Ackerman, 79-85, Shafer, T. 86-9, Gordon, M. R. 90-4, Macardel, 94-7, Ficken, 1898——

See "Amst. Cor." "Doc. Hist." i. 245.

SCHENECTADY, Schenectady Co. N.Y., churches in:

1. SCHENECTADY, 1ST, 1680. (An out-station of Albany, 1662-80. See Flats.) Supplied by Schaats, 1662-80, Tesschenmaeker, 1684-90, supplied by Dellius, 1690-9, Freeman, 1700-5, supplied by Lydius, 1702-9, [Barclay, Episc. 1710-15,] Bower, T. 1715-28, Erickzon, 1728-36, (chartered, 1734,) Van Santvoord, C. 1742-52, Vrooman, 1754-84, (Eng. Lang. began to be introduced,) Romeyn, D. 1784-1804, Sickles, (colleague,) 1794-7, Meyer, J. H. 1803-6, Bogardus, C. 1808-11, Van Vechten, 14-49, Taylor, W. J. R. 49-53, Seelye, J. H. 54-8, Seelye, E. E. 58-64, Wortman, 65-70, Vermilye, A. G. 71-7, Griffis, 77-86, Sewall, 86-99, Raymond, A. V. V. (S.S.) 99-1900, Zelie, 1901——

See "Amst. Cor."; "Col. Docs.," see Index, SCHENECTADY; particular references to the church, iv. 541, 727, 729, 732, 767, 833, 835, 983, v. 656, vi. 160, vii. 398, viii. 282. "Doc. Hist." i. 179-195, 242, 340, iii. 536, 540, 552, 628, 685. "Smith's N.Y." 305. "Mag. R.D.C." ii. 328. "Manual and Directory of the Church of," 1878. Schenectady, 1st Ch. Memorial, at 200th Anniversary, 1880.

2. ROTTERDAM, (or Schenectady 2d,) Pattersonville, 1799. Van Zandt, P. 1818-22, Searle, J. 23-7, Boyd, Josh. 28-36, Mead, 44-9, Jukes, 56-62, Lowe, J. 63-90, Hill, Alex. 1890——
3. GLENVILLE, (or Schenectady 1st, of Fourth Ward,) 1814. Van Zandt, P. 18-22, Slingerland, 24-33, Bunnell, 35-8, Ingalls, 40-51, Meyers, A. H. 52-4, Burghardt, 55-61, Peeke, G. H. 61-3, Minor, 64-73, Randles, 73-81, Hill, W. J. 82-4, Nickerson, N. F. 85-91, Morton, 93-5, McIntyre, Jos. 95-8, Rogers, R. 1898——
4. GLENVILLE 2D, (Scotia,) Schenectady Co. N.Y. 1818. Murphy, 1826-34, Stryker, H. B. 34-7, Swift, 37-42, Crocker, 42-8, Vedder, E. 49-51, Williamson, N. D. 51-5, Slingerland, 57-60, Berry, P. 62-3, Wilson, F. F. 64-70, Bookstaver, A. A. 70-1, Johnston, A. 72-5, Vander Wart, 76-83, Van Doren, D. K. 83-5, Doig, 85-92, Gordon, M. R. 85-1900, Roberts, H. B. 1901——
5. ROTTERDAM 2D, 1823. Searle, J. 1823-7, Boyd, Josh. 1828-40, Nott, 1841-54, Spaulding, 1856-60, Schoonmaker, R. L. 1861-70, Davis, W. P. 1870-4, (supplied by Storer, M. J., a Lutheran, 1874-5,) Van Allen, 1876-83, Vander Veer, L. 83-91, Knox, J. C. 1891——
6. SCHENECTADY 2D, (Jay St.) 1851. Duryea, I. G. 52-8, (Dean, 58-9, pending the lawsuit,) Van Santvoord, C. S. (S.S.) 59-61, Du Bois, A. 62-9, Phraner, 70-5, Crocker, J. N. (S.S.) 76-8, Lawrence, E. C. 78-80, Kipp, P. E. 81-7, Hinds, 87-91, Cole, P. H. 91-7, Talmage, G. E. 1898——. See "Year Book," 1900.
7. Schenectady 3d (Ger.) (College st.) 1854. Schwilk, 1856-68.
8. BELLEVUE, 1892. Enders, (S.S.) 93-4, Thyne, (S.S.). 94-7, Hogan, R. J. 1897——

9. Mont Pleasant, 1892. Vanderveer, L. (S.S.) 92-7, Herman, A. B. 1897——

Schodack, Rensselaer Co. N.Y. 1756. Fryenmoet, 1770-8, Romeyn, J. V. C. 1788-94, Bork, 1789-1808, Fonda, Jesse, 1809-13, Van Buren, P. 14-20, Johnson, I. Y. 21-3, Bennet, 24-8, Van Santvoord, S. 29-34, Gray, J. 35-46, Baily, 47-56, Snyder, 56-69, Peffers, 69-73, Veenschoten, 74-86, Plass, Norman, 86-7, Birdsall, 88-92, Shaw, J. 94-6, McCully, 97-1900, Van Oostenbrugge, C. 1900——

Schodack Landing, 1858. Was united with the Ch. of Schodack, 1859-66. Kip, I. L. 67-74, Leggett, 75-82, Hendrickson, 82-7, Nasholds, 87-91, Crane, 92-1900, Foster, J. W. 1900——

Schoharie, (Huntersfield,) Schoharie Co. N.Y. 1720-30. (Haegar, J. F. in this region, 1710-21.) Oehl, 1724-30, Erickson, 1730-1, Weiss, 1731-2, Schuyler, 1736-55, Goetschius, J. M. 1757-60, Rosenkrantz, A. 1760-5, Schuyler, 1766-79, Van Nest, R. 1780-5, Schneyder, 1785-8, Broeffle, 1788-(98)? Van Nest, R. 1797-1803, Schoeffer, (1798)?-1819, Weidman, 20-36, Scribner, 36-9, Robertson, 39-42, Wells, R. 44-57, Crispell, 57-63, Cobb, S. H. 64-70, Vedder, E. 71-3, Handy, 74-80, Todd, A. F. 80-4, Smart, 85-92, Handy, 1892——

"Doc. Hist." iii. 397, 423-5, 628-31. "Col. Hist." v. 575. "Smith's N.Y." 306. "Sims' Hist. of Schoharie Co." "Mag. R.D.C." iv. 172. "Cox's Herkimer," p. 4.

Schoharie Kill, (Conesville,) 1800? Schermerhorn, C. D. 1802-30.

Schoharie Mount, 1808, see Howe's Cave, N. Y.

Schoteau, same as Shokan. See "Mints. Gen. Syn." i. 314.

Schraalenburgh, Bergen Co. N.J. 1724. Erickson, 1725-8, Mancius, 1730-2, Curtenius, 1737-55, Goetschius, J. H. 1748-74, Romeyn, D. 1775-84, Froeligh, S. 1786-1822, *seceded*. See "Amst. Cor."—"Centennial Hist. Cl. of Paramus."

Schraalenburgh, Secession. 1822. *Froeligh, S.* 1822-7, *Blauvelt, C. J.* 1828-52, *Hammond, E. S.* 1858-62, *Van Houten,* 1862-6.

Schraalenburgh, Du Mont, 1756. Schuyler, 1756-66, Blauw, 1768-71, Kuypers, W. 1771-97, Romeyn, J. V. C. 1799-1833, Cole, I. 29-32, Garretson, J. 33-6, Osborne, 37-41, Blauvelt, C. J. 42-58, Gordon, W. R. 58-80, Seibert, G. A. 81-91, Cotton, 1892——

See "Amst. Cor."

Schuyler, (station,) Herkimer Co. N.Y. Snyder, H., Miss. to, 1829-30.

Schuylerville, 1770, see Saratoga, N.Y.

Scotia, 1818, see Glenville, Schenectady, N.Y.

Scotland, 1893, see Ebenezer, S.D.

Sea-side Chapel, 1878, see Long Branch, N.J.

Secaucus, Hudson Co. N.J. 1882. Supplied by students and others.

Second River, 1700, now Belleville, N.J.

Sekadu, 1868, see India.

Selkirk, 1763, see Bethlehem 1st, N.Y.

Shandaken, Ulster Co. N.Y. 1854. Hammond, J. W. 54-6, Betts, 56-61, Peeke, A. P. 62-5, Brush, A. H. 65-7, Hammond, J. W. 67-73, West-

veer, 74-6, Beekman, A. J. 76-83, McGibbon, 83-6, Bergen, J. T. 86-9, Kinney, 91-3, Niemeyer, 93-8, Palmer, C. L. 1899——

Shannick, same as Neshanic.

Sharon, Potter Co. Pa. 1797? Gray, 1797-1819.

Sharon Centre, (Dorlach,) Schoharie Co. N.Y. 1771? Bork, 1796-8, Labagh, I. 1801-11, Jones, N. 1816-20, Raymond, 29-32, Bassler, 33-7, Frazee, 38-40, Chittenden, 41-5, Bogardus, N. 46-8, Eckel, 49-50, Julien, 52-3, Jones, N. W. (S.S.) 55-6, Raymond, 56-64, Van Woert, 67-71, Shaffer, 71-4, Carr, 75-7, Kershow, (S.S.) 77-9, Parsons, 81-5, Miller, E. 86-7, Phelps, P. T. 89-94, Messler, I. 97-1901.

Sharon, Scceder, (Independent,) 1827. *Bellenger*, 1829-77.

Shawangunk, Bruynswick, Ulster Co. N.Y. 1737. United with Kingston until 1750. Schuneman and Vrooman, 1753-4, Goetschius, J. M. 1760-71, Van Nest, R. 1774-85, Froeligh, M. 1778-1813, Polhemus, H. 1813-16, Wilson, A. D. 16-29, Mandeville, H. 29-31, Bevier, 31-43, Alliger, 43-50, Scott, 51-66, Spaulding, 68-82, Hageman, P. K. 82-90, Palmer, R. V. 90-3, Dixon, Jos. 92-99, Vandeburg, 1899——

Sheboygan Falls, Sheboygan Co. Wis. 1856. Harmeling, 92-3, Sietsema, 94-8, Zwemer, F. J. 1898——

Sheldon, Sioux Co. Ia. 1895. Dykhuizen, 98-1900, Van Arendonk, 1901——

Shokan, (Ashokan,) Ulster Co. N.Y. 1791. Goetschius, S. 1796-1814, Carle, 14-26, Hendricks, J. 26, Boyse, Miss. to, 26-9, Roosa, 30-4, Amerman, T. A. 35-8, Harlow, 38-49, Hammond, J. W. 48-9, Voorhees, J. N. 49-51, Hammond, J. W. 52-6, Betts, 56-61, Abby, L. A., Oct. 61-Ap. 62, Peeke, A. P. 62-5, Brush, A. A. 65-7, Hammond, J. W. 67-73, Westveer, 74-6, Beekman, A. J. 76-83, McGibbon, 83-6, Bergen, J. T. 86-9, Emmerick, 89-90, Kinney, 90-3, Niemeyer, 93-8, Palmer, C. L. 1899——. Sketch in "Ch. Int." Sept. 5, 1900.

Siam, see India.

Sibley, 1894, see Baker, Ia.

Silver Creek, German Valley, Ogle Co. Ill. (Ger.) 1851. Zurcher, (S.S.) 53, Wagner, 56-61, Müller, J. 61-72, Steffens, 72-8, Matzke, 78-87, Beyer, 1888——

Silver Creek, Maple Lake, Wright Co. Minn. 1894. Dangremond, G. 94-5, Te Paske, 1898——

Sinthoick or Sincock, 1789, afterward Stillwater, N.Y.

Sioke, 1877, see China.

Sioux Centre, Sioux Co. Ia. 1877. (Formerly called West Branch). De Pree, Jas. 1880——

Sioux Centre, Ia. 1899. (Received from the Presbytery of Sioux Centre). Classical missionary, 99-1900, Heemstra, J. F. 1900——

Sioux Falls, Minnehaha Co. S.D. 1883. Livingston, E. P. 83-5, Skillman, 85-93, classical missionary, 93-5, Kingsbury, L. 95-9, classical missionary, 99-1900, Ruigh, 1900-1, classical missionary, 1901——

Six Mile Creek, (Cl. Cayuga,) 1827. Mandeville, G. 1828-31.

Six Mile Run, Franklin Park, Somerset Co. N.J. (Three Mile Run) 1710. Van Vleck, P. 1710-12, Frelinghuysen, T. J. 1720-47, (Arondeus, *Con-*

ferentie, 1747-54.) Leydt, J. 1748-83, (chartered, 1753, see New Brunswick,) Van Harlingen, 1787-95, Cannon, 1797-1826, Romeyn, Jas. 28-33, Sears, 33-80, Taylor, W. R. 79-84, Mulford, 85-9, Blauvelt, G. M. S. 90-1901, Case, C. P. 1902——

For sketch, see "Ch. Int." Sept. 28, 1876. Also "Steele's Hist. Disc.," New Brunswick, 1867. "Millstone Centennial," 1866. "Dr. Messler's Hist. Notes," 1873. Streng's Articles on the Church of North and South Hampton, Pa. "Mulford's Hist. Discourse," 1885; and "Prof. Hinke's Church Record of Bensalem and Neshaminy, Pa.," in "Journal of Presbyt. Hist. Soc." 1901.

Smithfield, Pike Co. Pa. 1737. (This was a preaching station from 1725, for the miners in the vicinity.) Fryenmoet, 1741-53. Land having been given for a Presbyterian church in 1750, (a stone church being soon erected,) it became, apparently, Presbyterian. But it was supplied occasionally by Mancius, 1737-41, by Fryenmoet, occasionally, 1753-6, and Romeyn, T. 1760-72, and also by Presbyterian ministers. It was not formally organized into a Presbyterian church till 1816.

See "Mills' Hist. Disc. of Ch. of Walpack" and "Davis' Hist. Disc. of Ch. of Smithfield."

Smithfield, Sussex Co. N.J. 1760-70? Referred to in "Mints. Classis of New Brunswick in 1811." Vol. ii. p. 14. See Hardwick and Knowlton, N.J.

Snell's Bush, 1770, now Manheim, N.Y.

Somerset, Miami Co. Kansas, 1871. Mayou, 1872-6.

Somerville, Somerset Co. N.Y., see Raritan, N.J.

Sophiasburgh, 1810, see Canada.

Sourland, 1727, same as Harlingen, N.J.

South Bend, St. Joseph Co. Ind. 1849. McNeish, 49-52, Beidler, 53-4, Evans, C. A. 56-7, Van Doren, W. T. 57-9, Peeke, G. H. 60-1, Skillman, 68-72, (reorganized, 1870.) Williamson, 72-96, Winter, J. P. 97-9, Dyk, Jacob, 99-1901.

South Bergen, 1874, see Jersey City, N.J.

South Blendon, Farowe, Ottawa Co. Mich. 1883. De Jong, G. 97-90, Pool, Wm. 90-3, Poot, 95-6, Scholten, 1896——

South Branch, (Branchville), Somerset Co. N.J. 1850. Dater, Henry, 1850-3, Pitcher, Wm. 1854-79, Davis, Wm. E. 1879-83, Loucks, Joel, 1884-92, Sperling, Is. 1893——. See "Sperling's Hist. Discourse at Semi-Centennial," 1900.

South Bushwick, 1891, see N.Y.C., borough of Brooklyn.

South Carolina. Johnson, W. L. (Miss. in,) 1869-74. See Orangeburgh, S. C.

South Gilboa, Schoharie Co. N.Y. (see Blenheim,) 1859. Buckelew, 59-64. Now generally supplied by Presbyterian ministers of Stamford, 4 miles away. Richards, L. E. 82-5, Scarlett, J. H. 93-9.

South Haven, Van Buren Co. Mich. 1872. Boer, Miss. at, 74-6, Dangremond, 78-84, classical missionary, 1884——

South Holland, Mich. 1849. (Part of Church of Graapschaap). Van der Schuur, 49-51. United with Assoc. Refd. Ch. 1852.

South Holland, (Low Prairie,) Cook Co. Ill. 1855. Ypma, 55-61, Bolks, 62-5, Koopman, 65-8, Zwemer, 68-70, Buursma, 72-8, Kremer, 79-83, Moerdyke, Wm. 84-6, Van Houte, J. 87-91, Broek, J. 1893——

South Little Rock, Osceola Co. Ia. 1894. Missy, A. 96.

South Macon, Lenawee Co. Mich. 1863. (Formerly Ridgeway.) Skillman, 63-8, Moerdyk, R. P. 69-71, De Spelder, 73-84, Dutton, 84-7, Gulick, J. I. 91-5, Jongewaard, 1897——

South Pass, Nebraska, 1877.

Southwest Troy, see West Troy, South, N.Y.

Sparta, (station.) Stevenson, Miss. to, 1827-8.

Spotswood, Middlesex Co. N.J. 1821. Van Hook, Miss. to, 19-20, McClure, J. 22-5, Rice, H. L. 25-34, Van Liew, J. C. 34-41, Betts, 42-5, Knight, W. 46-7, Manning, 47-54, Vandewater, 55-67, Willis, 68-80, Harmeling, S. J. 81-3, Spaulding, C. 83-90, Morton, 90-1, Harris, J. F. 91-3, Van Doren, W. H. 94-5, Bayles, J. O. 95-1901, Strohauer, 1902——

Spraker's Basin, (Westerlo,) Montgomery Co. N.Y. 1790. Toll, 1803-22, Van Olinda, 1830-1.

Spraker's, N.Y. 1859. Wales, 59-60, Bogardus, N. 61-6, Van Zandt, B. (S.S.) 67, Van Doren, D. K. 69-73, Ackerman, 74-8, Compton, (S.S.) 78-82, Minor, J. 84-5, Thomson, J. A. 87——

Springfield, 1884, see Immanuel, S.D.

Spring Garden, 1813, see Philadelphia, Pa.

Spring Lake (Manito), Tazewell Co. Ill. 1854. Bumstead, 56-62, Gulick, A. V. 66-72, Gilmore, 73-81, Force, F. A. 82-6, Ziegler, 87-8, Wyckoff, C. S. 91-4, Winter, J. P. 94-7, Drake, E. A. 1897——

Spring Lake, Ottawa Co. Mich. 1870. De Pree, Jas. 70-80, Zwemer, J. F. 80-3, Joldersma, 84-6, Kolyn, 86-8, Hekhuis, G. T. 88-90, Zwemer, A. 91-8, Hoffman, B. 98-1900——

Spring Valley, Rockland Co. N.Y. 1865. Brock, 65-9, Smith, M. B. 69-71, De Witt, R. 71-6, Van Pelt, D. 77-8, Lansing, J. A. (S.S.) 79, Crispell, C. 1879——

Spring Valley, Maywood, Bergen Co. N.J. 1882. Graham, J. E. 82-4, supplied, 84-7, Harris, J. F. (S.S.) 87-90, supplied, 1890——

Squampamuck, 1775. Afterward revived in the Ch. of Ghent.

Staatsburgh, probably an error for Stoutsburgh, or *vice versa*. See Hyde Park.

Stanton, (Mt. Pleasant.) Hunterdon Co. N.J. 1833. Van Arsdale, J. R. 35-50, Doolittle, H. 52-72, Cornet, 72-6, Martine, 76-82, Pitcher, C. W. 82-7, Westveer, 87-90, Bolton, 90-5, Bird, 1896——

Stapleton, 1851, see N.Y.C., borough of Richmond.

Staten Island, 1680, see N.Y.C., borough of Richmond.

Steinway, 1891, see N.Y.C., borough of Queens.

Stewartville, West Hurley, Ulster Co. N.Y. 1877. Blauvelt, C. (S.S.) 77-9, Staats, B. 79-82, Stanborough, 82-5, Bahler, L. H. 85-7, Zabriskie, A. A. 1900——

Stillwater, Sussex Co. N.J. 17... Supplied by Wack, C. 1782-1809, and partly by Wack, J. J. 1798-1805, reorganized, 1814, Van Hook, Miss. to, 1822, (Presbyterian.)

Stillwater, Saratoga Co. N.Y. (Sinthoick,) 1789. Paige, W. 1793-1807, Froeligh, P. D. 1802-7.

Stirling, 1824. De Fraest, 1825-8.

Stissick, (Ger.) 1750. See New and Old Stissing, N.Y.

Stissing. See Gallatin, N.Y.

Stockport, 1843, see Ghent 2d, N.Y.

Stone Arabia, Montgomery Co. N.Y. 1711. Supplied occasionally by Oehl, Schuyler, and others, 1743-52; Werring (or Wernich), 1752, Rosencrantz, 1756-8, 1760-70, Peck, D. C. A. 1788-1800, Labagh, I. 1801-3, Wack, J. J. 1803-14, Morris, J., Miss. to, 27-9, Ketchum, 29?-36, Westfall, 38-43, Jukes, 44-50, Van Liew, J. C. 50-6, Van Dyck, L. H. 61-7, Compton, 69-71, Van Benschoten, 72-80, Stanbrough, 81-5, Thomson, J. A. 87-91, Palmer, C. L. 97-9.—Sketch in "Ch. Int." July 31, 1845; "Fort Plain Register." March 25, 1887.

Stone Arabia, (Ger.) 1801? Wall, (or Wack, J. J.) 1803?

Stone Arabia, Independent, 1816. *Wack, J. J.* 1816-27.

Stone Arabia, (Lansingburgh,) 1788?

Stone House Plains, Brookdale, Essex Co. N.J. 1801. Stryker, P. (S.S.) 1801-9, Duryee, J. (S.S.) 1805, Stryker, P. 10-14, Duryee, J. (S.S.) 14-18; also Van Santvoord, S. (S.S.) 16-18, Stryker, P. (S.S.) 18-26, Tarbell, 27-8, Hillman, 30-41, Hammond, E. S. 42-4, Thomson, W. 45-6, Quinn, 47-8, Liddell, 49-50, Wiseman, (S.S.) 51-2, Talmage, P. S. 53-65, Statesir, 65-72, Kershow, 73-80, Van Fleet, 80-3, See, W. G. E. 83-92, Bogardus, W. E. 1892——. See "Bogardus's Centennial Discourse," 1901.

Stone Ridge, see Marbletown, N.Y.

Stoutenbergh, or Stoutsburgh, now Hyde Park. See also Staatsburgh.

Stuyvesant, Columbia Co. N.Y. 1827. Garretson, J., Miss. to, 26-7, Heermance, Henry, Miss. to, 27-8, Cahoone, Miss. to, 28-9, Cornell, F. F., Miss. to, 30-1, Garretson, G. I. 32-4, Kittle, 35-46, Nevius, Elbert, 46-86, Collier, G. Z. 86-9, Furbeck, G. W. 90-8, Rockefeller, D. G. 1898——

"Mag. R.D.C." ii. 57.

Stuyvesant's Bowerie, 1660, see N.Y.C., borough of Manhattan.

Stuyvesant Falls, Columbia Co. N.Y. 1859. Bates, 60-1, Swick, 61-3, Kip, I. L. 64-7, supplied by Bogardus, W. E. 67-8, Wells, R. 68-71, Fowler, 74-80, Schermerhorn, H. R. 81-2, Nevius, E. (S.S.) 86-9, Hieber, 92-3, Hopper, A. W. 94-9, Faber, J. P. 1899——

Success, L.I. 1730. Disbanded, 1829, the church of North Hempstead taking its place. See pastors under North Hempstead.

Sully, 1888, see Bethany, Ia.

Summit, 1824, see Eminence, N. Y.

Summit, Cook Co. Ill. 1899. DeHaan, 1899——

Sunnyside, 1896, see N.Y.C., borough of Queens.

Sun Prairie, Dane Co. Wis. 1843. Slingerland, 1844-6.

Susquehannah, Pa. 1768. Supplied by the ministers of Conewago and Hanover, Pa.; which see; also, probably, by some of the German

Reformed ministers of the vicinity; Grey, Andrew, 1793-6, Manley, Wm. 1798-1800.

Swartstown, 1839.

SYRACUSE, Onondaga Co. N.Y. 1848. Cornell, J. A. H. 48-51, Berry, J. R. 51-7, Talmage, T. D. W. 59-62, Elmendorf, J. 62-5, Searle, Jer. 66-8, Berger, 69-75, Van Slyke, E. 76-85, Coddington, W. P. (S.S.) 87-8, Mulford, 89-97, Cole, P. H. 1897——

SYRACUSE 2D, 1895. Maar, Chs. 95-9, Mallery, 1899——

Syria. Van Dyck, C. V. A. 1840-95, Berry, P. 1861-5.

See "Anderson's Hist. Missions of A.B.C.F.M. to Oriental Churches" and VAN DYCK, C. V. A. in this work.

TAGHKANICK, (Livingston Manor, West Copake,) Columbia Co. N.Y. 1758. Supplied occasionally by Gebhard, 1777-97, by Livingston, J. H. 1779-81, by Lansing, N. 1781-4; Vedder, Herman, 1803-50, Murden, 47-50, Lyall, Wm. 51-65, Mills, G. A. 66-70, Church, 70-7, Garretson, J. C. 77-91, Furbeck, P. 92-7, Compton, W. E. 97-1902.

Talmage Memorial, 1891, see Philadelphia, Pa.

TAPPAN, Rockland Co. N.Y. 1694. Supplied by Bertholf, G. 1694-1724, also occasionally by Du Bois, G., and Ritzema; Muzelius, 1726-49, Verbryck, 1750-84, Lansing, N. 1784-1835, Cole, I. (S.S.) 29-31, pastor, 31-2, and 33-64, Blauvelt, G. M. S. 64-82, Williamson, W. H. 83-9, Oliver, 90-1902, Compton, W. E. 1902——. See "Ch. Int." Mar. 17, 1881.—Rev. Dr. David Cole's "Hist. of Church of Tappan," 1894.

Tappan, Secession, 1825. *Lansing, J. V. S.* 1826.

TARRYTOWN, (Philipsburgh,) Westchester Co. N.Y. 1697. Supplied by Bertholf, G. 1697-1724, occasionally by G. Du Bois, 1699-1750, Boel, 1713-54, by Ritzema, 1744-76; Van Voorhees, 1785-8, Jackson, J. F. 1791-1806, Smith, T. G. 1808-37, Du Bois, Geo. 38-44, Wilson, Jos. 45-9, Ferris, J. M. 49-51, (Schenck, J. W. 49-51,) Stewart, 52-66, Thompson, J. B. 66-9, Allen, J. K. 1870——. "Amst. Cor." "Doc. Hist." iii. 76. "Stewart's Hist. of"; and "Two Hundredth Anniversary of the Old Dutch Church of Sleepy Hollow," 1897. See also Dr. Cole's Translation of the Records of this Church, with Registers of Members, Officers, Baptisms and Marriages, 1901.

TARRYTOWN 2D, 1851. Ferris, J. M. 51-4, Todd, J. A. 55-86, Knox, Taber, 87-9, Thomas, E. E. 89-94, Mabon, A. 1894——

Teashok, now Buskirk's Bridge, N.Y.

THOUSAND ISLES, (in St. Lawrence River,) Jefferson Co. N.Y. 1851. Davenport, Miss. to, 47-50, Du Bois, A. 50-4, Rockwell, Geo. 54-77, De Vries, 77-82, Lawrence, E. C. 82-8, Evans, C. P. (S.S.) 89, Collier, G. Z. 90-6, Van Hee, Is. 97-1901, Benjamin, 1901——

See "Rockwell's Hist. Discourse," 1874.

THREE BRIDGES, Hunterdon Co. N.J. 1874. Oakey, P. D. (S.S.) 73-6, Lane, (S.S.) 77-80, Birdsall, 80-4, Hill, Eugene, 85-90, Voorhees, O. M. 1891——

Three Mile Run, Middlesex Co. N.J. 1703. This church was continued at this place for about half a century. The churches of Six Mile Run, 1710, and New Brunswick, 1717, finally superseding it. It was sup-

plied, occasionally, by Frelinghuysen, T. J. 1720-48, by Arondeus, (Conferentie), 1747-54, and by John Frelinghuysen, 1750-4. The Tennents and other Presbyterian ministers occasionally officiated here. See "Corwin's Millstone Centennial," 1866, p. 29; "Steele's Hist. Disc." 1867; "Messler's Hist. Notes." Many references in "Amst. Cor."

Three Oaks, Mich. 1883. Dangremond, Gerrit, (S.S.) 85-9, Frieling, H. 98-9, Kriekaard, C. 1900——

Thule, 1886, see Van Raalte, S.D.

Thumansville, 1856, now Callicoon, N.Y.

Tillaborough, Fulton Co. N.Y. 1865. Smith, W. H. (S.S.) 65-7.

Tindevanam, 1876, see India.

Tiossiock, now Buskirk's Bridge, N.Y.

Titonka, 1886, see Ramsay, Ia.

Tokyo, 1877, see Japan.

Tompkinsville or Brighton Heights, 1823, see N.Y.C., borough of Richmond.

Tompkinsville 2d (Ger.), 1860. Ditto.

Toronto, 1806, see Canada.

Totowa, 1st, 1755, see Paterson, N.J.

Totowa, 2d, 1827, see Paterson, N.J.

Tottenville, 1855, see N.Y.C., borough of Richmond.

Trenton, Mercer Co. N.J. 1841. Wack, C. P. 1841-4.

Trinity, 1869, see Newark, N.J.

Trinity, 1887, see Plainfield, N.J.

Trinity, 1891, see Chicago, Ill.

Trinity, 1892, see Amsterdam, N.Y.

Tung-an, 1871, see China.

Turner, 1882, see Van den Berg, S. D.

Tuscarora, Schuylkill Co. Pa. 1797. Gray, A. 1797-1819, Dumont, Miss. to, 1829-30.

Tuscarora, Livingston Co. N.Y. 1810.

Twin Lakes, Muskegon Co. Mich. 1875. Dangremond, G. 79-84, Classical Missionaries, 1884——

Two Rivers, Ill. (station.) Wilson, C. D., Miss. to, 1867-77.

Tyashoke, or Tiossiock, now Buskirk's Bridge.

Tyre, Malcolm, Seneca Co. N.Y. 1836. Gray, W. 1839-46, Compton, 47-50, Van Arsdale, J. R. 50-64, Whitbeck, R. M. 64-8, Blauvelt, C. supplied, 70, Buckelew, 71-6, Van Doren, J. H. 76-82, Cole, S. T. 82-4, Ruhle, 85-7, Gulick, J. 88-91, Roe, S. 91-2, Van Blarcom, 95-6, Rederus, S. 96-1901.

Ulster Co. N.Y. Consisting of the churches of Rochester, Marbletown, and Wawarsing, which were chartered as one corporation, 1766. "Doc. Hist. N.Y." iii. (4to ed.) 600. "Smith's N.Y." 308. "Col. Hist." ii. 592. "Amst. Cor."

Ulster Park, 1791, see Esopus, N.Y.

Unadilla, Otsego Co. N.Y. 1794. See page 216 of this work. Also church of "Union," 1794.

Union, (at Tioga, Broome Co. N.Y. "M.G.S." i. 448, Chenango,) 1794. Palmer, S. 1808-18, Van Vechten, S., Miss. to, 23-4, Vanderveer, J., Miss. to, 23, Van Olinda, Miss. to, 24, Du Mont, Miss. to, 26. (Ward, John Wm. 24-31, Presbyt. See Ward, J. W.)
"Doc. Hist." iii. 627-634.

Union, Albany Co. N.Y. 1825. (See Jerusalem). Boice, I. C. 26-9, Fort, 30-6, Westfall, 37-47, Jones, D. A. 48-50, Murden, 50-4, Compton, 54-60, Gulick, A. V. 60-4, Ballagh, W. H. 65-8, Demarest, Wm. 71-4, Compton, 75-8, Millspaugh, 78-85, Scarlett, J. 86-93, Beekman, T. A. 1893——

Union, Secession, (at Amsterdam,) 1822. *Palmer,* 1822-9.

Union Village, 1803, see Nassau, N.Y.

Union Village, Greenwich, Washington Co. N.Y. 1812. Christie, Jas. 1816-18, Fonda, J. D. 20-35, Van Zandt, B. 36-42, Morris, H. 43-8, Marvin, 48-55, Van Santvoord, C. 55-8, Steele, J. 58-65, Van Horne, D. 67-8, Hoyt, 68-71, Smart, 72-80, Mills, B. Fay, 82-3, Shafer, Th. 84-5, Scoville, 86——

Unionville, Neperan, Westchester Co. N.Y. 1818. Smith, T. G. 1820-37, Moule, 37-9, Robb, (S.S.) 39, Moore, W. S. 39-50, See, J. L. 50-4, Moore, W. S. 56-64, Bogardus, W. E. 65-7, Bertholf, J. H. 67-9, Van Dyke, L. H. 70-6, Harris, H. 76-83, Wessels, 84-7, Mattice, 88-9, Jongeneel, Jas. 90-5, Kuiper, Alb. 1896——

Unionville, (Claraville, Upper Neversink), Sullivan Co. N.Y. 1849. Bernart, 51-6, Jones, D. A. 58-63, Hammond, J. W. 63-7, Turner, (S.S.) 67-72, vacant, 72-7, Milliken, R. P. (S.S.) 77-83, Lane, G. 85-8, Coombs, 90-3, Ruhl, 95-1898.

Upper Neversink, 1849, see Unionville, N.Y.

Upper Red Hook, (St. John's,) Dutchess Co. N.Y. 1788. (See Rhinebeck, Ger. 1715, and Red Hook Landing.) De Witt, P. 1788-91, Romeyn, Jer. 1794-1806, Kittle, 1807-33, Thompson, F. B. 1834-6, Hangen, 1837-40, Ward, 1841-5, Johnson, J. G. 1846-70, Myers, H. V. S. 1871-4, Scudder, Jos. 1875-6, Scudder, E. C. 77-85, Lydecker, G. S. 86-98, Maar, 1900——

Upper Schoharry, 1732, see Middleburgh, N.Y.

Utica, Oneida Co. N.Y. 1830. Labagh, J., Miss. to, 1827-31, Bethune, 31-4, Mandeville, H. 34-41, Knox, J. P. 41-4, Wiley, 46-50, Fisher, G. H. 55-9. Knox, Chas. E. (S.S.) 60-2, Vermilye, A. G. 63-71, Hartley, 71-89, Root, Oren, 89-94, Crispell, P. 94-1902.
"Mag. R.D.C." ii. 319. See Flats.

Uyeda, 1876, see Japan.

Vanden Berg, Turner Co. S.D. 1882. (Known also as Turner, Holland, and Hooker.) Warnshius, H. W. 82-91, Nickerson, 91-6, Miedema, 96-9, classical missionary, 1897——

Vanderveer, Morgan Co. Ill. 1841. Hillman, 1841-2, Schultz, J. N. 1843-7 Westfall, S. V. E. 1853, Ayres, 1854-6.

Van Raalte, (La Grace, Thule,) S.D. 1886. Zwemer, F. J. 87-92, Harmeling, S. J. 93-4, classical missionary, 1894——

Van Vorst, 1846, see Wayne st. Jersey City, N.J.

Varrikal, 1869, see India.

Veddersburgh, Montgomery Co. N.Y. 1799. Ten Eyck, C. 1803-4. In 1812 became Presbyterian.

Vellambi, 1863, see India.

Vellaripet, see India.

Vellore, 1853, see India.

Vermilye Chapel, 1890, see N.Y.C., Manhattan.

Visscher's Ferry, 1802, see Amity, N.Y.

Vogel Centre, Missaukee Co. Mich. 1890. Venema, S. 92-1900, Classical Missionary, 1900——

Vriesland, Ottawa Co. Mich. 1851. This ch. was organized as a ch. independent of the State Ch., in the Neths. Nov. 19, 1846. It emigrated as a body, with its pastor, Rev. M. A. Ypma, in 1847, beginning its regular services at Vriesland, Mich. in August of that year. Joined R.C.A. 1851. *Pastors*: Ypma, 1847-52, Zwemer, A. 58-68, Uiterwyck, 69-72, De Pree, P. 72-82, Niemeyer, G. 84-86, Vander Ploeg, 87-90, De Jong, G. 1890——. See "Hist. of Ottawa Co. Mich." p. 108.

Wadermura, 1879, see Japan.

Wakonda, 1886, see Olive Leaf, S.D.

Walden, Orange Co. N.Y. 1835. Scribner, J. M. 39-42, Whitehead, Chas. 42-9, Schoonmaker, M. V. 49-88, Demarest, W. H. S. 88-97, Schomp, 1897——. See 55th Anniversary, 1893.

Wallkill, now Montgomery.

Wallkill Valley, Wallkill, Ulster Co. N.Y. 1869. Lippincott, 72-7, De Witt, R. 77-89, Conklin, M. T. 89-1900, Vandermeulen, John, 1901——

Walloons, "Doc. Hist. N.Y." i. 23. "Brodhead's N.Y." see Index.

Walpack, Lower,* Monroe Co. Pa. 1737. (Consisting of two congregations, Bushkill and Walpack.) Supplied occasionally by Mancius, 1737-41, Freyenmoet, 1741-56, Romeyn, T. 1760-72, Van Bunschooten, 1785-99, Force, 1808-27, Demund, 27-9, Cushing, (S.S.) 31-2, Schanck, G. C. 34-5, Hyndshaw, 36-9, Pitts, 41-60, McWilliam, (S.S.) Oct. 60-1, June; pastor, 61-70, Shaw, 70-7, Rex, 78-87, Whittaker, 92-1900.

Walpack, Lower, 1827. This church was organized on account of trouble growing out of a case of discipline; but the parties soon agreeing, the new organization was disbanded.—"Mints. Cl. New Brunswick," 1827.

Walpack, Upper, Pike Co. Pa. 1862. (Consisting of two congregations, Dingman's Ferry and Peter's Valley.) Jones, N. W. (S.S.) 61-2, Garretson, G. S. 63-83, Allen, J. M. 87-92, Myles, 96-1900.

See "Dr. Mills' Hist. Discs. of Walpack," 1874, and "Port Jervis," 1878.

Wanaque, Passaic Co. N.J. 1899. Scudder, E. C. 1901——

Warren, 1829, see Henderson, N.Y.

Warren, Somerset Co. N.Y. (Ger.) 1855. (Had before been an independent Lutheran Church.) Friedel, 55, Oerter, 56-8, Neef, (S.S.) 58-60, pastor, 60-4, Wolff, 65-6, Schnellendreussler, 69-70. *Now Congregational.*

*Lower Walpack, with its two congregations, viz., Bushkill and Walpack, and Upper Walpack with its two congregations, viz., Dingman's Ferry and Peter's Valley, are one civil corporation.

Warren Co. N.Y. (stations.) Stryer, H. B., Miss. to, 1822-3.

Warwick, Orange Co. N.Y. 1750. [Organized as a Presbyterian Ch.; Elmer, Jonathan, 1750-4, Parkhurst, Samuel, 1762-8, Lewis, Amzi, 1772-7, Joline, John, 1795-1802.] Organized as a Refd. Dutch Church, 1804. Hardenbergh, C. 1804-8, Christie, J. I. 12-35, Van Keuren, 36-7, Stewart, J. W. 38-42, Vanderveer, F. H. 42-76, Carroll, V. B. 76-86, Crispell, P. 87-93, Knox, Taber, 1894——

Washington, 1814, West Troy, N.Y.

Washington, Ill. 1847. Schultz, J. N. 1849-51.

Washington, Ackley, Hardin Co. Ia. 1880. Schuelke, 80-91, Krueger, H. T. 92-8, De Beer, J. 1899——

Washington Heights, 1843, see N.Y.C., borough of Manhattan.

Waterford, (Halfmoon,) Saratoga Co. N.Y. 1771. Lupton, 1788-9, Close, 179.-1804, Dwight, 22-6, Labagh, I. P. 27-30, Schoonmaker, R. L. 32-6, Slingerland, 36-7, Lockhead, 38-9, Whitbeck, 41-3, Dickson, 49-52, Schoonmaker, R. L. 52-6, Van Brunt, 57-61.

Waterloo, 1851. Rockwell, G. 51-4, Abell, 56-7.

Waupun, Fon du Lac Co. Wis. 1887. Ihrman, 87-91, Meulendyke, Josiah, 1892——

Wawarsing (Wawassink,) Naponoch, Ulster Co. N.Y. 1745. Supplied by Fryenmoet, 1745-51, Frelinghuysen, J. called, 1753, but died, Frelinghuysen, H. 1756-7, Romeyn, D. 1766-75, Hardenbergh, J. R. 1782-6, Van Horne, Ab. 1789-95, Mandeville, G. 1797-1801, Westervelt, R. 1802-8, Murphy, 14-25, Hutton, M. S., Miss. to, 27-8, Hoffman, A., Miss. to, 28-9, Switz, 29-35, Duryea, J. H. 37-9, Ward, J. W. 39-41, Demarest, Jas. (Sr.) 42-8, Quackenbush, 49-51, Lente, 52-4, Williamson, N. D. 55-61, Van Vleck, John, 62-4, Swick, 64-9, Talmage, J. R. 69-74, Bell, 74-81, Lydecker, G. D. 82-91, Van Oostenbrugge, C. 91-1900.

Weehawken, 1843, see New Durham, N.J.

Weehawken, 1853, see North Bergen, N.J.

Weehawken, see West Hoboken Chapel, N.J.

Wellsburg, Grundy Co. Ia. 1897. Theilken, 1899——

West Branch, 1877, see Sioux Centre, and Orange City, Ia.

West Camp, N.Y. 1710. (See Camp and East Camp). The Palatines on the west of the Hudson, most of whom had moved during the years 1712-30 back from the banks of the river at West Camp, a mile or two, to the Kingston Commons, seem to have been worshipping on the Kats Baan in 1730, and in 1732 built the stone church there. On the arrival of Mancius he begins his records by speaking of the "congregation worshipping on the Kaats Baan" and calls himself "their at that time pastor." This congregation seems to have comprised the whole Palatine colony, both Reformed and Lutheran, for with the beginning of the Katsbaan records those of West Camp cease until 1765, three years after the death of Mancius, when they begin as those of a Lutheran church. Supplied by Kocherthal, 1710-19, Haegar, J. F. 1710-21, Falckner, Justus, 1720-3, Falckner, Daniel, 1724-.. See Kaatsban. In 1718 Kocherthal and Haegar reported conjointly the

number of families in their charge. The people of West Camp did not wait for a church-building to be erected by the Government, (see East Camp,) but built one immediately for the conjoint use of Lutherans and Reformed. See MANCIUS.—"Doc. Hist. N.Y." iii. 382-392. Also "Gordon's Life of Ostrander," 38.

West Copake, 1758, see Taghkanic, N.Y.

West End, 1868, see Jersey City, N.J.

Westerlo, 1790, see Sprakers Basin, N.Y.

WESTERLO, (Baisic, Chester,) Albany Co. N.Y. 1793. Center, Miss. to, 1823, Vanderveer, J., Miss. to, 23, Van Vechten, S., Miss. to, 23-4, Van Keuren, Miss. to, 24, Fort, 22-31, Wilson Jos. 32-4, Slingerland, 34-6, Gosman, S. S. 36-8, Chittenden, 39-40, Cornell, J. A. H. 41-3, Robertson, S. 43-8, Bogardus, N. 49-50, Demarest, W. 50-4, Dyer, 56-61, Furbeck, 62-7, Westveer, 68-9, Bogardus, F. M. 69-72, Pitcher, J. H. 73-6, Buckelew, 76-9, Cole, S. T. 79-82, Falckner, W. E. 86, Kinney, C. W. 89-91, vacant, 1891——

Western allotment of Kingsborough, 1816, see Johnstown, Montgomery Co. N.Y.

West Farms, 1839, see N.Y.C., borough of The Bronx.

Westfield or Huguenots, 1850, see N.Y.C., borough of Richmond.

Westfield, 1886, see Hope, N.D.

WEST HOBOKEN CHAPEL, Weehawken, Hudson Co. N.J. 1895. Ackert, 95-1900, Dawson, 1901——

WEST HURLEY, Ulster Co. N.Y. 1848. Supplied by Gulick, A. 47-54, pastor, 54-9, Case, 60-5, Van Doren, D. K. 67-9, Blauvelt, C. J. 69-79, Staats, B. B. 79-82, Van Doren, W. H. 83-4, Stanbrough, 85-93, Bahler, L. H. 96-7, Park, C. (S.S.) 1901——

West Indies, Abeel, D., Miss. to, 1828-9, again 1836-7.

St. Croix, 1744, Van Vlierden, P. 17..-92. The Danish Government took possession of the property after the church was disbanded, and sent its silver communion set to the church of St. Thomas, where it yet remains.

St. John, 17.. Knevels.... Was extinct in 1828. Dr. Anson Du Bois removed a stone tablet from the church of St. John to the island of St. Thomas.

St. Thomas, about 1660. [Oliandus, 1685-8; (pastors' names generally unknown, but recorded in Copenhagen, and also in Amsterdam, 1688-1733; Christian Strumphias was laboring there, 1712, and Isaac Grovewold, 1718;) Arnoldus Van Drumen, 1733-6, Johannes Borm, 1737-44, John Paldamus, 1744-52, John A. Monteneag, 1752-63, G. J. Scheers, 1763-84, Francis M. Verboom, 1784-1812;] Labagh, A. I. 1828-41, Brett, P. M. 1842-5, Knox, J. P. 1845-54, Wyckoff, T. F. and Whittlesey, E. 54-5, Allen, W. O. 55-74, Anderson, Wm. and McQueen, P. 74-8, Allen, W. O. 78-82, Du Bois, Anson, 82-6, Hageman, A. J. 87-90, Lowe, J. C. 90, Oggel, E. C. 90-3, Hume, 97-9, Arcularius, 99-1901, Perlee, 1902——

These islands were possessed at different times by different nationalities —Dutch, English, Spanish, French—and passed through many vicissitudes. The Danish West India Company finally came into possession. The Lutheran Church was the prevailing church, while the Moravians labored among the negroes. A Dutch church was organized on St. Thomas in the times of the Dutch West India Company, and perhaps Dutch organizations existed at that early period also on the other islands. The vernacular language long continued to be Dutch, and is the basis of the present Creole language. The Dutch were expelled from St. Thomas by the English in 1667, but returned when the Danes gained possession, a few years later. The records of the Dutch church, prior to 1744, are destroyed. The Lutherans' records are continuous from 1688. The Dutch and Lutherans worshipped alternately in the Fort, until a R.D.C. edifice was erected, which was prior to 1718. These two religious bodies alone enjoyed the special recognition and protection of the Danish Government. In 1744, the church of St. Thomas had 142 communicants. Up to 1759 the church was supported by voluntary contributions. In that year Mrs. Catherine De Windt, widow of Jahns Jahnsen De Windt, bequeathed to the church the estate *Catharinaberg*. It extended down into the town, and after 1792 became exceedingly valuable. The pastor, Verboom, purchased this estate of the church soon after his settlement there for $38,000, and realized $100,000 by the sale of the town lots. Of the $38,000 belonging to the church, the sum of about $8,000 was for the support of the poor, the rest for the ministry. Verboom's speculations greatly injured the spiritual condition of the church. He retired, a man of wealth, to Holland in 1812. During the 68 years, 1744-1812, the records show that 850 persons united with this church.

After Verboom left, the church was in so low a condition that no application was made to the Classis of Amsterdam to send them another minister. Up to 1812 their supplies had come from Holland. The members of the Dutch church for fifteen years were scattered among the Lutherans, the Moravians, and the Episcopalians. The latter began to hold services in 1820. In 1827 the Dutch of St. Thomas were led to make application to the Reformed Dutch Church in the United States to send them a pastor, and for the next thirty years they were thence supplied, as indicated above. With the advent of the American ministers, services began to be held in English. When Dr. John Knox visited these islands in 1828, he says that a fund of $50,000 yet remained for the support of the gospel. Dr. John P. Knox, a subsequent pastor, says the funds amounted to about $40,000. The church of St. John was found in ruins, and not a single communicant known to remain, although there were funds also belonging to that church. During Dr. Philip M. Brett's ministry, the Lutherans and Dutch used the same edifice, the colored people bringing their own stools and sitting in the aisles. The present edifice of the Dutch Church is a plain Grecian temple of the Doric style. It was erected during Dr. Brett's ministry. The Liturgy of our American Church is used, and they adhere in all respects to the Order of the R.D.C., although in connection with no Classis. Dr. Brett remained a member of the Classis of Paramus while preaching there.

He was recalled in 1855, but declined. They made several efforts afterward to procure pastors from America, but failed. (See Manual of 1879 for suggestion that R.C.A. again take these churches under their care.)

In 1883, through the influence of Rev. Dr. Anson Du Bois, this church connected itself with the South Classis of Long Island, and is now supplied by ministers of R.C.A. See "Ch. Int." Ap. 25, 1883.

See the names of the American pastors who have labored there; Dr. John Knox's letter in "Mag. R.D.C." iii. 26; also ii. 142, 281, 318; Rev. J. P. Knox's "Hist. Acct. of St. Thomas, St. Croix, and St. John," 1852. 12mo. pp. 271. Much material relating to these churches was secured by Dr. Corwin, in Holland, in 1897-8, and it is hoped may be published with the material relating to New York and New Jersey, by the State of New York. This would throw much additional light on the history of the churches in the West Indies.

West Leyden, Point Rock, Lewis Co. N.Y. 1856. Boehrer, 56-62, Wagner, (S.S.) 62-3, Schlieder, 65-72, Weber, 74-9, Warnshius, H. 80, Reiner, 81-4, Frech, 85-7, Kerl, 88-9, Schlieder, F. E. 1889——

West Newark, 1866, see Newark, N. J.

West New Hempstead, (Kakiat, Spring Valley), Rockland Co. N.Y. 1773. Marinus, 1773-8, Leydt, P. 1789-93, Brinkerhoff, G. G. 1793-1806, Demarest, J. D. 1808-24, Wynkoop, Jef. 25-36, Allen, P. 37-62, Brock, J. R. 62-5, Van Neste, G. 65-9, Mattice, H. (S.S.) 69-71, Statesir, 72-81, vacant 81-6, Laubenheimer, 86-8, Dusinberre, 89-98, Brink, 1899——

West Town, Orange Co. N.Y. 1791. Van Bunschooten, E. 1788-99.

West Troy, North, (Gibbonsville,) Albany Co. N.Y. 1815. Bronk, 1813-34, Wood, 35-6, Mann, (S.S.) 37, Gregory, O. H. 38-70, Hutton, A. J. 71-9, Lansing, J. G. 79-84, Beardslee, J. W. 84-7, Cobb, H. E. 88-92, Pease, 93-9, Pershing, 1901——

West Troy, South, Washington, Albany Co. N.Y. 1844. Wells, R. (S.S.) 44, Wyckoff, T. F. 45-54, Roof, 55-64, Wyckoff, Jac. S. 65-70, Strong, S. W. 70-84, vacant, 84-98, Wyckoff, Chs. S. 98-9, Meengs, 1901——

Westwood, Bergen Co. N.J. 1886. Talmage, D. M. 1888——

White Hall, Green Co. Ill. 1861. Schenck, M. L. 1865-9.

White House, 1792, see Rockaway, N.J.

White Plains, Westchester Co. N.Y. 1865. Hulbert, 1865-73.

White Port, 1796, see Bloomingdale, N.Y.

White Rock Centre, 1892, see Elim, Ill.

Wichert, 1899, see Koster, Ill.

Wilcox, Elk Co. Pa. 1873. Hoffman, W. H. 1875-7, Wilson, F. F. 1878-9. Became Presbyterian.

Wilhelmina Bethlehem, Md. 1900.

Wilkesbarre, Luzerne Co. Pa. 1792. Gray, A. 1793-6. The people of this church emigrated almost in a body to the Genesee country in 1796. (See Owasco.)

Williamsburgh, 1816, see Canada.

Williamsburgh, 1828, see N.Y.C., borough of Brooklyn.

Willow Lakes, Clarke Co. S.D. 1888. Zwemer, F. J. 89-92. Disbanded, 1895.

Wilton, 1823. Van Hook, Miss. to, 1825, McKelvey, John, Miss. to, 1827.
Wiltwick, Church of the Comforter, 1863, see Kingston, N.Y.
Windham, (or Dyse's Manor,) now Prattsville.
Woestyne, 17... Now Rotterdam.
Wolcott, now Fair Haven.
Wolcott, Secession, Cayuga Co. N.Y. 1827.
Wood Haven, L.I. 1858.
Wood Haven, Grace, L. I. 1891. Krausher, 91-3.
Woodside, 1871, see Newark, N. J..
WOODSTOCK, Ulster Co. N.Y. 1799. Overbagh, 1806-17, Boyse, 26-37, Bogardus, N. 38-42, Van Doren, W. T. 43-5, Gulick, A. 46-54, James, W. L. 56-62, Blauvelt, C. J. (S.S.) 64-5, Wyckoff, D. B. 65-70, Hoes, (S.S.) 71-2, Moore, W. S. 73-9, Force, F. A. 80-2, Wurts, 82-6, Ackerman, 86-90, Boggis, 91-5, Park, C. 1896——
WORMSER CITY, Montana, 1896. Wormser, A. 96-7, classical missionary, 97-1900, De Jongh, J. 1900——
WORTENDYKE, Bergen Co. N.J. 1871. Smit, J. 83-6, Diephuis, Jac. 87-9, Haan, 90-2, Dekker, F. 96-7, Lubeck, W. 98-1900, Ruigh, 1900-2.
WORTHING, Lennox, S. D. 1900. Schoon, J. H. 1900——
Wurtsboro, 1805, see Mamakating, N.Y.
WYCKOFF, Bergen Co. N.J. 1822. Had been a regular preaching station of Ponds since about 1798. (De Witt, P. 1798-1808, Demarest, John, 12-20,) Kuypers, Z. H. 25-41, Thompson, W. J. 42-5, Ryerson, 45-65, Van Benschooten, 65-69, Searle, S. T. 69-88, Faulkner, 88-91, Westveer, 1892——
WYNANTSKILL, Rensselaer Co. N.Y. 1793. Romeyn, J. V. C. 1794-9, Zabriskie, John L. 1801-11, Labagh, I. 1811-15, Westervelt, R. 16-22, Morris, J., Miss. to, 24-5, Bogardus, C. 26-32, Bronson, A. 33-6, Slingerland, 37-40, Gates, 40-2, Lansing, Jac. A. 42-8, Quick, J. J. 49-54, Stevenson, 54-64, Tomb, 65-72, Evans, C. P. 81-3, Van Allen, I. 83-90, Olney, 91-2, Wessels, 94-7, Schaul, 1898——
Wynantskill, Secession, Independent, 1824. *Lansing, J. V. S.* 1824-6, *Bellinger,* 1829.
YAKIMA, Yakima Co. Washington, 1901.
YANKTON, Salem, Yankton Co. S.D. 1893. Harmeling, S. J. 93-4, classical missionary, 94-5, DeWitz, C. J. 1895-1900.
Yehamur, see India.
Yokohama, 1872, see Japan.
YONKERS, Westchester Co. N.Y. 1842. Hulbert, 1842-8, DeMund, 48-50, Seward, 50-2, Hulbert, 52-65, Cole, D. 65-97, Inglis, T. E. 97-1901, Cutler, 1902——
See "Cole's Hist. Ser. at 40th Anniversary of Church," 1883.—Sermon at 25th Anniv. of his settlement, 1890.
YONKERS, PARK HILL, 1892. Beardslee, W. A. 92-5, Bruce, W. P. 1895——
YONKERS, MILE SQUARE, 1900. Tyndall, (S.S.) 1902——
York, 1810, see Canada.
Yorktown, Minn. 1867.

Zabriskie, 1871, see Hamilton, Mich.

Zeeland, Ottawa Co. Mich. 1850. (Organization came from Holland, 1847. Joined R.C.A. 1850.) Vandermeulen, C. 47-59, Stobbelaer, 60-5, Bolks, 65-72, Moerdyk, W. 73-6, Steffens, 78-82, Kremer, 82-92, De Jonge, J. P. 1893——

Zion, Chapin, Franklin Co. Ia. 1890. Mollenbeck, 91-9, Bosch, 1901——

Zoar, Ackley, Hardin Co. Ia. 1898. De Beer, J. 1900——

CHRONOLOGICAL LIST OF THE MINISTERS

IN THE

REFORMED (DUTCH) CHURCH IN AMERICA,

DURING

TWO CENTURIES AND THREE QUARTERS,

1628–1903.

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1. UNDER THE WEST INDIA COMPANY AND THE CHURCH OF HOLLAND, 1628-1664.

American Ministers.	Came to America.	*Ministers from Europe. Matriculated.**
		1628. Michaelius, Jonas. Leyden University, 1600.
		1633. Bogardus, Everardus. Leyden University, 1627.
		1642. Megapolensis, John. Cologne University, 1624
		1647. Backerus, John.
		1650. Grasmere, Wm.
		1652. Drisius, Samuel. Leyden University 1620; again, for study of medicine, 1649.
		1652. Schaats, Gideon.
		1654. Polhemus, John T.
		1657. Carpentier, Caspar.
		1657. Welius, Everardus. Utrecht University, 1650.
		1659. Zyperus, Michiel.
		1660. Blom, Herman. Utrecht University, 1647; Leyden University, 1652.
1664. Megapolensis, Samuel, Harvard University, 1653-6; Utrecht University, 1656; Leyden University, 1661; again Utrecht University for study of medicine, 1663. Went to Holland for further study and ordination.		1660. Selyns, Henry. Utrecht University, 1654; Leyden University, 1657.
		1661. Luyck, Aegidius.
		1664. Hadson, Warnerus.

1664. The English Conquest of New Netherland.

2. UNDER THE DUKE OF YORK AND THE CHURCH OF HOLLAND, 1664-1685.

American Ministers.	*Ministers from Europe.*
	1671. Van Nieuwenhuysen, Wm. Leyden University, 1661.
	1675. Van Rensselaer, Nicholas. Leyden University, 1670.
	1677. Van Zuuren Caspar. Leyden University, 1668.
	1678. Van Gaasbeeck, Laurentius. Leyden University, 1667.
1679. Tesschenmacher, Peter. Leyden University, 1669; Utrecht University, 1671; Groningen University, 1671. First minister ordained in America.	1681. Weekstein, John. Leyden University, 1658; again, 1674, for study of theology.
	1682. Selyns, Henry. Comes to America a second time. See 1660 above.
	1683. Daille, Peter. Some French university. French Ref'd.

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* Where no University is indicated, this does not necessarily imply that a University course was not pursued. The author only had facilities for examining the Catalogues of Leyden, Utrecht and Groningen.

3. UNDER THE CROWN OF ENGLAND AND THE CHURCH OF HOLLAND, 1685-1771.

American Ministers.	Came to America.	*Ministers from Europe.*
		1686. Varick, Rudolphus. Utrecht University. 1666.
		1686. Van den Bosch, L. French Ref'd, Leyden University, 1679.
		1687. Carre, E. French Ref'd.
		1687. Peiret, Pierre. French Ref'd.
		1688. Bonrepos, Daniel. French Ref'd.
1694. Bertholf, Guilliam. Went to Holland for ordination.		1695. Lupardus, Wm. Leyden Univ., 1684.
		1695. Nucella, John P.
		1696. Montaigne, John. French Ref'd.
		1696. Bondet, Daniel. French Ref'd.

1696. CHARTER OF R. P. D. CHURCH OF NEW YORK. THE FIRST CHURCH CHARTER IN THE MIDDLE STATES.

		1699. DuBois, Gualterus.
		1699. Laborei, Jas. French Ref'd.
		1720. Freeman, Bernardus.
		1700. Lydius, John.
		1705. Antonides, Vincentius.
		1705. Beys, Henry. Leyden University, 1694; again, 1701.
1709. Morgan, Joseph, a Presbyterian, but serving also a Dutch church.		1708. Kocherthal, Joshua. Ger. Refd.
1709. Van Vleck, Paul, irregularly ordained; probably by Freeman.		1710. Haeger, John F. Ger. Refd., but Episcopally ordained.
		1710. Oehl (Ehle), John J. Ger. Refd.
		1710. Vas, Peter.
		1710. Rou, Louis. French Refd.
		1712. Van Driessen, Peter H. Groningen University, 1712.
		1713. Boel, Henry. Leyden University, 1712.
		1715. Brouwer, Thomas.
		1718. Moulinars, J. B. French Refd.
		1718. Van Sautvoord, Cornelius. Leyden University, 1707.
		1720. Frelinghuysen, Theodore J.
		1723. Stouppe, Pierre. French Refd.
		1724. DuBois, Gideon.
		1725. Erickson, Reinhart. Groningen University, 1714.
		1726. Coens, Henry.
		1726. Muzelius, Frederick.
1727. Van Driessen, John, Groningen, University, 1717; ordained by Congregationalists at Yale College.		1726. Weiss, George M. German Refd., Heidelberg University, 1718.
		1730. Curtenius, Antony. Groningen University, 1724.
1729. Boehme, John Philip, German Refd. Ordained by the ministers of New York City, by permission of Classis of Amsterdam.		1730. Mancius, George W. Herborn Theolog. Sem., 1728-30.
		1731. Haeghoort, Gerardus.
		1731. Van Schie, Cornelius. Leyden Univ., as a student of Philosophy, 1721; of Theology, 1730.
1736. Schuyler, John. Ordained by Revs. Haeghoort and Erickzon, 1738, by permission of Classis of Amsterdam.		1736. Rieger, J. B. Heidelberg and Basle Universities.
		1737. Dorsius, Peter H. German Refd., Groningen Univ., 1734; Leyden Univ., 1736.

1737. A CŒTUS PROPOSED. 1738, PLAN OF CŒTUS ADOPTED AND SENT TO HOLLAND FOR APPROBATION.

		1739. Van Basten, John V.
1741. Fryenmoet, John C., ordained by Mancius, 1741; but re-ordained by Mancius, 1744, by order of Classis of Amsterdam, in presence of Revs Vas and Weiss.		1742. Arondeus, John.
		1742. DuBois, Abram.
		1744. Ritzema, John.
		1745. Meinema, Benjamin.
1741. Goetschius, John H., ordained by Dorsius, Frelinghuysen and Tennent, 1741; but reordained by Cœtus, 1748, by order of Classis af Amsterdam.		1746. Schlatter, Michael. German Refd.
		1746. Van Sinderin, Ulpianus.
		1746. Schnorr, C. L.
1745. Freylinghuysen, Theodore. Went to Holland for ordination.		

1748. PLAN OF CŒTUS APPROVED BY THE CLASSIS OF AMSTERDAM. THE CŒTUS CONSTITUTED.

Ministers Ordained by the Cœtus.	Came to America.	*Ministers from Europe or from other Denominations.*
1748. Leydt, John.		1749. De Wint, Peter. An imposter.
1748. Vanderlinde, Benjamin.		1749. Van Hoevenbergh, E. T. Groningen Univ., 1732.
1749. Verbrycke, Samuel.		
1750. Freylinghuysen, John. Went to Holland for ordination.		1750. Wurts, J. C. From Ger. Refd. Cœtus of Pa.
1753. Frelinghuysen, Ferdinand. Went to Holland for ordination. Died at sea.		1750. DuBois, Jonathan. From the Presbyterian Church.
		1750. De Ronde, Lambertus.
1753. Freylinghuysen, Jacobus. Went to Holland for ordination. Died at sea.		1750. Rosenkrantz, Abram. Ger. Refd.
		1752. Marinus, David. From Ger. Refd. Cœtus.
1753. Romeyn, Thomas. College of N. J., 1750. Went to Holland for ordination.		1752. Wernich, John Aemilius. Ger. Refd.
1753. Schuneman, John. Went to Holland for ordination.		
1753. Vrooman, Barent. Utrecht Univ., 1750-2. Went to Holland for ordination.		

1753. CHARTER OF KINGS (NOW COLUMBIA) COLLEGE. 1754. CŒTUS DECLARES ITSELF TO HAVE ALL THE POWERS OF A CLASSIS. CŒTUS VS. CONFERENTIE.

Ordained by the American Classis.	
1754. Freylinghuysen, Henry.	1754. Carre, Jean, French Refd.
	1754. Mayor, J. L., French Refd.
1754. Goetschius, J. M.	
1757 Jackson, Wm. Went to Holland for ordination.	1755. Rubel, John C , from Ger. Reformed Coetus.
1758. Barcolo.	1759. Kalls, Wm. German Reformed.
1758. Hardenbergh, Jacob R.	1760. Kettletas, Ab. Yale College, 1752. From Presbyt. Church.
1758. Van Nist, Jacob.	
	1760. Houdin, Michael, French Reformed. Episcopally ordained.
1761. Van Harlingen, John M. Went to Holland for ordination.	
	1760. Westerlo, Eilardus. Groningen University, 1754.
	1761. Rothenbergler, Frederic. Educated at Berne.
	1762. Blauw, Cornelius. Groningen University, 1749.
1763. Schoonmaker, Henry	1763. Laidlie, Archibald. Edinburgh University, about 1750, Called to preach in English. From Presbyt. church in Flushing, Holland.
	1763. Meyer, Hermanus. Groningen University, 1763.
	1763. Weyberg, C. D. Ger. Refd.
	1763. Weyberg, Philip. Ger. Refd. One of the original Trustees of Queens College.
	1763. Kern, John M. Ger. Refd. Probably Heidelberg University.
	1764. Tetard, Jean Pierre.
1764. DuBois, Benjamin.	1764. Cock, Gerhard D.
1765. Lydekker, Garrett. C. N. J. 1755. Ordained by the Conferentie.	1765. Rysdyck, Isaac. Groningen University, 1751.
1765. Schoonmaker, Martin.	1765. Chalker, Isaac.

1766. CHARTER OF QUEENS (NOW RUTGERS) COLLEGE.

1766. Romeyn, Dirck. C. N. J. 1765.	1766. Boelen, Herman L.
	1769. Kuypers, Warmoldus. Groningen University, 1753.
1770. Livingston, John H. Yale College, 1762; Utrecht Univ. 1766. Went to Holland for ordination.	1770. De Martel, J. A. French Refd.
	1770. Doll, George J. L.

4. 1771. Articles of Union Between the Cœtus and Conferentie Parties—Semi-Independence of the Church.

Ordinations by the General Meeting, as Follows.	Came to America.	*Ministers from Other Denominations.*
1772. Van Voorhis, Stephen.	C. N. J. 1765.	1772. Foering, Christian F.
1773. Van Bunschoten, Elias.	C. N. J. 1768.	1773. Gros, John D.
1773. Van Nest, Rynier.		1774. Gebhard, John G. Universities of Heidelberg and Utretcht.
1774. Froeligh, Solomon.		
1774. [Romeyn, Benj., died before ordination.]		1775. Kennipe.
1775. Goetschius, Stephen.		

1776. American Political Independence.

1778. De Witt, Peter.	1777 Schenck, Wm. C. N. J., 1767.
1778. Leydt, Matthew. Queens College, 1775.	1777. Cough.
1780. Lansing, Nicholas.	
1782. Van Arsdale, Simeon.	
1783. Wack, Caspar.	
1783. Blauvelt, Isaac. Queens Coll. 1783.	
1783. Romeyn, Theodore F.	
1784. Blauvelt, Timothy. Queens College, 1782.	1784. Broeffle, J. L.
1784. Duryee, John.	1784. Cozine, Cornelius.

5. 1784. Appointment of Rev. Dr. John H. Livingston Professor of Didactic Theology, and of Rev. Hermanns Meyer Professor of Languages. Assumption of Complete Ecclesiastical Independence. The Church in Holland Notified.

Graduates of the Reformed Dutch Theological Seminary. New York or Flatbush, L. I. 1784-1810.	*Other Ministers.*
	1785.
	Schneyder, G. W.
	1786.
Van Harlingen, John M. Q. C. 1783.	Schoeffer, J. D.
	1787.
Basset, John. C. C. 1786.	Chitara, Ludwig.
Froeligh, Moses.	Linn, Wm. C. N. J. 1772.
Kuypers, Gerardus Arents.	
Lowe, Peter.	
Romeyn, James V. C. S. A. 1774.	
Studdiford, Peter. C. C. 1786.	
	1788.
Brinkerhoff, George G.	Peck, D. C. A. (Ger.)
Labagh, Isaac.	
Leydt, Peter. Q. C. 1782.	
Lupton, Brandt Schuyler. C. C. 1788.	
Romeyn, Jeremiah.	
Stryker, Peter.	
Van Horne, Abram. Q. C. 1787.	
	1789.
Demarest, John.	Jennings, Jacob.
Smith, Samuel	
	1790.
Gray, Andrew.	McDowell, Robt.
Jackson, John F. Q. C. 1788.	Dyslin, John H.
Van Vranken, Nicholas.	
	1791-1800.
	1791.
Corneilson, John.	
	1792.
Bogert, David Schuyler. C. C. 1790.	Paige, Winslow. Dartmouth College.
Kuypers, William Provost.	Van Vlierden, Peter.
Ostrander, Stephen.	

OCT. 1792. CONSTITUTION OF THE REFORMED PROTESTANT DUTCH CHURCH ADOPTED, EMBRACING DOCTRINE, LITURGY AND GOVERNMENT.

Reformed Dutch Seminary.	*Other Ministers.*
1793.	
Abeel, John Nelson. C. N. J. 1787.	
Brower, Cornelius. C. C. 1792.	
Brush, John C.	
Kuypers, Zechariah H.	
Van Huysen, Herman.	
1794.	
Rosegrant, Elijah, M. D. Q. C. 1791.	Condict, Ira. C. N. J. 1784.
Sickles, Jacob. C. C. 1792.	Schefer. J. D.
Johnson, John B. C. C. 1792.	Smith, Wm. R. C. N. J.
1795.	
Bork, Christian.	Duby. French Refd.
	Senn, J.
1796.	
Brokaw, Abram. Q. C. 1793.	Close, John. C. N. J. 1763.
Cannon, James S.	
Labagh, Peter.	
Larzalere, Jacob.	
Mandeville, Garret.	
Yates, Andrew. Y. C. 1793.	
1797.	
Janeway, Jacob J. C. C. 1794.	Albert, Pierre. French Refd.
	Kirby, Thomas.
1798.	
Barcolo, George. C. C. 1795.	Linn, J. B. C. C. 1795.
Cornell, John.	Wack, John J.
Duryea, Philip H. C. C. 1795.	
Eltinge, Wilhelmus. C. N. J. 1796.	
Manley, William.	
Meyer, John Hardenbergh. C. C. 1795.	
Polhemus, Henry. C. N. J. 1794.	
Romeyn, Benjamin.	
Romeyn, John Broadhead. C. C. 1795.	
Romeyn, Thomas. U. C. 1797.	
Van Doren, Isaac.	
Vredenbergh, John S. Q. C. 1794.	
Wyckoff, Henry V.	
1799.	
Ten Eyck, Conrad.	Miles, John B.
	Smith Thos. G.
1800.	
Ostrander, Henry. U. C. 1799.	Stephenson, William.
Zabriskie, John L. U. C. 1797.	
1801-1810.	
1801.	
Froleigh, Peter Ditmars. C. C. 1799.	Spinner, J. P. Univ. of Mentz, 1788.
Schoonmaker, Jacob. C. C. 1799.	
Schureman, John. Q. C. 1795.	
Toll, John C. U. C. 1799.	
Van Pelt, Peter I. C. C. 1799.	
Vedder, Herman. U. C. 1799.	
Westervelt, Ralph A.	
1802.	
Christie, John I. C. C. 1799.	Fox, V. K.
Hardenbergh, Charles.	Will, Peter.
Palmer, Sylvanus.	
1803.	
Demarest, James D.	
Overbagh, Peter A.	
Schermerhorn, Cor. D. U. C. 1797.	
Whitbeck, Andrew.	
Vedder, Henry.	

Reformed Dutch Seminary.	*Other Ministers.*
	1804.
Bogart, Samuel.	Kyle, Thos.
Brodhead, Jacob. U. C. '01.	
Van Beuren, Peter. U. C. '02.	
Westbrook, Cornelius D. U. C. '01.	
	1805.
	Bradford, Thos. Brown Univ. 1800.
	Runkel, J.
	1806.
Brower, Stephen H.	Woodhull, Selah S. C. C. & Y. C. '02; P. S.
Haliday, Thomas. U. C. '02.	
Kittle, Andrew N. U. C. '04.	
Rowan, Stephen N. U. C. '04.	
	1807.
Demarest, Cornelius C. C. C. '04.	
	1808.
Bogardus, Cornelius.	Beattie, J. U. C. '06.
Cuyler, Cornelius C. U. C. '06.	Fonda, Jesse. U. C. '06.
De Voe, David.	Gosman, J. C. C. '01.
Hasbrouck, Jacob R. H.	Force, J. G. C. N. J. 1794.
Hoffman, Abram.	
	1809.
	1810.
Hendricks, John. U. C. '08.	Gunn, Alex. C. C. '05.
Livingston, Gilbert R. U. C. '05.	

1810. REMOVAL OF THE SEMINARY TO NEW BRUNSWICK, N. J.

New Brunswick Seminary.	
	1811-1820.
	1811.
	1812.
De Witt, Thomas. U. C. '08.	Dreyer, J. H.
Mabon, John S. U. C. '06.	Mathews, J. M. U. C. '04; Assoc. R. S. '07.
Barclay,	McMurray, W. U. C. '04; Assoc. R. S. '08.
	1813.
Bronk, Robert. C. N. J. '10.	De Witt, John. U. C. and C. N. J. '09.
Wynkoop, Peter S. U. C. '07.	Field, J. T. C. N. J.
	Milledoler, P. C. C. 1793.
	Schermerhorn, J. F. U. C. '09.
	1814.
Murphy, James.	Ames, J. W.
Van Santvoord, Staats. U. C. '11.	Carl, J. H. Q. C. '11.
Van Vechten, Jacob. U. C. '09.	
Vermeule, Cornelius C. Q. C. '12.	
	1815.
Marselus, Nicholas J. U. C. '10.	Christie, J.
Sluyter, Richard.	Jones, Nic.
Wilson, Abram D. Q. C. '11.	
	1816.
Bogardus, William R. U. C. '13	Amerman, A. C.C.'12; Assoc.Ref.Sem.'16.
Eltinge, Cornelius C. Q. C. '12.	Bruen, M. C. C. '12.
Johnson, Isaiah Y. W. C. '13.	Knox, John. Dick. C. '11.
Neal, Ava. C. C. '10.	Strong, P N. C. C. '10.
Schultz, Jacob I. U. C. '13.	
	1817.
Alburtis, John. C. C. '12.	Parker, David.
Kissam, Samuel. U. C. '13.	
Ludlow, John U. C. '14.	
Philips, William Wirt. U. C. '13.	
Swartwout, John.	
Van Vranken, Samuel A.	
Van Zandt, Peter.	
Vermeule, Frederick.	
Wyckoff, Isaac Newton. Q. C. '12.	

New Brunswick Seminary.	*Other Ministers.*
1818.	
Bogardus, Cornelius. U. C. '16.	Whiting —— ——
De Freest, David R.	
Hasbrouck, Stephen, M.D.	
Hoff, Brogun. Q. C. '15.	
Monteith, Walter. U. C. '11,	
1819.	
Brinkerhoff, James G.	
Du Bois, George	
Fonda, Jacob D. U. C. '15.	
Goetschius, Stephen Z.	
Peltz, John	
Rawls, John	
Romeyn, James. C. C. '16.	
Smaltz, John Henry. Q. C. '18.	
Vandervoort, John C. Q. C. '18.	
Van Hook, Isaac A. C. C. '17.	
1820.	
Baldwin, Eli. U. Col. Med. '17.	
Dewing, Jared	
Ferris, Isaac. C. C. '16.	
Fisher, Isaac M.? C. C. '17.	
Ludlow, Gabriel. U. C. 17.	
Switz, Abram J. U. C. '17.	
Van Liew, John. Q. C. '16.	
Weidman, Paul. U. C. '18.	
1821–1830.	
1821.	
Dwight, Maurice W. C. C. '16.	Heyer, W. H. C. C. '15.
Fort, Abraham. U. C. '10.	Scudder, John. C.N.J. '11; Coll. Phys. '15.
Ketchum, Isaac S.	
Rouse, Peter P. U. C. '21.	
Ten Eyck, Jacob Bruyn. U. C. '18.	
Funck, Seymour P. C. C. '17.	
Wilson, Joseph. (C. N. J.)	
1822.	
Dey, Richard Varick. C. C. '18.	McLean, Robert
McClure, John	Strong, T. M. C. C. '16; P. S. '19.
Stryker, Herman B.	
Taylor, Benjamin C. C. N. J. '19.	
Vanderveer, John. C. N. J. '17.	
Van Vechten, Samuel. U. C. '18.	
Wynkoop, Richard. C. C. '19.	
1823.	
Blair, Robert J.	Jordan, Mark (Col.).
Blauvelt, William W. Q. C. '14.	Knouse, Chas.
Center, William. Mid. C. '19.	McNeill, A.
Ferry, William M.	Miller, J. E. U. C. '12.
Helffenstein, Samuel	Mills, G.
Vanderveer, Ferdinand H. U. C. '20.	Rudy, J.
	Searle, Jer. Bowdoin & U. C. '21.
	Steele, J. B. Mid. C. '18: Assoc. R. S. '22.
1824.	
Abeel, Gustavus. U. C. '23.	Lansing, J. V. S. Ham. C. '20; P. S. '24.
Bennett, Asa.	McLean, R.
Cruikshank, William. U. C. '21.	
Garretson, John K.	
Hardenbergh, James B. U. C. '21.	
Helffenstein, Albert,	
Meeker, Stephen H. C. C. '21.	
Messler, Abram. U. C. '21.	
Morris, Jonathan F.	
Sears, Jacob C. U. C. '21.	
Slingerland, Elbert.	
Van Keuren, Benjamin	
Van Olinda, Duow.	
Wynkoop, Jefferson. U. C. '19.	
Yates, John Austin. U. C. '21.	
1825.	
Beekman, Jacob T. B. U. C. '22.	Rice, H. L. Troy Uni. '18; P. S. '22.
Fisher, George H. C. C. '21.	
Tarbell, John G. Har. U. '20.	
Van Kleek, Richard D. U. C. '22.	

New Brunswick Seminary.	*Other Ministers.*
1826.	
Abeel, David	Boyd, J. U. C. '14.
Boice, Ira Condict. D. C. '23.	Boyse, W.
Dumont, A. Henry.	Brownlee, W. C. Glasgow Univ. '08.
Garretson, John. U. C. '23.	Evans, W.
Heermance, Henry. U. C.	Mason, Eb. C. N. J. 20 ; P. S. '23.
Labagh, Abram I.	Ogilvie, J. G.
Labagh, Isaac P. D. C. (?)	Teller, J. H.
Paulizon, Christian Z. C. N. J. '22.	
Van Cleef, Cornelius. D. C. '23.	
Van Wagenen, John H. U. C. '23.	
Westfall, Benj. B. U. C. '23.	
Whitehead, Charles. D. C. '23.	
1827.	
Holmes, Edwin. U. C. '22.	Bellenger, H.
McKelvey, John. Belfast Col. '21.	Bethune, G. W. C. C. & D. C. '23; P. S. '26.
Stevenson, James B.	Campbell, A. D.
Van Dyck, Leonard B. U. C. '24.	Chittenden, A. B. U. C. '24; Aub. Sem. '28.
	De Mund, I. S. C. N. J. '23.
	Denham, A.
	Frey, C. F.
	Otterson, J. C. C. '06; Assoc. R. Sem. '21.
	Shimeall, R. C.
1828.	
Lee, Robert P. D. C. '24.	Cahoone, W. D. C. '24; P. S. '27.
Quaw, James E.	Dunlap, J.
Raymond, Henry A. Y. C. '25.	Kirkwood, R.
	Morse, B. Y.
	Mulligan, J.
	Robertson, N. C. C. '23; P. S. '26.
	Roosa, E.
	Taylor, H.
1829.	
Cole, Isaac D.	Bumstead, S. A. Mid. C. '23; P. S. '28.
Demarest, Jas., M.D. Col. Ph. & Surg. '26.	Cornell, F. F. C. N. J. '25; P. S.
Mandeville, Henry. U. C. '26.	Halsey, A. O. U. C. '22; P. S. '27.
Talmage, James R. C. N. J. '26.	Hangen, J. W.
Van Dyck, Cornelius L. U. C. '26.	McClelland, A. U. C. '09; Assoc. Ref. S. '15.
Wack, Charles P.	Mair, H. Glasgow Univ. '20.
Woodward, J. G.	Snyder, H.
	Stimpson, H. P.
1830.	
Amerman, Thomas A. A. C. '27.	Bogardus, N.
Beveridge, James.	How, S. B. U. Pa. '10; P. S. '13.
Hunt, Christopher. R. C. '27.	Robbins, S.
Kip, Francis M. C. C. '26.	
Liddell, John A. Glasgow and St. Andrews '26.	
Mann, Alexander M. R. C. '27.	
Marcellus, Aaron A. U. C. '26.	
Meyers, Abraham H. U. C. '27.	
Pitcher, John Henry. U. C. '27.	
Van Riper, Garrabrant. C. N. J. '27.	
Wells, Ransford. R. C. '27.	
1831-1840.	
1831.	
Bevier, John H.	Campbell, W. H. D. C. '28; P. S. '29.
Cushing, David.	Edwards, T.
Gregory, Oscar H. A. C. '28.	Hammond, L.
Manley, John. R. C. '28.	Seeley, A. W. U. C. '28; P. S. '31.
Van Arsdale, Cornelius C. R. C. '28.	
1832.	
Baldwin, John C.	Baldwin, J. C.
Garretson, Garret I. R. C. '29.	Garvin, Is.
Robbins, John V. R. C. '29.	Laing, J.
Rogers, Leonard.	Salisbury, W.
Schanck, Garret Conover. R. C. '28.	Ward, J. W. C. N. J. '21; P. S. '23.
Schoonmaker, Richard L. R. C. '29.	
Schwartz, Benjamin. R. C. '29.	
Van Liew, John Cannon.	
Warner, Alexander H.	

New Brunswick Seminary.

Bassler, Benjamin. U. C. '30.
Brush, William. R. C. '30.
Ludlow, R. C.
Lusk, Matthias. R. C. '30.
Quinn, Robert A.
Van Aken, Enoch. R. C. '30.
Van Arsdale, Jacob R. R. C. '30.

Cooper, William H. R. C. '31.
Currie, Robert Ormiston. R. C. '29.
Nevius, Elbert. R. C. '30.
Stimpson, Edward P. R. C. '34.
Thomson, Fred. Bordine. R. C. '31.
Westfall, Simon V. E. R. C. '31.
Williamson, Peter S. C. N. J. '24.

Ennis, Jacob. R. C. '31,
Lillie, John. Univ. Ed., 31.
Polhemus, Abraham. R. C. '31.
Terrill, Lewis H.
Youngblood, William. R. C. '31.

De La Vergne, James.
Doty, Elihu. R. C. '35.
Hillman, Alexander C. C. C. '32.
Michael, Daniel. R. C. '33.
Quick, Peter J. R. C. '33.
Reiley, William. R. C. '33.
Scribner, John M. U. C. '33.
Waring, Hart E. R. C. '33.

Allen, Peter.
Chambers, Talbot Wilson. R. C. '34.
Cruikshank, John C. U. C. '34.
Demarest, John Terhune. R. C. '34.
Demarest, William. C. C. '34.
Duryea, John H. R. C. '34.
Gordon, William R. U. N. Y. '34.
Heermance, Harrison. R. C. '34.
Knox, John P. R. C. '30.
Mesick, John F. R. C. '34.
Pohlman, William J. R. C. '34.
Wiggins, Ebenezer. U. N. Y. '34.

Brett, Philip Milledoler. R. C. '34.
Clark, Robert C.
Harriman, Orlando. C. C. '35.
Van Doren, John Addison. R. C. '35.
Van Santvoord, Cornelius. U. C. '35.
Wyckoff, Cornelius. R. C. '35.

Ackerson, John H.
Crawford, John B. R. C. '36.
Elmendorf, Anthony. R. C. 36.
Johnson, Edward D. R. C. '36.
Johnson, John G. R. C. '36.
Moore, William S.

Other Ministers.

1833.

Ambler, J. B.
Bronson, O.
Gray, J.
Kirkland, R.
Lockwood, L. R.
Parry, Jos.
Thompson, D. R.
Van Dyck, H. Ham. C. '26; York S. '29.

1834.

Babbit, A. C. N. J. '16; P. S. '21.
Frazer, T.
Gregory, T. B.
Hutton, M. S. C. C. '23; P. S. '26.
Mason, J.
Stewart, J. W.
Van Aken, E.
Williams, M. B. C. N. J. '14.

1835.

Brownlee, Jas. Glasgow Univ. '26.
Bunnell, S.
Burtiss, A. C. C. & U. C. '27; P. S. & Aub. S. '33.
Hawthorne, H.
Knight, R. W.
Lindley, D.
May, E. H. Hoxton C. & Sem. London, '15.
Noe, D. D.
Robb, J.
Robertson, S. W. C. '12: P. S. '15.
Vermilye, T. E. Y. C. '21; P. S. '25.
Woods, John.

1836.

Baldwin, J. A. Y. C. '29; P. S. '34.
Eggleston, A.
Evans, E.
Hoes, J. C. F. A C. '32; P. S. '35.
Hyndshaw, J. B. C. N. J. '20; P. S. 34.
Van Zandt, B. U. C. '33; Aub. S. '36.

1837.

Moule, J. G. R. C. '34; P. S. '37.
Pepper, J. P.
Pitcher, Wm. Wms. C. '28; P. S. '35.
Robertson, S.
Nott, John.

1838.

Abel, Jas.
Ayres, S. B. C. N. J. '34; P. S. '37.
Campbell, J. K.
Ebaugh, J. S.
Johnson, Wm.
Lochead, W.
Macauley, J. M. U. Pa. '34: P. S. '37.
Osborne, N. P. S. '22.
Van Santvoord. Cor. U. C. ,35; N. B. S. & P. S. '38.

1839.

Chambers, T. W. D. C. '30-2; R. C. '32-4; N. B. S. '34-5; P. S. 36-7.
Bourne, G.
Gray, W.
Harlow, S.
Jones, D. H.

New Brunswick Seminary.

Quackenbush, Daniel McL. C. C. '36.
Quick, John J.
Wright, William.

Alliger, John Benj. R. C. '35.
Bookstaver, Jacob. R. C. '37.
Demarest, David D. R. C. '37.
De Puy, Ephraim. R. C. '35.
Janeway, John L. R. C. '36.
Janeway, William R. R. C. '37.
Pitts, Robert. R. C. '37.
Schenck, George. Y. C. '37.
Schenck, Martin Luther. R. C. '37.
Sheffield, John H. U. N. Y. '37.
Staats, John A. R. C. '36.
Steele, Wm. Henry. R. C. '37.
Stryker, Isaac P. R. C. '37.
Van Amburgh, Robt. R. C. '37.
Van Doren, William Theodore. R. C. '37.
Whitbeck, John. R. C. '37.

Clute, J. M.
Cornell, James A. H. R. C. '38.
Drake, Francis Topping. R. C. '38.
Jones, Gardner.
Knieskern, Joseph. R. C. '38.
Millspaugh, Alexander C. R. C. '38.
Myer, Gilbert McPhedrick. R. C. '38.
Randall, Peter George. R. C. '38.
Thompson, William J. R. C. '34.
Turner, William E. R. C. '38.
Watson, John. R. C. '38.
Woodbridge, Samuel M. U. N. Y. '38.

Blauvelt, Cornelius J.
Collins, Barnabas V. L. F. C.
Crispell, Cornelius E. R. C. '39.
De Witt, John. R. C. '38.
DuBois, John. U. C. '39.
Halloway, William W. R. C. '39.
Hammond, Eben S. R. C. '39.
Himrod, John S. R. C. '39.
Hulbert, Victor M. R. C. '39.
Lansing, Jacob A.
Mills, Samuel W. R. C. '38.
Porter, Elbert Stothoff. C. N. J. '39.
Ryerson, Abram G. R. C. '39.
Schoonmaker, Martin V. U. C. '39.
Schultz, John Newton, R. C. '39.
Taylor, Andrew B. R. C. '39.
Willis, Ralph. R. C. '39.
Winfield, Aaron Burr. R. C '39.
Wyckoff, Theodore F. R. C. '39.

Bennett, Jacques.
Ganse, Hervey D. C. C. '30.
Miller, Isaac L. Kipp. R. C. '40.
Van Wyck, George P. R. C. '40.
Williamson, George R. R. C. '40.
Williamson, N. D. B. R. C. '40.

Cornell, William A. R. C. '41.
Gardner, John. U. C. '41.
Hopper, Samuel G. R. C. '41.
Mabon, William A. V. V. U. C. '40.
McNeish, David. R. C. '41.
Oakey, Peter D. R. C. '41.
Romondt, Chas. R. V. R. C. '41.

Other Ministers.

Jukes, Chs.

1840.

Birkby, J.
Bishop, A. H. Y. C. '30; P. S. '35.
Berkley, J.
Brown, C.
Doolittle, H. U. C. '26; P. S. '29.
Gates, C.
Harkness, James.
Ingalls, W. U. C. '36; And. Sem.
Lord, Jer. S. N. Y. U. '36; U. S. '39.
Middlemas, J.
Porter, R.
Proudfit, J. W. U. C. '23; P. S. '24.
Starks, J. L.
Van Buren, J. M. U. C. '35; Aub. S. '38.
Van Doren, W. H. P. S. '40?
Wood, Joel.

1841-50.

1841.

Buckham, Jas.
Dyer, D.
Kennedy, D. U. C. '35; P. S. '37.
Knight, W.
Nott, J. U. C. '23; A. S. & P. S.
Sill, G. G.
Rand, W. W. Bowdoin C. '37; Bangor S. '40.

1842.

Betts, W. R. S U. C. '26; P. S. '30.
Chapman, J. L. U. S. '41.
Crocker, A. B. U. C. '39; P. S. '42.
Dunning, E. O.
Duryee, I. G. U. C. '38; A. S. '41.
Gulden, J. C.
Hageman, C. S. R. C. '37.
Murdock, D.
Vander Volgen, J. V.
Van Zandt, A. B. U. C. '40, P. S. '42.

1843.

Clark, W.
Davis, W. P. U. C. '33.
Lyall, W.
McFarland, Jas.
Morris, H. Ham. C. '23; P. S. '28.
Scott, Jas. Univs. of Belfast & Glasgow.
Slauson, H. U. C. '37; U. S. '40.
Thompson, D. R.
Van Buren, J. M.

1844.

Chester, C. H.
Donald, Jas.
Hall, D. B. U. C. '39; P. S. '42.
Kerr, G. Wms. C. '39; U. S. '43.
Lillie, Jas.
McLean, C. G.
Mead, C. S. U. C. '41; Aub. S. '44.

New Brunswick Seminary.

See, John Limberger. R. C. '41.
Taylor, William J. R. R. C. '41.
Thomson, William. R. C. '41.
Vedder, Edwin. R. C. '41.
Vermilye, Ashbel G. U. N. Y. '40.
Watson, William.

Bailey William. R. C. '42.
Boyse, Gerard.
Knox, James H. M. C. C. '41.
Lansing, John A. U. C. ,42.
Lloyd, Aaron. R. C. '42.
Miller, William A. U. C. '42.
Milne, Chas.
Miner, John. R. C. '42.
Romaine Benjamin F. R. C. '42.
Simonson, John. R. C. '42.
Smith, Nicholas E. R. C. '41.
Strong, Thomas C. U. C. '41.
Talmage, Goyn. R. C. '42.
Talmage, John Van N. R. C. '42.
Voorhis, Jacob N. R. C. '42.
West Jacob. R. C. 42.
Wyckoff, Abraham V. R. C. '42.

Chapman, Nathan F. R. C. '44.
Compton, James M. R. C. '44.
Dutcher, Jacob C. R. C. '43.
Murden, Benjamin F. R. C. '43.
Seeber, Safrenus. R. C. '43.
Spaulding, Cyril. R. C. '41.
Stewart, Abel T. R. C. '43.
Van Cleef, Paul D. R. C. '43.
Van Neste, George J. '42.

Bellinger, J. W,
Conklin, Nathaniel. R. C. '44.
Davenport, Jerome A.
Lord, Daniel. U. Pa. '44.
Manning John Henry. R. C. '44.
Steele, Richard H. R. C. '44.
Van Nest, Abraham R. R. C. '41.
Whitehead, J. E.

Eltinge, Cornelius D. R. C. '44.
Hammond, John W.
Peltz, Philip. U. Pa. '45.
Searle, Samuel Tomb. U. C. '45.
Steele, John. R. C. '45.
Stitt, Charles H. R. C. '44.
Stryker, Peter. R. C. '45.
Ten Eyck, William H. R. C. '45.
Todd, John Adams. R. C. '45.
Van Brunt, Rutgers. Hob. C. '40.
Van Wyck, Polhemus, R. C. '43.

Anderson, William.
Eckel, Henry. U. Pa., '46.
Ferris, John Mason. U. N. Y. '43.
Hedges, Hugh G. R. C. '46.
Phelps, Philip Jr. U. C. '44.
Romeyn, Theodore B. R. C. '46.
Schenck, John W. R. C. '45.
Snyder, Benjamin F. R. C. '46.
Van Woert, Jacob H. R. C. '46.

Berry, James Romeyn. R. C. '47.
Dater, Henry. R. C. '47.
Du Bois, Anson. R. C. '47.
Galusha, Watts. R. C. '47.

Other Ministers.

Newton, E.
Van Dyck, L. H. A. C. '30; Aub. S. '33.

1845.

Dickhant, J. C.
Fisher, I. P. U. C. '39, U. S. '41.
Gulick, Alex. R. C. 35; P. S. & U. S. '39.
Thompson, A. R. N. Y. U. '36-'8: R. C. '39, '40; N. Y. U. '41-'2; P. S. '45.
Wiley, Charles. C. C. & C. N. J. '25; Aub. S. '36; New Haven S.

1846.

Hall, B. R. C. N. J. & U. C. '20; P. S. '23.
Henry, J. V. C. N. J. '15; P. S. '21.
Neander, J.
Miller. I. L. K.
Scudder, W. W. C. N. J. '41; P. S. '45.
Stebbins, J. U. C. '42; P. S. '45
Van Dyck, C. V. A. Jeff. Med. C. Philadelphia, Pa. '39.
Veenhuyzen, A.B. Geneva, Switzerland.

1847.

Betten, A. J.
McLaren, M. N. U. C. '24.
Roof, G. L. U. C. '31.
Vandermeulen, C.

1848.

Baay, G.
Van Brunt, R.
Van Wyck, P.
Little, E. G. C. N. J. '45; P. S. '48.
McKee, Jos. Belfast Coll. '29; U. S. '45.
Marvin U. W. C. & U. C. '35; P. S. '47.
Moore, J. G. La. F. C. '42; P. S. '45.
Serenbetz, F. M.
Vander Schuur, K.
Van Thuyzen, A. B.

1849.

Bradford, W. J.
Dickson, A. U. C. '45; P. S. '48.
Evans, C. A.
Freeze, A. P.
James, W. L. U. C. '39; Bangor Sem.
Livingston, H. G. W. C. '40; U. S. '49.
McCartney, G. R.
Rosenkrantz, J.
Smith, J.
Smuller, H. W. Oberlin C.
Stein, F.
Waldron, C. N. U. C. '46; P. S. '49.
Willets, A. A.

1850.

Bruen, J. M. U. Pa. '37; U. S. '42.
Craven, E. R. C. N. J. '42; P. S. '48.
Lehlbach, F. A.

New Brunswick Seminary.

Lente, James R. R. C. '42.
Lippincott, Benjamin C. R. C. '47.
Lockwood, Samuel. U. N. Y. '47.
Scudder, Samuel. R. C. '47.
Strong, J. Pascal. R. C. '45.
Taylor, Wesley. R. C. '47.
Voorhees, Henry V. R. C. '47.

Other Ministers.

1851-1860.

1851.

Bernart, James E. R. C. '48.
Buckelew, William D. R. C. '48.
Case Calvin. R. C. '48.
Comfort, Lawrence L. U. C. '48.
Elmendorf, Peter. R. C. '45.
Furbeck, George. U. C. '46.
How, Henry Kollock. R. C. '42.
Jansen, John N. R. C. '48.
Mandeville, Giles H. R. C. '48.
Rockwell, George
Schriver, Thomas G.
Scott, Charles. R. C. '48.
Scudder, Joseph. R. C. '48.
Van Vranken, Adam H. R. C. '48.
Wilson, James B. R. C. '48.

Bolks S.
Brown, S. R. Y. C. '32; Columbia Sem. S. C. & U. S. '38.
Buck, C. D. Wms. C. '45; U. S. '49.
Bulkley, C. H. A. U. N. Y. '39: U. S. '42.
Cary, J. A.
Doe, W. P. U. C. '44: U. S. '46.
Kasse, A. K.
Klyn, H. G.
La Tourette, J. A. M. N.Y.U. '48; P.S. '51.
Pierce, N. P. A. C. '42; U. S. '45.
Rowland, J. M. Beloit C. '26; P. S. '28.
Scudder, H. M. N. Y. U. '40; U. S. '43.
Seward, D. M. Y. C. '31; N. Haven S. '35.
Smit, R.
Vandermeulen, C.
Van Raalte, A. C. Leyden Univ. '31; Leyden Th. School '34.
Wiseman, J.
Ypma, M. A.

1852.

Collier Joseph A. R. C. '49.
Gaston, John. R. C. '49.
Julien, Robert D.
See, Isaac M. R. C. '49.
Van Gieson, A. P. U. N. Y.

Berg, J. F. Moravian Insts. '31.
Birkey, A.
Burghardt, P. H. U. C. '40.
Cochrane, A. G.
Jameson, C. M.
McClure, A. Y. C. & A. C. '27; A. S. '30.
McKee, Jos.
Shaw, J. B.

1853.

Elmendorf, Joachim. R. C. '50.
Jones, Nathan W. R. C. '50.
Kershow, Joseph H. R. C. '50.
McNair, John L. R. C. '50.
Searle, Stephen. U. C. '50.
See, William G. E.
Shepard, Charles I. R. C. '50

Atwater, E. R. U. C. '34.
Beidler, B. F. Mar. C. '46; Mar. Sem. '49.
Cuyler, T. L. C. N. J. '41; P. S. '46.
Davie, J. T. M.
Dunnewold, J. W.
Edgar, C. H. C. N. J. '31.
Madoulet, J. B.
Pohle, K. A. J.
Read, H. W. C. '26; P. S. '28; And. S.
Seelye, J. H. A. C. '49; Aub. S. '52.
Talmage, P. S. J. C. '45; P. S. '48
Wolff, W.
Zurcher, J. N.

1854.

Collier, Ezra W. R. C. '48.
Fonda, Jesse D.
Lane, Gilbert. R. C. '51.
Letson, William W. R. C. '51.
Muller, John. R. C. '51.
Stillwell, Aaron L. R. C. '51.
Stout, Nelson. R. C. '51.
Terhune, Edward P. R. C. '50.

Beatty, James.
Bentley, E. W. E. Windsor, '54.
Birkey, H.
Boehrer, J.
Bronson, O. U. C. '45.
Burroughs, G. W.
Dickhaut, C.
Hones, J.
McGregor, E. R.
Mohn, L.
Parker, Charles. U. S. '48.
Pfister, J. P.
Peck, T. R. G. Y. C. '48; P. S. & U. S. '51.
Vandewater, A. C. N. J. '46; P. S. '49.
Welch, R. B. U. C. '46; And. S. '50; Aub. S. '52.

1855.

De Baun, John A. R. C. '52.
Joralmon, J. Sansom. R. C. '52.
Livingston, Edward P. R. C. '52.

Bielfield, H. Mid. C. '21; And. S. 25.
Bingham, L. G.

New Brunswick Seminary.

Mohn, Leopold.
Schneeweis, Franz M.
Schnellendreussler, H. F. F.
Schwedes, Franz R.
Scudder, Ezkiel C. W. R. C. '50.
Scudder, Jared W. W. R. C. '50.
Van Vleck, John. R. C. '52.
Wells, Cornelius Low. R. C. '52.
Zabriskie, Francis N. U. N. Y. '50.

Corwin, Edward T. C. C. N. Y. '53.
Demarest, James, Jr. U. C. '52.
Doolittle, Philip M. U. C. '52.
Harris, J. Ferguson. R. C. '53.
Munn, Anson F. R. C. '52.
Oerter, John Henry.
Talmage, T. De Witt. U. N. Y. '53.
Vande Wall, Giles.
Wagner, John Martin. R. C. '53.
Wyckoff, Jacob Snediker. R. C. '53.

Decker, Henry E. W. C. '53.
Holmes, John McC. W. C. '54.
Le Fevre, James. R. C. '54.
Markle, Josiah. R. C. '53.
Suydam, J. Howard. R. C. '54.
Thompson, Henry P. R. C. '54.

Enyard, William T. R. C. '55.
Lott, John S. R. C. '55.
Lowe, John C. R. C. '55.
Mayou, Joseph. R. C. '55.
McKelvey, Alex. R. C. '55.
Neef, Jacob F. S. G.
Ostrom, Alvan. R. C. '55.
Rapalje, Daniel. R. C. '55.
Riedel, F. W. A. S. G.
Searle, Jeremiah, Jr. R. C. '55.
Strong, Robert Grier. U. N. Y. '55.
Thompson, John B. R. C. '51.
Todd, Augustus F. R. C. '51.

Chamberlain, Jacob. W. R. C. '56.
Du Bois, Hasbrouck.
Furbeck, Philip. U. C. '54.
Hansen, Maurice G. R. C. '56.
Huyssoon, James.
Jansen, Josiah. R. C. '56.
Knowlton, Albert W.
Leslie, John R.
Lott, Henry Ray, M.D.
New, William E.

Other Ministers.

Fulton, Wm.
Gardeneir, W. Y. C. '42; P. S. 49.
Hastings, S.M.P. Ham. C.'33; Aub. S. '37.
Johns, William.
King, F. L. C. N. J. '44; P. S. '48.
Kuss, C.
Pettingill, J. H.
Schroepfer, E.
Schwilk, W. F
Vander Schuur, R.
Weisgotten, Z.
Wust, W. C.

1856.

Benedict, W. A.
Bolton, James. U. C. '51; U. S. '53.
De Roy, J.
Doeppenschmidt, C.
Dyer, S.
Friedel, H. A.
Gardiner, H. B.
Haselbarth, W. G.
Oggel, P. J.
Pearce, J. L. U. C. '49; P. S. '56.
Rogers, E. P. Y. C. ,37; P. S. '40.
Van Buren, B.
Van den Bosch, K.

1857.

Becker, Charles.
Brown, H. J.
Cobb, O. E. Y. C. '53; U. S. '57.
Dyer, Fr.
Finch, H. W.
Hamilton, William.
Jewett, A. D. L. Wms. C. '52.; P. S. '54.
Morse, A. G.
Riddle, D. H. J. C. '23; P. S. '28.
Romaine, B. F. R. C. '42.
Roosevelt, W.
Selden, C.
Van Lienwen, William.
Watson, A.
De Luister, J.

1858.

Buri, P.
Campfield, R. B. C. N. J. '24; Aub. S. '28.
Cole, David. R. C. '42.
Collins, Chs.
Conrad, C. E.
Dean, A. A. C. '42; A. S. '48.
Hall, J. G.
Lansing, A. G. U. C. '83.
McEckron, G. M.
Merrill, F. P. S. '43.
Nykerk. G. J.
Seelye, E. E. U. C. '39; P. S. '43.
St. John.
Stobbelaer, N.
Sturges, S.
Van Tubbergen, G.
Wilson, H. N. C. N. J. 30; P. S. '34.
Zastera, F.
Zwemer, A.

1859.

Brown, H. J.
Crosby, H. B.
Eells, Jas. Ham. C. '44; Aub. S. '51.
Henshaw, M. A. C. '45; U. S. '47.
Houbolt, W. A.
Sawyer, A. (*Hindu.*)
Shaffer, T. L.
Skinner, T. H., Jr. N. Y. U. '40; U. S. '43.
Souri, P. (*Hindu.*)
Timlow, H. R. C. N. J. '52.

New Brunswick Seminary.

Nott, Charles De K. U. C. '54.
Riddle, Matthew B. J. C. '52.
Shiebe, Henry
Shaw, William A. Mad. U.
Vanderveer, Cyrus G.
Weiss, Edward M.

Other Ministers.

Verbeck, G. F. Aub. S. '59.
Wales, E. V.
White, E. N. Y. C. '54; U. S. '57.

1860.

Baay, Jacob. B. C. '57.
Ballagh, James H. R. C. '57.
Berry, Philip. R. C. '57.
Collier, Isaac. R. C. '57.
Gulick, Albert V. R. C. '57.
Hutton, Mancius H. U. N. Y. '57.
Jones, Henry W.F. Salt Hill Acad., Eng.
Kip, Leonard W.
Loeber, Frederick
Miller, Edward R. C. '57.
Peeke, George H. R. C. '57.
Proudfit, Robert R. R. C. '54.
Rogers, L. Cortlandt. Wms. C. '56.
Schoenfelt, Christian
Scudder, John R. C. '57.
Talmage, Thomas A. R. C. '57.
Warner, Isaac W.
Watkins, John E. R. C. '57.
Wortman, Denis. A. C. '57.

Aurand, H. D. C. '30.
Baird, C. W. N. Y. U. '48; U. S. '52.
Bates, E. D,
Brace, F. R. Y. C. '57; Aub. S. '60.
Crosby, Howard. N. Y. U. '44.
Forsyth, J. R. C. '29; Edinburgh Univ.
Hitchcock, E. W.
Johnson, H. H.
Knox, Chs. E. Ham. C. '56; U. S. '59.
Larimore, J. W. N. Y. U. '56; P. S. '58.
McWilliams, A. U. C. '50; Newburg S. '55.
Major, J. W. U. C. '50; P. S. '53.
Miller, H. Leipzig Univ. '55.
Rice, C. D.
Rockwell, Chs. Y. C. '26; A. S. '34.
Studdiford, P. A. C. N. J. '49; P. S. '52.
Weiland, K. B.
Wenisch, J.

1861-1870.

1861.

Blauvelt, Augustus. R. C. '58.
Bonney, Peres B. R. C. '57.
Buttz, Henry Anson.
Drury, John Benj. R. C. '58.
Durand, Cyrus B. R. C. '58.
Duryee, William R. R. C. '56.
Frazee, J. Hatfield.
Kip, Isaac L. R. C. '55.
Krum, Josephus D. R. C. '58.
Miller, William H.
Pieters, Roelof. R. C. 58.
Proudfit, Alexander. R. C. '58.
Stanbrough, Rufus M. R. C. '58.
Strong, Mason R. U. N. Y. '55.
Swick, Minor. R. C. '58.
Thompson, Abram. R. C. '57.
Vandermeulen, Jac. C. R. C. '58.
Vander Veen, Christ. R. C. '58.
Van Vranken, F. V. U. C. '58.
Vehslage, Henry.
Watson, Thomas G. Hob. C. '57.
Wilson, Peter Quick. R. C. '58.

Gilbert, A. F.
Heermance, E. I. Y. C. '58; A. S. '61.
Little, J. A. C. C. N. Y. '54; U. S. '57.
Murray, C. D. Y. C; Y. S.

1862.

Beck, Theodoric R. R. C. '49.
Brandt, Henry W.
Brock, John R. R. C. '59.
Burr, Marcus.
Collier, Isaac Henry. R. C. '59.
Cornell, William. R. C. '59.
Doolittle, T. Sanford. R. C. '59.
Fehrman, Jacob.
Garretson, Gilbert S. R. C. '59.
Gulick, Uriah D. R. C. '59.
Hawes, Henry Herbert
Mathews, John R. N. Y. U. '59.
Mattice, Abram. R. C. '58.
Peeke, Alonzo P. R. C. '59.
Rhinehart, J. Kelly. R. C. '59.
Rogers, Samuel J. R. C. '59.
Schermerhorn, H. R.
Sebring, Arad Joy. R. C. '59.
Vandermeulen, John. R. C. '59.
Whitbeck, Richard M. R. C. '59.
Wilson, Frederick F. R. C. '59.
Wurts, William A. L. F. C.

Betten, A. J.
Clark, R. W Y. C. '38; And. S. '41.
Connitt, G. W. W. C. '49: Ch. Th. Inst. '53.
Duryea, Jos. T. C. N. J. '56; P. S. '59.
Gardner, T. A.
Gramm, G. E.
Johnson, H. H. Miami Univ.; Allegh. S.
King, A. B. C. N. J. '55; U. S. & P. S. '58.
Meyer, Karl. Univ. Halle, '47; Freidberg Sem. '48;
Scudder, S. D., M. D. R. C. '56.
Veenhuizen, A. B.

1863.

New Brunswick Seminary.

Ballagh, William H. R. C. '60.
Beardslee, John W. R. C. '60.
Bogardus, Francis M. R. C. '60.
Bogardus, William E. R. C. '60.
De Witt, Richard. R. C. '60.
Geyer, Julius W.
Hageman, Andrew J. R. C. '60.
Karsten, John H, R. C. '60.
Lyell, James.
Phraner, William H. N. Y. U. '60.
Skillman, William J. R. C. '60.
Vermilye, Dupuytren. R. C. '60.
Voorhees, Henry M. R. C. '59.
Voorhees. William B. R. C. '60.
Wilson, Charles W. R. C. '61.
Winter, Egbert. R. C. '60.
Zabriskie, Jeremiah L C. C. Law. Dep. '54.

Other Ministers.

Berger, M. L. Wms. C. '59; U. S. '62.
Cochrane, A. G. Mid. C. '47; P. S. '48.
Conseul, G. D, W. Am. C. '58; P. S. '61.
Iap Han Chiong. (*Chinese.*)
Kimball, Jos. U. C. '39; Newburgh S. '43.
Ricketts, J. H.
Le Tau. (*Chinese.*)
Turner, Jas.
White, G.

1864.

Bartholf, Benj. A. R. C. '61.
Bodine, George DeWitt. R. C. '61.
Borst, J. William. R. C. '61.
Broek, Dirk. R. C. '61.
Cole, Solomon T.
Dusinberre, Thos. S. R. C. '61.
Garretson, John. R. C. '61.
Hartranft, Chester D. U. Pa. '61.
Quick, Abram M. R. C. '60.
Sherwood, Nathan M.
Van Benschoten, W. B. R. C. '61.
Van Doren, John H. R. C. '59.
Van Vliet, Thornton. R. C. '61.
Van Wagenen, Wm. A. C. C. '61.
Wyckoff, James. R. C. '61.
Zabriskie, William Pell.

Blauvelt, G. M. S. N. Y. U. '50; P. S. '53.
Cobb, S. H. Y. C. '582; P. S. '62.
Collier, E. A. N. Y. U. '57; P. S. '60.
Fenner, J.
Hartley, I. S. N.Y.U.'52; U. S. & A. S.'56.
Petrie, J. U. C. '46; Aub. S. '49.
Schroeder, A. W. C. '61; Aub. S. '64.
White, G. W. C.)61; Aub. S. '64.

1865.

Anderson, Wm. H. R. C. '62.
Brett, Cornelius. N. Y. U. '62.
Brush, Alfred H. R. C. '62.
De Pree, Peter. R. C. '62.
Doremus, Joseph H. R. C. '62.
Fritz, Charles W. R. C. '62.
Gesner, Oscar. R. C. '62.
Horton, Francis A. R. C. '62.
Justin, John. R. C. '62.
Lepeltak, Peter. R. C. '62.
Merritt, William B. R. C. '62.
Schenk, John Van Nest. R. C. '62.
Schlieder, Frederic E.
Sebring, Elbert N. R. C. '62.
Statesir, Benjamin T. R. C. '62
Strong, Selah Woodhull. U. N. Y. '62.
Van Slyke, Evert. R. C. '62.
Vroom, William H. R. C. '62.
Wells, Theodore W. R. C. '62.
Wyckoff, DeWitt B. R. C. '62.

Bahler, P. B.
Boyd, J., C. C. N. J. '55; P. S. '63.
Clark, W. H. W. R. C. '59; U. S. '63.
Cludius, T.
Dahlmann, J. J. W.
Gerhard, L.
Koopman, H. R,
Reidenbach, J. A.
Smith, W. H.
Tomb, J. S. L.

1866.

Arcularius, And. M. R. C. '63.
Brush, William W. R. C. '62.
Kiekintveld, Mannes. R. C. '63.
Kriekaard, Adrian. R. C. '63.
Mills, George A. R. C. '63.
Oggel, Edward C. R. C. '63.
Pool, Charles H. R. C. '63.
Riggs, Charles H. R. C. '62.
Seibert, George A. R. C. '63.
Smith, William. R. C. ,63.
Smock, John H. R. C. '63.
Swain, George W. R. C. '62.
Uiterwyck, Henry. R. C. '62.
Vile, Joseph Mabon. R. C. '62.

Cobb, H. N. U. C. '55; U. S. '57.
Cooper, Jac. Y. C. '52; Berlin Univ. '54 Theology, Halle and Berlin.
Denniston, J. O. Y. C. '56; G. S. '62.
Enders, J. H. U. C. '58; P. S. '61.
Fairchild, E. S. C. N. J. '56; A. S. '59.
Frazee, J. H. R. C.; N. B. S.
Hart, Chas. E. C. N. J. '58; P. S. '61.
Jongeneel, L. J.
Reiley; D. T. R. C. '57.
Roe, S. W. N. Y. U. '47; U. S. '51.
Sinclair, J. H.

1867.

Bahler, Lewis Henri. R. C. '61.
Bertholf, James H. R. C. '64.

Brown, W. S. C. N. J. '60; P. S. '63.
Carroll, J. H. U. Pa. '51; P. S. '54.

New Brunswick Seminary.

Bogert, Nicholas J. M. R. C. '64.
Collins, James M.
Doremus, Andrew J. R. C. '64.
Halloway, Wm. W. U. N. Y. '64.
Jones, Thomas W. R. C. '64.
Kip, Francis M. Jr. U. N. Y. '64.
Rutte, John M. Un. Utrecht.
Steinfuhrer, Chs. D. F. U. C. '64.
Sutphen, David S. R. C. '64.
Van Arsdale, N. H. R. C. '62.
Van Buren, Peter H. U. N. Y. '64.
Van Doren, David K.
Van Horne, David. U. C. '64.
Ward, Henry. U. C. '64.
Wyckoff, Abram N. R. C. '62.

Allen, John Knox. R. C. '65.
Amerman, James L. U. N. Y. '62.
Brown, Josiah J. R. C. '60.
Campbell, Alan D. R. C. '62.
Davis, John A. James. R. C. '65.
De Hart, William H. R. C. '65.
Grant, Henry Jesse. R. C. '65.
Myers, Henry V. S. W. C. '65.
Shaw, John Fletcher. R. C. '65.
Stout, Henry. R. C. '65.
Warnshuis, John W. H. C. '65.
Westveer, Adrian. R. C. '65.
Zabriskie, Albert A. R. C. '65.

Ackerman, Edward G. R. C. '66.
Berg, Herman C. R. C. '66.
Bookstaver, Adam A. R. C. '66.
Brokaw, Isaac P. R. C. '66.
Hulst, George D. R. C. '66.
Southard, James L. R. C. '66.
Van Buskirk, Peter V. R. C. '66.
Van Slyke, John G. R. C. '66.

Hope Seminary.

Buursma, A. H. C. '66.
Dangremond, G. H. C. '66.
Gilmore, W. B. H. C. '66.
Moerdyk, P. H. C. '66.
Moerdyk, W H. C. '66.
Te Winkle, J. W. H. C. '66.
Woltman, H. H. C. '66.

New Brunswick Seminary.

Bergen, Tunis G. R. C. '67.
Campbell, James B. R. C. '70.
Church, John B. R. C. '67.
Kipp, Peter E. U. N. Y. '67.
Mead, Elias. R. C. '68.
Myers, Alfred Ed. W. C. '67.
Suckow, C. F. C.

Hope Seminary.

De Pree, Jas. H. C. '67.
Heeren, E. J. H. C. '67.
Huizinga, J. H. C. '67.
Van Ess, B. Kampen.

Other Ministers.

Consaul, G. D. W.
De Beer, J. B.
Eddy, Z.
Ettirojooloo, S. (*Hindoo*).
Feltch. J. H.
Heyser, H. C.
Hicks, W. W.
Israel (*Hindoo*).
John (*Hindoo*).
Kellogg, C. D. C. N. J. '61; P. S.
Kuyper, A. C.
Liebeneau, M. F. N. Y. U. '39; U. S. '41.
Meury, J.
Sherwood, N. L.
Van Aken, G. N. Y. U. '62; P. S. '63; U. S. '64.
Vander Veer, D. N. U. C. '63; P. S. '66.
Yasadian (*Hindu*).

1868.

Blauvelt, C. R. N. Y. U. '64; P. S. & U. S. '67.
Cleghorn, E. B. P. S. '50.
De Bey, B.
Deyoe, P. T.
Farmer, S. F. Frank. C. '50. Can. S. '54.
Hayt, S. A.
Hopkins, D. U. S. '68.
Meerwein, O. Univ. Berlin '62: U. S. '68.
Noble, G. P. W. C. '65; U. S. '68.
Paton, T.
Renskers, J. G.
Riley, Is. Y. C. '58; U. S. '61.

1869.

Bechthold, A. H.
Branch, H.
Danner, J. L. Bel. C. '63; U. S. '67.
Ferris, Wm.
Gamble, S. T. Jeff. C. '68; P. S. '70.
Ingersoll, E. P. W. C. '55; A. S. '63.
Johnson, W. L. Lincoln Univ. '69; U. S.
Ludlow, J. M. C. N. J. '61; P. S. '64.
Mershon, S. L. C. N. J. '50; P. S. '53.
Orr, T. X. Jeff. C. '57; Allegh. S. '63.
Peffers, A. B. N. Y. U. '50; U. S. '53.
Shaw, A. U. S. '69.
Smith, M. B. Epis. Sem. Va. '59.
Stockwell. A. P. A. C. '62; U. S. '65.
Viele, J. P. U. C. '61; P. S. '64.
Wadsworth, C. U. C. '37; P. S. '40.

1870.

Beattie, R. H. U. C. '34.
Carr, W. H.
Crolius, P. B. C. C. N. Y.
Crosby, A. R. C. '68; N. B. S. & U. S. '70.
Cummings, L.
Forsyth, Jas. C.
Gleason, W. H. Y. C. '53.
Huntington, H. L. C. N. J. '50; Aub. S. & P. S. '54.
Lord, E. W. C. '43; Aub. S. '46.
Losch, H.
Myers, A. E. W. C. '66; N. B. S. '67; P. S. '69; U. S. '70.
Ormiston, W. Victoria C., Cobourg '48.
Riggs, A. B. Jeff. C. '63; Aub. S. '60; U. S. '70.
Williams, R. R. U. S. '70.
Windemuth, G.
Wood, A. Dart. C. '34; A. S.
Wolff, C. H. H. Aub. S. '70.

1871-1880.

1871.

New Brunswick Seminary.

Bahler, Peter G. M. R. C. '68.
Carroll, Vernon B. R. C. '68.
Crosby, Arthur. R. C. '68.
Davis, William E. R. C. '68.
Hamlin, Teunis G. U. C. '67.
Oliver, Matthew N. U. C. '57.
Vanderveer, Pet. L. R. C. '68.
Van Doren, Wm. H. R. C. '67.
Voorhees, Louis B. C. N. J. '68.

Hope Seminary.

Broek, J. H. C. '68.
Vanderkreeke, G. H. C. '68.
Visscher, Wm.

Other Ministers.

Beekman, J. S. C. N. J. '57; P. S. '60.
Choan-Thiang-Kit (*Chinese*).
De Jonge, W. P.
Griswold, J. V. U. C. '65; U. S. '68.
Hutton, A. J.
Keating, T.
Kershaw, J. U. S. '68.
Lockwood, J. H. W. C. '68; P. S. '71.
Magee, G. A.
Mattice, H.
McAdam, H.
Nichols, Thos. C. N. J. '56; U. S. '60; A. S. '61.
Reichart, J. F.
Schweitzer, E.
Snyder, G. M. Ham. C. '68; U. S. '71.
Steffens, N. M.
Tiong Iuli (*Chinese*).
Vanderkley, W.
Van Doren, L. H. C. N. J. '31.
Voorhees, L. B.
Weber, Jac.

1872.

New Brunswick Seminary.

Cornet, Edward.
Doig, Rober. R. C. '69.
Griffis, William E. R. C. '69.
Hart, John. R. C. '69.
Hill, William J. R. C. '70.
Lodewick, Edward. R. C. '69.
Schenck, Ferd. S. C. N. J. '65; Al. L. S. '67.

Hope Seminary.

Borgers, H. H. C. '68.
Vander Hart, E. H. C. '69.

Other Ministers.

Chambers, T. F. C. C. N. Y. '68; U. S. '70.
Duiker, A.
Inglis, D. Edinburgh Univ. '41.
Johnson, Andrew.
Park, A. J. N. Y. U. '63; U. S. '66.
Pool, G. H.
Smart, J. G. Am, C. '68; P. S. '71.
Stitt, W. C. C. N. J. '56; P. S. '60.
Whitehead, J. H. W. C. '69; U. S. '72.
Young, A. H. Miami Univ. '59; Lane S. '63.

1873.

New Brunswick Seminary.

Anderson, Asher. R. C. '70.
Garretson, Geo. R. R. C. '70.
Jones, Charles J. K. R. C. '70.
Knickerbocker, D. M. R. C. '70.
Labaw, George W. R. C. '69.
Lasher, Calvin Ed. R. C. '70.
McLaury, John F. R. C. '70.
Pearse, Nicholas. R. C. '70.
Pearse, Richard A. R. C. '70.
Schenck, Jacob W. R. C. '70.
Taylor, Graham. R. C. '70.
Van Deventer, J. C. U. N. Y. '70.

Hope Seminary.

Boer, H. K. H. C. '70.
De Bruyn, P. H. C. '70.
De Spelder, J. A. H. C. '70.
Zwemer, J. F. H. C. '70.

Other Ministers.

Bagley, F. H. Ham. C. '70; U. S. '73.
Dean, A.
Dosker, N. H. Groningen Univ. '49,
Francis, L. Univ. of Vt. '56; A. S. '60.
Harris, H. R,
Masden, C. P.
Randles, W. N. U. C. '59; Xenia S. '63.
Van Emmerick, G. I.
Wolfe, G. L. Danville Sem. Ky. '61; P. S. '62.

1874.

New Brunswick Seminary.

Benson, Aaron W. R. C. '71.
Garretson, James C. R. C. '71.
Hageman, Andrew. R. C. '71.
Todd, William N. R. C. '71.
Veenschoten, Wm. H. C. '71.
Wyckoff, John H. R. C. '71.

Hope Seminary.

Hoffman, J. H. C. '71.
Neerken, C. H. C. '71.

Other Ministers.

Allen, A. W.
Anderson, C. T. C. N. J. '69; P. S. '73.
Ball, J. A.
Bartlett, D. K. U. C. '54; P. S. '58.
Beekman, A. J. C. N. J.; U. S. '74.
Bell, G. B. Y. C. '52; U. S. '59.
Butler, A. J.
Dysart, J. P. U. C. '65; U. P. S. '68.
Evans, C. P.
Ford, W. H. U. S. '73.
Fowler, W. C. U. S. '70.
Haines, M. L. Wab. C. '71; U. S. '74.
Hulst, L. J.
Miller, E. R. C. N. J. '67; P. S. '70.
Rederus, F. Kampen '52.

New Brunswick Seminary.

Craig, Horace P.
Harper, Joseph Alex. R. C. '73.
Hoffman, William H. R. C. '72.
Leggett, William J. R. C. '72.
Matthews, Alg. S.
Miller, Ben. C. Jr. R. C. '72.
Ries, George Adam. R. C. '72.
Van Neste, John A. R. C. '72.
Van Vranken, H. H. M. U. '72.

Hope Seminary.

Hazenberg, W.
Wormser, A. H. C. '72.

New Brunswick Seminary.

Allen, Frederick E. R. C. '73.
Cleveland, George H. R. C. '73.
Conklin, John W. R. C. '71.
Demarest, James S. N. R. C. '72.
Devries, Henry.
Harris, Howard, R. C. '73.
Hawxhurst, Danl T. R. C. '73.
Killough, Walter W. Dav. C. '73.
Kirkpatrick, M. R. Dav. C. '75.
Martine, Abram I. R. C. '73.
Pitcher, Charles W. R. C. '73.
Schenck, Isaac S. R. C. '73.
Van Aken, Alex G. R. C. '73.
Van Allen, Ira. R. C. '73.
Vanderwart, H. H. C. '73.
Van Fleet, Jacob O. R. C. '73.
Wallace, W. G. F. Dav. C. '73.
Wright, Charles S. R. C. '73.

Hope Seminary.

Meulendyk, J. H. C. '73.
Niess, H. E. H. C. '73.
Bakker, F. P.

New Brunswick Seminary.

Brokaw, Ralph W. R. C. '74.
Davis, Titus Elwood. R. C. '74.
Gutweiler, Ernest. C. C. N. Y. '74.
Higgins, Charles W.
Kriekaard, Cornel. H. C. '74.
Krueger, Chas. H. T. R. C. '74.
Lansing, John G. U. C. '75.
Laurence, Wm. H. R. C. '74.
Lydecker, George D. R. C. '74.
Marvin, Fred. R., M.D. C.C. Med. Department, '70.
Rederus, Sipko. Gym. Kamp. Neth.
Streng Samuel. H. C. '71.
Talmage, David M. R. C. '74.
Van Halteren, Jac. H. C. '73.
Van Pelt, Daniel. C. C. N. Y. '74.

Other Ministers.

Ricke, H.
Sharpley, G. Homerton C. London.
Saul, G.
Stoll, A.
Taylor, G. I. U. C. '43; U. S. '47.
Weiland, K. B.
Williams, R. G. C. N. J. '70; P. S. '73.
Young, C. J.
Handy, W. C.
Watermuelder, L.
Wood, Chs. W. Roch. Univ. '64; P. S. '67.
Zindler, G. Miss. House, Franklin, Wis. '74.

1875.

Betz, W. F.
Bishop, G. S. A. S. '58; G. S. & P. S. '54.
Dickson, H. R. Charleston Col. '58, Columbia Sem. '61.
Elterich, W. L.
Gardner, J. S. C. N. J. '71; U. S. '76.
Garretson, G. R. R. C. '70; N. B. S. '71; U. S. '74.
Hageman, J. W. C. N. J. '72; U. S. '75.
Lang, J. E. Swiss Inst. '65.
McDermond, C. H.
Neef, G. L.
Perry, Wm. D. Am. C. 70; U, S. '74.
Schick, G. B.
Thoms, J. F.

1876.

Adams, R. L.
Ashley, A. W.
Bantley, John
Cook, W. W. R. C. '73; U. S. '76.
Gulic, Alexander.
Handy, W. C. C. N. J. '53; Danv. S. '57.
Howell, H. A.
Hoyt, J. H. U. C. '73; U. S. '76.
Hutchins, J. Univ. Wis. '73; Alleg. & U. S. '76.
Kern, F. Leipzig Univ.; Du Buque S. '68.
Martyn, W. C. U. S. '69.
Milliken, R. P.
Ogden, I. G.
Plumley, G. S. Y. C. '50; U. S. '55.
Powell, H. A. U. C. '73; U. S. '76.
Shulke, P. F.
Shaffer, J. F.
Westerfield, Wm. C.C. N. Y. '64; U.S. '68.
Whitehurst, J.
Zubli, E. B.

1877.

Griffis, W. E. R. C. '69; N. B. S. '69-'70; U. S. '77.
Lawrence, E. C. U. C. '69; P. S. '75.
Lloyd, W. S.
McKinley, G. A.
Meulendyk, J.
Nathaniel M. (*Hindu.*)
Ogawa, (*Jap.*)
Okuno, (*Jap.*)
Rosenberg, F. W.
Schlegel J.
Schultz, E.
Warnshuis, H. W.
Whitehurst, J. Brooklyn Lay C. '75.

Hope Seminary.

Pfanstiehl, A. H. C.
Vander Ploeg, H. H. C. '74.
Visscher, J.
Wabeke, C. H. C. '74.

New Brunswick Seminary.

Barr, Robert H. R. C. '75.
Dykstra, Lawrence. H. C. '75.
Graham, James Ed. R. C. '71.
Griffin, Walter T. R. C. '75.
Hendrickson, H A. R. C. '75.
Hoekje, John. H. C. '73.
Janeway, Harry L. R. C. '74.
Kemlo, James. R. C. '75.
Lockwood, Louis J. R. C. '75.
Oppie, John. R. C. '74.
Pockman, P. T. R. C. '75.
Raymond, A. V. V. U. C. '75.
Salisbury, John H. R. C. '75.
Searle, John P. R. C. '75.
Slocum, George, M. D. U. C. '72.
Walser, Oliver H. R. C. '75.
Wyckoff, Ben. V. D. R. C. '75.

Bergen, John H.
Booth, Eugene S. R. C. '76.
Cox, Henry Miller, R. C. '76.
Ditmars, C. P. R. C. '76.
Dosker, Henry Elias. H. C. '76.
Duryee, Joseph R. R. C. '74.
House, Isaac E.
Lawsing, Sidney O. R. C. '74.
Lyall, John Ed. R. C. '76.
Milliken, Peter H, R. C. '76.
Nasholds, W. H. R. C. ,76.
Schomp, William W. R. C. '76.
Staats, Bergen B. R. C. '76.
Sutphen, James G. R. C. '75.
Taylor, William R. R. C. '76.
Walden, Islay.

Birdsall, Edward.
Force, Frank A. H. C. '76.
Hekhuis, Lambertus. H. C. '77.
Herr, Louis T.
Kolyn, Matthew. H. C. '77.
Mason, Alfred D. A. C. '77.
Polhemus, C. H. R. C. '77.
Vanderveer, John Q. R. C. '77.
Van Doorn, Marinus.
Van Oostenbrugge, G. E. C. H. C. '76.

Bogardus, Henry J. R. C. '78.
Groeneveld, John C. H. C. '78.
Harmeling, S. J. H. C. '78.
Le Fevre, George. R. C. '78.
Owens, James Henry. R. C. 78.
Tears, Egbert. R. C. '78.
Vanderveer, L. U. C. '78.
Vaughan, Jonah. R. C. '78.
Williamson, Wm. H. R. C. '73.

Other Ministers.

1878.

Edmondson, J.
Enos, C. A. Ham. C. '74; U. S. '78.
McLeod, T. B. C. N. J. '70; P. S. '73.
Matzke, H.
Mitchell, S. S. C. N. J. '61; P. S. '64.
Moore, W. L. R. C. '54; P. S. '57
Offord, R. M.
Reed, E. A. Aub. S. '71.
Schultz, E.
Sebastian, S. A. (*Hindu*).
Smart, J. G.
Yasukawa (*Jap.*)
Yoshida (*Jap.*)

1879.

Anderson, Chs. U. C. '40; Aub. S. '43.
Billingsley, J. A. Waynesbrg. C. '78; Y. S. & U. S. '80.
Coe, E. B. Y. C. '62; Y. S. & U. S. '63.
Clearwater, C. K. C.C.N.Y. '76; U.S. '79.
Dosker, H. E. H. C. '76; McCor. S. ,79.
Fitzgerald, T.
Girtauner, C.
Kremer, J.
Lott, L. W. C. N. J. '76; U. S. '79.
McCorkle, W. R.
Minor A. D. R. C. '76.
Polhemus, I. H. Wms. C. '75; U. S. '79.
Rex, H. L.
Young, C. J.

1880.

Blaetgen, J. Mercersbrg. & Tiffin.
Broadhead, W H.
Brown, T. S. U. C. '44; P. S. '47.
Brown, W. W. Wms. C. '66; U. S. '77.
Cort. C. Fr. & Marshall C. '60; Mers. S. '62.
Davis, Wesley. Wesleyan Univ. Ct. '68.
Easton, T. C. Edinburgh Univ.
Hopkins, F. E.
King, A. A.
Lloyd, William.
Moses, N. (*Hindu*).
Reiner, J. H.
Rubinkam, R. I.
Smith, Wm. R. C. '63; N. B. S. '63-'4.
Thatcher, C. O. U. C. '64; P. S. '67.
William, Ab. (*Hindu*).

1881-1890.

1881.

Anderson, Wm. R. C. '75; P. S. '79.
Blair, H. P.
Evans, C. P.
French, H.
Goebel, L. Bloomfield S. 80; U. S. '81.
Groneveld, J. C.
Hill, E.
Hutton, A. J. Wms. C. '66; Aub. S. '71.
Klein, C. T. A.
Knox, W. W. P. U. '62; P. S. '66.
Kyle, J. R. Miami U. '59; Xenia Sem. '63.
Moelling, P. A.
Nickerson, N. F. U. S. '74.

New Brunswick Seminary.

Andrus, John C. Cor. U. '73.
Arnolt, William M. S. G.
De Bey, Dirk John. H. C. '79.
Gebhard, John G. H. C. '78.
Hageman, Herman, Jr. R. C. '79.
Hageman, Peter K. R. C. '79.
Kimura, Kumage. H. C. '79.
Niemeyer, George. H. C. '79.
Oghimi, Motoitero. (*Japanese.*) H.C. '79.
Rockefeller, DeW. G. R. C. '79.
Scarlett, John. R. C. '79.
Schenck, Cornelius. R. C. '79.
Scudder, E. C., Jr. R. C. '79.
Scudder, William H. R. C. '78.
Shafer, Theodore. R. C. '79.
Stillwell, John L. R. C '79.
Van Dyck, Alex. S. C. C. N. Y. '79.
Venema, Ame. H. C. '79.
Wormser, William. C. U. I. '79.

1883.

Baas, William G. H. C. '80.
Cameron, Herbert H. R. C. '80.
Demarest, Nathan H. R. C. '80.
Gowen, Isaac W. R. C. '79.
Huizinga, Abel H. H. C. '80.
Perlee, Clarence M. R. C. '80.
Scarlett, George W. R. C. '80.
See, Edwin F. R. C. '80.
Staehli, John.
Stegeman, Abraham. H. C. '80.
Vaughan, William. R. C. '80.

1884.

Conklin, Marion T. R. C. '81.
Crane, Josiah E. R. C. '81.
Davis, Joseph P. U. C. 81.
Demarest, Alfred H. R. C. '79.
Dutton, Charles S. H. C. '81.
Goebel, Gustavus. A. D. B. '81.
Hundhawsen, Ernest.
Kommers, Tinis John. H. C. '81.
Loucks, Joel. R. C. '81.
Preyer, D. Charles. A. G. '79.
Ruhl, Frederick W. R. C. '70–'72.
Schmitz, William, Jr. R. C. '81.
Smitz, Bastian. H. C. '81.
Stephens, George H. R. C. '81.
Taylor, Livingston L. R. C. '81.
Underwood, H. G. U. N. Y. '81.
Verbrycke, J. R. R. C. '81.
Wyckoff, Garret, Jr. R. C. '81.

Other Ministers.

Schmolz, C.
Schwartzbach, C. H.
Smyth, G. H. N. Y. U. '62; Allegh. S. & P. S. '64.
Terry, Roderick. Y. C. '70; And. S. '72; U. S. '75.
Thomas, M. Wms. C. '67; U. S. '69.
Waters, D. Toronto Univ. '59; Sem. of U. P. Ch.

1882.

Cruikshanks, Jas. Y. C. '54; And. S. '46.
Mills, B. Fay.
Parsons, Andrew
Read, E. G. C. N. J. '61; P. S. '65.
Runk, E. J. C. C. '79; U. S. '82.
Van den Hook, J. H.
Wessels, P. A. Wms. C.; Drew Sem. '78; Aub. S. '79.

1883.

Andreæ, G. N.W. Col,'76; Eden. Sem.'72.
Borden, E. W.
Chapman, J. W. Lake For. Uni.'79; Lane Sem. '82.
Curtis, M. M. Ham. C. '80; U. S. '83.
De Jonge, J. B. H. C. '80; McCor. S. '83.
Dickson, J. M. Dart. C. '53; U. S. '57.
Ganss, J. J. Bassel, '79; Karl's Schule, '80
Hagar, A. H. Bloomfield Sem. '83.
Huyzer, G.
Kavanagh, J. F. E. P. S. '83.
King, J. F. C. C. N. Y. '79; U. S. '83.
Lubach, W.
McGibbon, A. W.
McGiffert, W. H. Aub. S. '58.
Masillamani, A. (*Hindu.*)
Meury, E. A. Bloomfield Acad. & Sem. '83.
Murgatroyd, E. R. C. C. N. Y. '79; U. S. '83.
Noyes, S. D. Am. C. '66.
Shook, H. H.
Smit, John.
Terbourg, J. E.
Van Dyck, E. D. N. Y. U. '80. U. S. '83.

1884.

Bailey, J. W.
Guenther, J. C. Bloomfield C. '76; Sem. '79.
Gulick, Jac.
Haines, F. S. C. N. J. '78; U. S. '83.
Johnson, A. C. N. J. '72; P. S. & U. S. '75.
Joldersma R. H. H.C. '81; McCor. Sem. '84.
Manchee, Wm. Hackney C. & Sem., London, Eng.
Martin, D. H. C. C. N. Y. '81; U. S. '84.
Riggs, J. F. C. N. J. '72; U. S. '78.
Schmidt, N.
Unglaub, H. Bloomfield Acad. '80; Bl. Sem. '83.
Van Houte, Jacob.
Veenker, G. Miss. House. Franklin, Wis. '82.

1885.

New Brunswick Seminary.

Beekman, Theo. A. R. C. '82.
Chamberlain, W. I. R. C. '82.
Cranmer, William S. R. C. '82.
Fagg, John G. H. C. '81.
Gillespie, John H. R. C. '82.
Moffett, Edwin O. R. C. '82.
Morrison, John. R. C. '82.
Mulford, H. Du Bois. R. C '81.
Pitcher, Philip W. R. C. '82.
Skellenger, D. W. R. C. '82.

Other Ministers.

Darrach, W. B.
De Bruyn, J. A.
De Mont, W. A. R. C. '80; U. S. '85.
Erhardt, F. C. Bloomfield C. '79; Sem. '82.
Janssen, R.
Jones, C. H. N. Y. U. '82; U. S. '85.
Koechli, F.
Long, E. C. Cumb. Univ. '79; Cumb. Sem. '81; U. S. '82.
Millett, S.
Murray, C. P. C. N. J. '72; P. S. '75.
Scudder, L. R. C. N. J. '82; Hartford S. '85.
Teller, H. W. R. C., P. S.
Ti Peng (*Chinese*).
Whitney, W. W.
Zwemer, F. J. H. C. '80; McCor. S. '85.

1886.

Ayler, Junius C.
Blekkink, E. John. H. C. '83.
Brandon, J. Henry. R. C. '83.
Collier, George Z. R. C. '83.
Dyk, Jacob. H. C. '83.
Laubenheimer, John. R. C. '83.
Oltman, S. Albert. H. C. '83.
Palmer, Robert V. R. C. '83.
Stapelkamp, Evert W. H. C. '83.
Williams, David F.

Western Seminary.

Scholten, D. H. C. '83, N. B. S. '83–4.

New Brunswick Seminary.

Arnolt, Edward M. G. R. M. H. '84.
Beekman, Peter S. R. C. '84.
Beyer, Edward J. C. U. I. '84.
Crispell, Peter. R. C. '84.
Davis, George. R. C. '84.
Dickhaut, D. E. R. C. '84.
Thompson, John A. R. C. '84.
Van Brackle, Henry. R. C. '84.

Western Seminary.

De Jonge, G. H. C. '82.
Hogenboom, S.
Hospers G. H. H. S. '84.
Ihrman, P. H. S. '82.

Bergen, J. T. R. C. '83; U. S. '86.
Henderson, W. J. C. N. J. '70; P. S. '73.
Hill, W. B. Har. C. '79; U. S. '86.
Junor, K. F. Toronto Univ. '69; U. S. '73.
Kittridge, A. E. Wms. C. '54; And. S. '59.
McCullom, E. A.
Niehoff, J.
Rankin, J. J. Wms. C. '76; U. S. & P. S. '80.
Schaefer, F.
Sewall, A. C. W. C. '67; Aub. S. '70.
Trimmer, J. A.

1887.

Boggis, H.
Brown, F. A. M. U. C. '60; U. S. '63.
Bruce, W. P. R. C. '84; U. S. '87.
Diephuis, Jac. Kampen S. '65.
Elliker, S.
Freund, J. W.
Hinds, H. C.
Hogeboom, S. M.
John, C. C. A. L.
Knox, T. C. C. '82; U. S. '86.
Millett, Joseph. Wesleyan Inst. Eng. '72.
Schaefer, D. Miss. House Coll. Wis. '82.
Smith, M. U. C. '05; U. S. '67; Lane S. '68.
Tracey, W. H. Aub. S. '82.
Ziegler, A. G.

1888.

New Brunswick Seminary.

Allen, J. M. R. C. '85.
Boocock, W. H. R. C. '85.
Demarest, W. H. S. R. C. '83.
De Vries, J. H. R. C. '83.
Myaki, Aragi. D. E. S.

Western Seminary.

Hekhuis, G. J. H. C. '85.
Vanden Berg, A. H. C. '85.
Wayenberg, P. H. C. '85.

Allen, P. A.
Barnum, F. S. Wesley Univ., Middletown, Conn. '59.
Baumeister, J.
Beaver, J. P. Urs. C. '80; Aub. S. '83.
Beyer, A. F. Dub. C. '76; Dan. S. '79.
Brooks, J. W. R. C. '81; U. S. '84.
Burrows, C. W.
Chapin, C. B. C. N. J. '76; U. S. '80.
Cobb, H. E. R. C. '84; P. S. '88.
Crousas, J. S.
Davis, Geo.
Duiker, Roeloff.
Dunlap, John.
Gesman, N. J.
Gibson, J. R.
Jones, C. A. Am. C. '85; U. S. '88.
Kinney, C. W.
Leland, H. D. L. Y. C. '85; U. S. '88.
Lloyd, J. E C. N. J. '74; P. S. '77.
Macardell, G. E. U. C.; Alton. Sem.
Morton, T. Mad. U. '79; U. S. '89.
Norris, J. A. R. C. '82; U. S. '85.
Palmer, F. Ham. C. '81; Aub. S. '88.

New Brunswick Seminary.

Cantine, Jas. U. C. '83.
Clist, C. L.
Cotton, G. H. Western Col. Iowa.
Duiker, W. J. H. C. '86.
Lammers, B. W. H. C. '86.
Phelps, P. T. H. C. '82.
Tilton, E. N. Y. U. '86.

Western Seminary.

Bloemendaal, R.
Strabbing, A. H. H. C. '80.

Arcot Seminary, India.

Eleven received in Junior Class.

New Brunswick Seminary.

Andrew, L. C.
Furbeck, G. W. U. C. '87.
Herman, A. B. R. C. '87.
Johnston, Wm. Queens Col, Ontario.
Schwartz, M. J. Berlin Miss. House '88.
Scudder, F. S. R. C. '85.
Talmage, G. E. R. C. '86.
Zwemer, S. M. H. C. '87.

Western Seminary.

Bouma, P. G. A.
Lumkes, J. A.
Van Zanten, J. J. H. C. '80.

Arcot Seminary.

No graduates, but thirteen students.

Other Ministers.

Porter, C. F. Ham. C. '84; Aub. S. '87.
Sangree, H. H. Mercersb. C. '80; U. S. '83
Schock, J. J. Wesleyan Univ., Ct. '76.
Thyne, J. B.
Van Hetloo, E.

1889.

Denman, M. A. W. & Jeff. C. '82; P. S. '86.
Dowling, G. T. Ham. C.; Crozier Sem.
Emmerick, I. P.
George, H. W.
Grant, W. D. Knox Coll. '84; U. S. '87.
Hartig, F. Bloomfield Sem. '79.
Jacobs, C. W.
Keerl, J. J.
Mollenbeck, B. Du Buque S. '70.
Nicolai. N.
Pool, Wm. Dubuque Sem. '89.
Root, Oren. Ham. C. '56.
Rudolph, J. Bloomfield S. '75.
Schmidt, H. T.
Sonnema, C. J.
Thomas, E. E. Brown Univ. '70; Newton Th. Inst. '73.
Vennema. S. A.

1890.

Beattie, Jas. A. Glasgow Univ. '85; P. S. '89.
Daily, W. N. P. U. C. '84; Hartford S. '87.
Ford, H. U. S. '90.
Farrar, J. McC. N. Wesminster C. '75; P. S. '78.
Gordon, M. R.
Haan, E. R.
Hallenbeck, E. F.
Hill, A.
John. E. (*Hindu*).
Jongeneel, Jas.
Peter, J. (*Hindu*).
Peter, M. (*Hindu*).
Peters, M. C.
Lazar, I. (*Hindu*).
McCready, R. H.
Morgan, J. F. Taylor Univ.; Ch. Bib. Instit. '84.
Muni, Ab. (*Hindu*).
Palmer, Jas. Wash. & Jeff. C. '87; U.S. '90.
Paramanandam, G. (*Hindu*).
Raji, Jacob (*Hindu*).
Schoon, S. H.
Smidt, H. J.
Stuart, Wm. Free Ch. Coll., Halifax, 59 · Free Ch. Theolog. Hall, Halifax, '62.
Sullivan, A. J. LaF. C. '75: U. S. '78.
Wick, R. K. Westm. C. '82; U. S. '86.

1891-1900.

1891.

New Brunswick Seminary.

Adams, W. T. E. N. Y. U. '88.
Beardslee, W. A. R. C. '88.
Bishop, W. S. R. C. '87.
Bombin, J. Univ. Konigsberg, Prussia.
Brandow, M. D. R. C. '88.
Burrell, A. C. Bluestone Acad.
Chamberlain, L. B. R. C. '86.
Cunningham, S. R. Temple Coll., Phil.
Demarest, S. D. B. R. C. '87.
Ossewaarde, M. H. C. '88.
Sharpley, H. G. R. C. '88.
Van Westenberg, J. H. C. '88.
Voorhees, O. M. R. C. '88.
Wilson, F. S. R. C. '88.
Winne, J. E. U. C. '88.
Wyckoff, C. S. R. C. '88.
Wyckoff, C. E.

Ashley, B. F.
Beattie, R. H. C. N. J. '85; P. S. '91.
Bruschweiler, Jac.
Burrell, D. J. Y. C. '67; N. W. S. '68; U. S. '70.
Cole, P. H. U. C. '88; U. S. '89.
French, J. W.
Harris, D. T.
Johnson, E. P. Wab. C. '71; Aub. S. '75.
Knox, J. C. U. C. '90; Aub. S. & U. S. '91.
MacQueen, P. C. N. J. '87; U. S. 1900.
Morris, J. N.
Van Burk, J. Oberlin S. '91.

Western Seminary.

Klooster, F. H. C. '88.
Lamar, J. H. C. '88.
Pieters, A. H. C. '87.
Straks, H. Normal Schl. '75.

Arcot Seminary.

No graduates.

Other Ministers.

1892.

New Brunswick Seminary.

Burkart, J. J.
DeWitt, J. T. E. R. C. '89.
Hieber, L. R. C.
Jones, H. T.
Luckenbill, G. A.
Muilenberg, T. W. H. C. '89.
Seibert, G. G. N. Y. U. '89.
Stegeman, Wm. H. C. '89.
Thompson, E. W. R. C. '89.
Vernol, T. P. Normal Schl., Phil., Pa. '89.
Winant, W. R. C. '92.
Zwemer, P. J. H. C. '88.

Western Seminary.

Van Duine, A. M. H. C. '89.

Arcot Seminary.

Aiyavu, P.
Chellam, S.
Nathaniel, E. M.
Sautosham, S.
Shelvam, J.
Tavamani, E.
Yesuratnam, J.

Allen, C. J. LaF. C. '89; U. S. '92.
Allen, J. S. Westminst. C. '82; U. S. '85.
Birchby, H. G. LaF. C. '81; U. S. '84.
Burrill, G. H. Har. C. '79; U. S. '84.
Clapp, E. Ursinus C. '89; U. S. '90; Ursinus S. '91.
Dixon, Jos.
Ennis, H. W. R. C. '90; U. S. '92.
Giffen, J. U. S. '93.
Gliddon, A. M.
Gorby, I. I.
Hainer, J. A.
Harsha, W. J. C. N. J. '74; McCor S. '77.
Hones, L. W.
Hulbert, P. S. Wab. C. '76; Aub. S. '79.
Hunter, D. M. C. C. N. Y. '77; U. S. '80.
Hunter, Jas. C. N. J. '89; U. S. '92.
Hynson, N. D. John Hop U. '90; U. S. '93.
Inglis, T. E. Toronto C. '81; P. S. '84.
Koster, S. J. Gr. Rapids S. '92.
Krauscher, F. J.
Lyman-Wheaton, H. P.
Maar, Chs. R. C. '89; Aub. S. '92.
McClelland, T. C. N. Y. U. '89; U. S. '92.
Miller, G. H.
Miller, M.
Schilstra, S. A. Rotterdam Miss. Assoc. '90.
Schlegel, C. Bloomfield S. '95.
Smith, A. J.
Vander Kam, P.
Vetter, G.

1893.

New Brunswick Seminary.

Duncombe, A. R. C.
Flipse, M. H. C, '90.
Folmsbee, G. J. R. C. '90.
Hogan, O. J.
Hospers, H. H. C, '89.
Jacobs, W. M. C.
Sperling, Is. R. C. '90.
Tompkins, W. B. R. C. '88.
Van Arsdale, E. B. R. C. '90.
Van Kampen, Isaac. H. C. '90.
Van Orden, J. S. R. C. '90.
Van Zee, C. W. R. C. '90.
Ward, W. D. R. C. '90.

Western Seminary.

Menning, S. J. H. C.
Pietenpol, H. J. H. C. '90.
Siegers, P. Middleburg Gym. '84.

Arcot Seminary.

Jatinayakam, N.
Vedanaykam, S. (Died '92).

Adam, J. D. Ed. Univ. '90.
Barney, W. F.
Bates, W. H. Ham. C. '65; Aub. S. '68.
Bollenbacher, J.
Bruins, W. H. H. C. '90; McCor. S. '93.
Conant, C. A. U. C. '60; Bangor S. & Aub. S. '63.
Ficken, J.
Fieck, J.
Guenther, A.
Gulick, N. J.
Haken, G.
Huenemann, Jac. Miss. House Col., Franklin, Wis. '87; Sem. '90.
Jensen, J. H.
Johnson, T. C.
Krueger, H. T. Dubq. S. '93.
Laidlaw, W. Toronto Univ. '81; P. S. '84.
Lee, T. I. Y. C.; Y. S.
Lowe, T. O. Farmers Coll., Cincinnati O.
Martyn, F. F. C. C. '91; U. S. '92; Divinity Sch., Chicago '93.
Mershon, A. L. C. N. J. '87; P. S. '92.
Mills, A. W.
Muller, M.
Pease, C. B. F.
Peeke, H. V. S. H. C. '87; N. B. S. '92; Aub. S. '93.
Rogers, J. A. Syr. Univ. '91; Aub. S. '94.
Selden, E. G. Y. C. '70; Aub. S. '73.
Sherwood, N. M. N. B. S. '61-2; U. S. '64.
Whittaker, C. H.

1894.

New Brunswick Seminary.

Betten, D. L. H. C. '90; Mich. Univ. '91
Chickering, E. O. R. C. '91.
Duryee, Ab. R. C. '89 '91.
Hasbrouck, H. C. R. C. '91.
Hogan, J. S. R. C. '91.
Hopper, A. W. R. C. '91.
Lockwood, H. R. C. '91.
Mabon, A. F. R. C. '90.
Palmer, C. L. R. C. '90.
Raven, J. H. R. C. '91.
Roberts, H. B. R. C. '91.
Searle, E. V. V. R. C. '91.
Strong, W. V. D. R. C. '91.

Western Seminary.

Sietsema, L. H. C. '91.
Winter, J. P. H. C. '91.

Arcot Seminary.

No graduates.

Other Ministers.

Coombs, W.
Douwstra, H.
Frazer, A. D. D. U. S. 94.
Franzen, L. H.
Green, E. W. U. C. '82; Hartford S. '85.
Hauser, G.
Heines, C.
Hock, F. W.
Hodson, J. M.
Hume, J. C. C. N. J. '77; P. S. '80.
Lipes, H. H.
Mackay, D. S. Glasgow Univ. '89; New College, Edinburgh.
Niemeyer, G.
Niles, Ed. Wms. C. '91; U. S. '94.
Oakes, C. A. La F. C. '91; U. S. '93.
Poppen, Jac. H. C. '82; P. S. '93.
Prentice, S. Am. C. '91; U. S. '94.
Ralston, E. S.
Rust, E. C.
Schenck, I. V. W. Westminster C. '64; P. S. '67.
Spaulding, A. R. C. '90; U. S. '93.
Teichrieb, H.
Van den Bosch, T. M.
Worrall, H. R. L. R. C. '84; Dartmouth Med. Col. '93.
Wright, F. H. (*Indian.*)

1895.

New Brunswick Seminary.

Ackert, W. R. R. C. '92.
Baker, W. S.
Berg, J. F. R. C. '92.
Conover, G. M. R. C. '92.
Corwin, C. E. R. C. '92.
Dyke, C. P. R. C. '92.
Oi, Mitsuye (*Japanese*). R. C. '92.
Schild, F. K. Miss. Col., Sheboygan, Wis.
Thurston, J. A. R. C.

Western Seminary.

Dubbink, G. H. H. C. '92.
Jones, J. R. Park Coll. '92.
Luxen, J. H. C. '92.
Oosterhoff, A. H. C. '92.
Reeverts, A. J. H. C. '92.
Schilstra, E. S. Gymnasium, Rotterdam.
Steffens, C. M. H. C. '92,
Vanderploeg, H. H. C. '92.
Vander Werf, S. Grand Rapids Th. Sch.
Veldman, H. J. H. C. '92.

Arcot Seminary.

Peter, M.
Sundram, M.
Wilkins, J.

Bayles, J. O. Northwood Col., Ohio, '57; Allegh. S. '60.
Bechger, A. V. W.
Bergmans, J. C. Albion C.; Y. S. '91.
Bradshaw, A. H. Franklin C. '92; P. S. '95.
Chrestensen, D. H.
Clark, J. L. Lincoln U. '91; U. S. '94.
De Beer, J.
Dragt, J. J.
Gaston, Jos.
Linton, J. C.
Kain, P. I.
McIntyre, Jos.
Ossewardie, Jas. H. C. '90; P. S. '94.
Poot, J. W.
Schaul, U. S. Univ. Pa. '92; U. S. '95.
Shelland, W. H.
Solomon, J. (*Hindu*).
Te Grootenhuis, D. J.
Van Blarcom, G.

1896.

New Brunswick Seminary.

Bird, A. C.
Clowe, C. W. U. C. '93.
Cussler, H. C. R. C. '93.
Dekker, F. G. Kampen, '92.
Jacobs, L.
Kuiper, A. H. C. '93.
Malven, F. R. C. '93.
Messler, I. R. C. '93.
Roop, M. J. Heid. Univ., Tiffin, O., '93.
Schlieder, A. H. R. C. '93.
Studley, H. E. R. C. '93.
Van Hee, I. J. R. C. '93.
Willoughby, H. C.

Western Seminary.

Huizinga, H. H. C. '93.
Janssen, W. T. H. C. '93.

Bailey, H. S. Heid. C. '88; Heid. S. '90.
Bender, A. F. Bloomfield S. '96.
Davis, L. E. Neb. Univ.; Adrian C. '77.
De Jonge, J. L. H. C. '93; P. S. '96.
De Witz, C. F.
Duckworth, Jos.
Fletcher, O. T. Ham. C. '92; U. S. '95.
Farr, J. McC. C. N. J. '90; P. S. '91.
Heineger, J.
Hooute, J. H.
Hooper, J. F.
Kingsbury, L.
Mackensie, T. H. Wms. C.; Monmouth C., Ind., '88, P. S. '91.
Makely, G.
Neal, R.
Peters, J. D.

Western Seminary.

Miedema, W. H. C. '93.
Schaefer, J. H. C. '93.
Te Paske, J. W. H. C. '93.
Wolfius, William. Grand Rapids Th. Schl.

Arcot Seminary.

Aaron, J.
Cornelius, S.
Daniel, J.
Jacob, S.
Muni, D.
Thomas, B.
Whitehead, C.

Other Ministers.

Otte, J. A. H. C. & Mich. Univ.
Park, C. La F. C. '76; U. S. '78; P. S. '79.
Scoville, F. C. A. C. '75; U. S. '78.
Smith, Henry. Oakwood S. '81.
Souri, J. (*Hindu.*)
Stevenberg, Jas. H. C. '93; P. S. '96.
Vander Meulen, J. M. H. C. '91; P. S. '95; McCor. S. '96.
Watson, C. S.
Wolvius, Wm. Grand Rapids Th. Schl. '93; W. S. '96.

1897.

New Brunswick Seminary.

Barney, F. J. R. C. '94.
Bedford, C. V. W.
Compton, W. E. R. C. '94.
Dixon, C. M. R. C. '94.
Doremus, G. S. M.
Dykema, K. J. H. C. '94.
Forbes, J. C.
Foster, J. W.
Lansing, R. A. U. C. '94.
McCully, E. I. R. C. '94.
Miller, H. R. C. '94.
Mohn, O. L. F. R. C. '94.
Tompkins, I. S. R. C. '94.
Scudder, C. J. R. C. '89.
Scudder, H. J. R. C. '90.
Scudder, W. T. R. C. '92.

Western Seminary.

Broekstra, M. E. Kampen, Neths.
De Groot, D. Neths. Gym.
Jougewaard, C. A. Iowa C. '93.
Swart, P. H. C. '94.
Te Selle, J. W. H. C. '94.
Van Arendonk, A. H. C. '94.

Arcot Seminary.

No graduates.

Bluhm, C. Col. Univ. '95; U. S. '97.
Clifton, S. T. LaF. C. '94; U. S. '98.
Doyle, D. P. Mt. Hermon Sch.
Drake, E. A. Lake For. C. '94; Aub. S. '97.
Howland, S. W. A. C. '70; U. S. '73.
Hutchinson, J. N.
Israel, G. R.
Junor, D. Toronto Univ. '66.
Koerlin, E. F.
Myles, W. G
Roe, W. C.
Samuel, T. (*Hindu*).
Sigafoos, O. L. LaF. C. '94; U. S. '97.
Stone, G. E. Ham. C. '95; Aub. S. '98.
Swart, P.
Thorman, E. H.
Tyndall, C. H. Wms. C. '82; Aub. S. '85.
Tysse, G. H. C. '94; P. S. '97.
Van der Erve, J. H. C. '95; W. S. 95-6; P. S. '96-7.
Van Haagen, H. C.
Van Kersen, W. J. H. C. '94; P. S. '97.
Webster, W. S. C. C. N. J. '64; P. S. '69.

1898.

New Brunswick Seminary.

Allen, H. B.
Atwater, J. P. N. Y. U. '95.
Bayles, T. F. U. C. '95.
Dangremond, G. C. H. C. '95.
Ficken, H. C. Bloomfield Acad.
Flikkema, G. Univ. Nebraska '95.
Freer, H. A.
Gulick, C. W. R. C. '95.
Heemstra, J. F. H. C. '95.
Spaer, H. H. Bloomfield Acad.
Vandermeulen, John. H. C. '95.
Weber, H. C. R. C. '95.

Western Seminary.

DeJong, A. W. Neths.
Dykhuizen, H. H. C. '95.
Engelsman, J. H. C. '95.
Frieling, H. Grand Rapids '95.
Gruys, Wm. H. C. '95.
Hoffman, B. H. C. '95.
Te Grootenhuis, J. H. E. Kampen, Neths.

Arcot Seminary.

David, J. I.
John, Jos.
Thomas, S.
Timothy, J. P.

Boetcher, W. H. J.
Bruins, H. M. H. C. '95; P. S. '98.
De Haan, J.
Dickhoff, Wm.
Elliott, J. H. Chicago Sem. Cong.
Jackson, W. H.
Krom, A. E. Miami Uni. '92; U. S. '97.
Kyle, H. Z. U. S. '96.
Lawrence, C. I.
McBride, R. I.
McNair, Wm. R. C. '81; P. S. '86.
Park, Chs. Ham. C. '85; Allegh. S. 86; U. S. '88.
Potter, R. H. U. C. '95; Chicago Sem. '98.
Rogers, Robt.
Scholz, Chs.
Seeley, F. B. Mid. C. Vt. '93; U. S. '96.
Stout, J. C. R. C. '91; P. S. '97.
Street, W. D. C. U. '95; U. S. '98.
Wacker, G. G. Bloomfield S. '98.
Wood, C. T.
Woolsey, A. B.

1899.

New Brunswick Seminary.

Brink, H. W. R. C. '96.
Conger, W. R. C. '96.
Faber, J. P. Bloomfield Acad.
Lehman, F. V. W. H. C. & Ham. C.
Mallery, C. G. R. C. '96.
Meeker, E. J. R. C. '96.
Myers, C. M. N. Y. U. '96.
Randolph, E. T. F. R. C. '96.
Ranney, W. A. R. C. '96.
Ruingh, D. C. H. C. '96.
Schnucker, G. Bloomfield Acad. '96.
Spaan, W. C. Iowa Col. '96.
Tilton, F. E. R. C. '96.
Vandeburg, S. H. C. '96.
Voorhees, J. B. R. C. '96.

Western Seminary.

Dimnent, E. D. H. C. '96.
Kelder, E. H. C. '96.
Kots, J. W. H. C. '96.
Lubbers, F. H. C. '96.
Theilken, J. G. H. C. '96.

Arcot Seminary.

Bailey, J. P.
Bedford, Ed.
Isaac, A.
Kay, John.
Lazarus, D.

Other Ministers.

Brown, J. A. New Windsor C. Md. '93; P. S. '96.
Caton, J. C. P. U. '95; Y. S. '98.
Connor, W. W. C. N. J. '85; Allegh. S. '99.
Florence, E. W.
Laubach, W.
Muller, F. Bloomfield Acad. & Sem. '96.
Pershing, O. B. U. C. '97; Aub. S. 1900.
Rauscher, J. C. U. S. '98.
Van Gieson, D. E.
Wiersum, H. J. H. C. '96; P. S. '99.

1900.

New Brunswick Seminary.

Bruce, Peter.
Case, C. P. R. C. '97.
Ferwerda, F. H. C. '97.
MacMillan, H. Cedarville C. '97.
Meyer, A. J. R. C. '97.
Moerdyk, J. E. H. C. '97.
Parker, A. A. F.
Rozendal, T. H. C. '97.
Seiple, C. M. La F. C. '97.
Seibert, F. A. R. C. '97.
Strohauer, P. J. U. C. '97.
Walter, A. J. R. C. '97.
Warnshuis, A. L. H. C. '97.
Watermuelder, G. H. C. '97.

Western Seminary.

Aeilts, E. H. C. '98.
Boer, N. H. C. '97.
Brummel, Jack. H. C. '97.
Cook, G. E. H. C. '97.
De Jonge, B. Neths.
De Jongh, J. H. C. '97.
Dykstra, B. D. H. C. '96.
Huizenga, G. J. H. C. '96.
Hooiker, G. H. C. '97.
Rozendal, A. H. C. '97.
Schuurmans, H. P. H. C. '97.
Vandermeulen Jac. H. C. '97.

Arcot Seminary India.

Asirvatham, Jos.
Joshua, M.
Kadivelu, P.
Lyakkam, C.

Addy, J. G. P. S. '97.
Beale, J. R. La. F. C. '93; U. S. '97.
Dobbs, J. F. La F. C. '97; U. S. 1900.
Dougall A. U. C. 93; P. S. '95.
Ellsworth, J. S. La. F. C.; U. S. '83.
Hamlin, H. F. La F. C. '94; U. S. '97
Leggett, L.
Lonsdale, J. T.
Mellen, H. M.
Miller, S. D.
Ossewardie, John. H. C. '97; P. S. 1900.
Ratzell, J. P.
Stinson, W. C. Bucknell U. '86; P. S. '89.
Stoehner, F.
Troost, E.
Vance, J. I. Kings C. (Tenn.) '83; Union S. Va, '86.
Wiley, E. C. Wms. C. '81; Aub. S. '89.
Zelie, J. S. Wms. C. '87; Y. S. '90.

1901-1910.

1901.

New Brunswick Seminary.

Benjamin, C. F. R. C. '98.
Black, John. R. C. '98.
Bosch, F. S. C. Bloomfield Acad.
Cheff, P. P.
Dawson, E. R. C. '98.
Decker, F. R. C. '98.
De Graff, G. D. L.

Den Hollander, Ab.
Fortuin, F. Ut. Univ. '78.
Herge, H. J. Bloomfield S. 1901.
Laufer, C. W.
Street, W. D. C. U. 95; U. S. '98.
Swain, J. R. P. U. '94; P. S. 1901.
Van den Burg, L.

New Brunswick Seminary.

Furbeck, H. R. U. C. '97.
Hunter, George. Glasgow Univ.
Meengs, J. G. H. C. '98.
Meury, E. G. W. R. C. 98.
Mulder, T. H. C. '98.
Van Beverhoudt, O.

Western Seminary.

Banninga, J. J. H. C. '98.
Kerk, Ab. H. C. '98.
Kuyper, Cor. H. C. '98.
Vander Werp, Ant. Ch. R. Sem. '95.
Winter, J. E. H. C. '98.

Arcot Seminary.

No graduates.

Other Ministers.

Van Ess, Jacob.
Voeglin, C. F. N. Bloomfield Sem. 1901.

1902.

New Brunswick Seminary.

Courtney, R. W. R. C. '99.
Dangremond, A. C. V. H. C. '99.
Erler, John.
Francisco, W. P. R. C. '99.
Hart, W. R. R. C. '99.
Martin, J. McC. R. C. '99.
Sluyter, H. H. C. '99.
Weidner, D. C. R. C. '99.

Western Seminary.

Braak, P. H. C. '99.
Mansen, F. B H. C. '99.
Marsilje, P. J. H. C. '99.
Reeverts, F. H. C. '99.
Schipper, H. H. C. '99.
Te Kolste, G. H. C. '99.
Van Heuvelen, B. H. C. '99.
Wiersma, F. H. C. '99.

Gates, Wm. B. A. C. '97.
Oswald, C.
Rothenberger, I. Heid. Col. at Tiffin, O. '83; Heid. Sem. '85.

1903.

New Brunswick Seminary.

Broek, A. T. H. C. 1900.
Brokaw, A. P. R. C. 1900.
Brown, W. D. U. C. 1900.
Eckerson, F. R. C. 1900.
Gardner, J. C. P. U.
Grull, J. D. Valparaiso Coll. 1900.
Hondelink, G. H. C. 1900.
Letgers, L. L. H. C. 1900.
Purdy, M. S. R. C. 1900.
Tanis, H. Maryville Coll.

Western Seminary.

Beardslee, J. W. H. C. '98.
Boot, H. P. H. C. 1900.
De Young, Ab. H. C. 1900.
Hueneman, H. H. C. 1900.
Nettinga, S. C. H. C. 1900.
Riepma, S. F. H. C. 1900.
Steketee, J. B. H. C. '98.
Straks, J. H. H. C. 1900.
Van Zante, A. B. H. C. 1900.

CHRONOLOGICAL LIST OF THE CONGREGATIONS OF THE REFORMED (DUTCH) CHURCH IN AMERICA.

1628–1902.

1.—*Under the West India Company* and the Church of Holland.*

1628.
New Amsterdam, Manhattan (New York), N. Y.

1642.
Fort Orange, Rensselaerwyck, (Albany), N. Y.

1654.
New Amstel (New Castle), Del.
Amersfoort (Flatlands), N. Y.
Bushwick, N. Y.
Gravesend, N. Y.
Midwont (Flatbush), N. Y.

1659.
Esopus, Kingston. N. Y.

1660.
Bergen, N. J.
Breuckelen, Brooklyn, N. Y.
Harlem, N. Y.
Stuyvesant's Bouwerie, N. Y.
St. Thomas, W. I.

1661.
Staten Island; station, N. Y.

1664.—THE ENGLISH CONQUEST OF NEW NETHERLAND.

2.—*Under the Duke of York and the Church of Holland.*

1665.
Staten Island, Fresh Kills, N. Y.
Staten Island, South Side, N. Y.

1668.
New York City, French Church in the Fort.

1680.
Schenectady, N. Y.
Staten Island, North Side, Port Richmond, N. Y.

1682.
Hackensack, Fr. Refd., N. J.

1683.
New Paltz, Fr. Refd., N. Y.

3.—*Under the Crown of England and the Church of Holland.*

1686.
Hackensack, N. J.

1688.
New York City, Marketfield St., Fr. Refd.
New Rochelle, N. Y., Fr. Refd.

1693.
Aquacononck, N. J.

1694.
Tappan, N. Y.

1696.
Fordham, N. Y.

1696.—*The Dutch Obtain the First Church Charter.*

1697.
Tarrytown, N. Y.

1699.
Freehold, Marlboro, N. J.
Middletown, Holmdel, N. J.
Raritan, Somerville, N. J.

1700.
Second River, Belleville, N. J.

1701-10.

1701.
Rochester, Ulster Co , N. Y.

1702.
Jamaica, N. Y.

1703.
Three Mile Run, N. J.

1707.
Schagticoke, N. Y.

1708.
[Quassaick, Newburg, N .Y.]

1710.
Bensalem, Pa.
Camp, { East Camp. N. Y. / West Camp, N. Y.
Germantown, Pa.
Neshaminy, Pa.
North and South Hampton, Pa.
Panna, Ponds, N. J.
Six Mile Run, Franklin Park, N. J.

1711-20.

1711.
Stone Arabia (Ger), N. Y.

1712.
Kinderhook, N. Y.

1714.
Richmond, S. I., N. Y.

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* This Company planted also a number of churches, at an early period, in Brazil, as San Salvador, 1625, Itamarca, 1635, Olinda, Recife, etc. This is a subject that needs special study. The same Company planted scores of churches in South Africa.

1715.
Kingsberry (Ger.), N. Y.
Rhinebeck (Ger.), N. Y.

1716.
Claverack, N. Y.
Fishkill, N. Y.
Poughkeepsie, N. Y.

1717.
New Brunswick, N. J.

1719.
Readington, N. J.

1720.
Fairfied, N. J.
Schoharie, N. Y.

1721-30.

1722.
Linlithgo, N. Y.

1723.
Herkimer (Ger.), N. Y.

1724.
Schraalenberg, N. J.

1725.
Flats, Fort Herkimer, N. Y.
Paramus, N. J.

1726.
Philadelphia (Ger.), Pa.

1727.
Sourland, Harlingen, N. J.

1728.
Germantown (Ger.), N. Y.

1729.
Courtlandtown, N. Y.
New York City, Nassau St. Collegiate.

1730.
Kaatsbaan, N. Y.
Raritan, N. J., Secession.
Success, L. I., N. Y.

1731-40.

1731.
Newtown, L. I., N. Y.
Rhinebeck, N. Y.

1732.
Coxsackie, N. Y.
Leeds, Old Catskill, N. Y.
Middleburg (Ger.), N. Y.
Montgomery, Orange Co. (Ger.), N. Y.
Oyster Bay, L. I., N. Y.

1736.
Burnetsfield, N. Y.
Pompton (Plains), N. J.

1737.
Deer Park, Port Jervis, N. Y.
Marbletown, N. Y.
Minisink, N. J.
Shawangunck, N. Y.
Smithfield, Pa.
Walpack, Pa.

1740.
Lebanon, N. J. (Ger).

1741-50.

1744.
St. Croix, W. I.

1745.
Wawarsing, Napanoch, N. Y.

1746.
Gallatin, Ancram, N. Y.

1748.—*Cœtus Organized.*

1749.
Clarkstown, N. Y.

1750.
Canajoharie, N. Y.
Niskayuna, N. Y.
Stissing, N. Y.

1751-60.

1752.
Marbletown, 2d, N. Y.
Montgomery, 2d, N. Y.
Neshanic, N. J.
New Paltz, 2d, N. Y.
Pawagtenog, N. Y.

1754.—*American Classis; Cœtus vs. Conferentie.*

1755.
Totowa, Paterson, N. J.

1756.
Hackensack, (2d), N. J.
Montville, N. J.
Schodack, N. Y.
Schraalenberg, (2d), N. J.

1757.
Hopewell, N. Y.

1758.
Bedminster, N. J.
Caughnawaga, Fonda, N. Y.
New Hackensack, N. Y.
New York City, Ger., in Nassau St.
Taghkanick, West Copake, N. Y.

1760.
Hardwick, N. J.
Smithfield, N. J.

1761-70.

1761.
Peenpack (Cuddebackville), N. Y.

1763.
Beaverdam, N. Y.
Bethlehem, N. Y.

1766.—*Charter of Queens (Rutgers) College.*

1766.
Hillsborough, Millstone, N. J.
Red Hook Landing, N. Y.

1767.
Helderbergh, N. Y.

1768.
Conewago, Pa.
Hanover, Pa.
Susquehanna, Pa.

1769.
Clove, Dutchess Co., N. Y.
Dover, Dutchess Co., N. Y.
Hillsdale, N. Y.
New York City, Fulton St. Collegiate.

1770.
Albany (Ger.), N. Y.
English Neighborhood, N. J.
Kingston (Ger.), N. Y.
Manheim, Snell's Bush, N. Y.
New Hurley, N. Y.
St. Johnsville, Palatine, N. Y.
Saratoga, Schuylerville, N. Y.

1771-80.

1771.

Sharon, N. Y.

1771.—*Union of Cœtus and Conferentie.*

4.—*Under the Crown of England ana Semi-Ecclesiastical Independence.*

1771-76.

1772.

Indian Castle, N. Y.

1773.

Kakiat, West New Hempstead, N. Y.
Lower Canajoharie, N. Y.

1774.

Lansingburgh, N. Y.

1775.

Squampamuck, N. Y.

1776.—*Political Independence.*

1781-90.

1782.

Stillwater, N. J.

1783.

Norman's Kill, N. Y.

1784.

Boght, N. Y.
Florida, N. Y.
Saddle River, N. J.

1784.—*Assumption of Complete Ecclesiastical Independence. Church of Holland Notified. Election of Theological Professors.*

1785.

Ramapo, Mahwah, N. J.
Salem, New Salem, N. Y.

1787.

Durham, Oak Hill, N. Y.
Greenbush, East Greenbush, N. Y.
Knowlton, N. J.

1788.

Clove, Deckertown, N. J.
Lawyersville, N. Y.
Upper Red Hook, N. Y.

1789.

Hardy Co., Va.
Sacondaga, Day, N. Y.
Sinthoick, Stillwater, N. Y.
Delaware River Missions.
Sprakers Basin, N. Y.

1791-1800.

1791.

Esopus, Ulster Park, N. Y.
Jerusalem, N. Y.
Middletown, N. Y.
Shokan, N. Y.
Westtown, N. Y.

1792.

Buskirks, N. Y.
Hyde Park, N. Y.
Rockaway, N. J.
Wilkesbarre, Pa.

1792.—*Adoption of the Constitution of the Refd. Prot. Dutch Ch. in N. A.: embracing Doctrine, Liturgy and Government.*

1793.

Coeymans, N. Y.
Mayfield, N. Y.
Paistonkill, N. Y.
Westerlo, N. Y.
Wynantskill, N. Y.

1794.

Chenango, Union, Tioga Co., N. Y.
Coshington, N. Y.
Jeniks, N. Y.
Unadilla, N. Y.

1795.

Amsterdam, N. Y.
Fonda's Bush, N. Y.

1796.

Bloomingdale, Ulster Co., N. Y.
Currytown, N. Y.
Owasco, N. Y.
Salt River, Ky.

1797.

Angelica, N. Y.
Charlestown, N. Y.
Danville, N. Y.
Glen, N. Y.
Karr Valley, N. Y.
Sharon, Pa.
Tuscarora, Pa.

1798.

Andriestown, N. Y.
Adolphustown, Canada.
Bay of Quinte, Canada.
Columbia, Herkimer Co., N. Y.
Conradstown, N. Y.
Elizabethtown, Canada.
Ernesttown, Canada.
Fairville, Arcadia, N. Y.
Frederickstown, Canada.
Henderson, N. Y.
Matilda, Canada.
Middletown, Mapleton, N. Y.
Prattsville, Grand Gorge, N. Y.
Williamsburgh, Canada.

1799.

Duanesburgh, N. Y.
Peekskill, N. Y.
Pittstown, N. Y.
Rotterdam 1st, Schenectady, N. Y.
Veddersburgh, N. Y.
Woodstock, N. Y.

1800.

Caroline, N. Y.
Schoharie Kill, N. Y.

1801-10.

1801.

Hurley, N. Y.
Mapletown, N. Y.
Preakness, N. J.
Stone Arabia, N. Y.
Stone House Plains, N. J.

1802.

Fallsburgh, N. Y.
Roxbury, N. Y.

1803.

Amity, N. Y.
Charleston, N. Y.
Easton, N. Y.
Nassau, Union Village, N. Y.
Newtown (Cl. Rennselaer), N. Y.
Greenwich, New York City.

1804.

Warwick, N. Y.

1805.

Mamakating, Wurtsboro, N. Y.
Bloomingdale, New York City.

1806.

Aussenburgh, Canada.
Markham, Canada.
Matilda, Canada.
Osnaburgh, Canada.
Toronto, Canada.
Toronto (Ger.), Canada.
Williamsburgh, Canada.

1807.

Clove, High Falls, N. Y.
Flatbush, Ulster Co., N. Y.

1808.

Howe's Cave, Schoharie Mt., N. Y.
New York City, Franklin St.
Ovid, N. Y.
Richmond, S. I.

1809.

Argyle, N. Y.
Kleinville, Canada.
Sydney, Canada.

1810.

Little York, Canada.
New York City, Market St.
Oppenheim, N. Y.
Sophiasburgh, Canada.
Tuscarora, N. Y.

1811-20.

1811.

Hardwick, N. J.

1812.

New York City, South Dutch.
Owasco Outlet, N. Y.
Union Village, Greenwich, Washington Co., N. Y.

1813.

Osquak, N. Y.
Philadelphia, Spring Garden, Pa.

1814.

Blooming Grove, N. Y.
Glenville, Schenectady, N. Y.
New Prospect, N. Y.
Pascack, N. J.
Stillwater, N. J.

1815.

Albany, 2d, N. Y.
Newfoundland, N. J.
Pompton, N. J.
West Troy, North, N. Y.

1816.

Canajoharie, N. Y. (Ind.)
Hallowell, Canada.
Johnstown, N. Y.
North Hempstead, L. I.
Pleasant Plains, N. Y.
Stone Arabia, N. Y. (Ind.)

1817.

Benton, N. Y.
Fayette, N. Y.
Fort Miller, N. Y.
Northumberland, N. Y.
Philadelphia, 2d, Pa.
Eighth St.

1818.

Cato, N. Y.
Glenville, 2d, Schenectady, N. Y.
Philadelphia, 2d, Ranstead Court, Pa.

1819.

Ceylon, India, station.
Ghent, N. Y.
Unionville, Westchester Co., N. Y.

1820.

Breakabeen, N. Y.
Brighton Heights, Tompkinsville, S. I.
Princetown, N. Y.

1821-30.

1821.

Blenheim, N. Y.
Le Roy, N. Y.
Mayfield, N. Y.
Spottswood, N. J.

1822.

Berea, N. Y.
Broome, N. Y.
Canajoharie, Secession, N. Y.
Charleston, Secession, N. Y.
Columbia, N. Y.
Fishkill-on-Hudson, N. Y.
Georgetown, D. C. (station,)
Hackensack, Secession, N. J.
Johnstown, Secession, N. Y.
Middletown, Secession, N. Y.
Ovid, Secession, N. Y.
Salisbury, N. Y.
Schraalenbergh, Secession, N. J.
Union, Amsterdam, Secession, N. Y.
Wyckoff, N. J.

1823.

Amity, N. Y. (station.)
Beachwoods, N. Y.
Danube, Secession, N. Y.
English Neighborhood, Secession, N. J.
New York City, African.
New York City, Broome St., afterward 34th St.
New York City, 7th Ave.
New York City, Secession.
Osquak, Secession, N. Y.
Owasco, Secession, N. Y.
Paramus, Secession, N. J.
Rotterdam, 2d, Schenectady, N. Y.
Wilton, N. Y.

1824.

Bethlehem, Secession, N. Y.
Charleston, 2d, Secession, N. Y.
Duanesburgh, N. Y.
Herkimer, 2d, N. Y.
Montville, Secession, N. J.
New Lots, L. I.
Pooster Kill, Secession, N. Y.
Pultneyville, N. Y. (station.)
Ramapo, Secession, N. Y.
Rem Snyder's Bush, N. Y.
Summit, Eminence, N. Y.
Wynantskill, Secession, N. Y.

1825.

Aquackononck, Secession, N. J.
Beekman, N. Y.
Clarkstown, Secession, N. Y.
Cobleskill, N. Y.
Flats, Secession, N. Y.
Hempstead, Secession, N. Y.
Lodi, N. Y.
North Branch, N. J.
Palatine, N. Y.
Stirling, N. Y.
Tappan, Secession, N. Y.
Union, Albany Co., N. Y.

1826.

Athens, N. Y.
Berkshire Valley, N. Y.
Berne 2d, Knox, N. Y.
Columbiaville, N. Y. (station).
New York City, Orchard St.
New York City, Yorkville (station).
Oppenheim, 2d, N. Y.

1827.

Amsterdam (Union Ch.), N. Y.
Canajoharie, N. Y.
Cato, Secession, N. Y.
Martinsburgh, N. Y.
New York City, Rivington St. (station).
Totowa, 2d, Paterson, N. J.
Philadelphia, 4th, Manayunk, Pa.
Six Mile Creek, N. Y.
Sharon, Secession, N. Y.
Sparta, Secession, N. Y.
Stuyvesant, N. Y.
Walpack, Lower, Pa.
Wolcott, Secession, N. Y.

1828.

Chittenango, N. Y.
Hoboken, Ulster Co., N. Y.
Lysander, N. Y.
Mt. Morris, Secession, N. Y.
Paterson, Independent, N. Y.

1829.

Bergen Neck, Bayonne, Jersey City. N.J.
Charleston, Independent, N. Y.
Ford's Bush (station), N. Y.
Fort Carbon (station), Pa.
Henderson, Warren, N. Y.
New York City, Manhattan Ch.
Williamsburgh, Brooklyn, L. I.

1830.

Amity (station), N. Y.
Berne, N. Y.
Canton, China (station).
Farmer, N. Y.
Frankfort, N. Y.
Herkimer, 2d, N. Y.
Ithaca, N. Y.
Java, E. I. (station).
Jersey City, N. J.
New York City, Vandewater St.
Pottsville, Pa. (station).
Utica, N. Y.

1831-40.

1831.

Caroline, N. Y.
Catlin, N. Y.
Dashville Falls, N. Y.
Ephratah, N. Y.
Fort Plain, N. Y.
Geneva, N. Y.
Marshallville. N. Y.
New York City, Ninth St.
Siam, E. I. (station).

1832.

Blawenburgh, N. J.
Hackensack, Independent, N. J.

1833.

Catskill (Village), N. Y.
Canastota, N. Y.
Coxsackie, 2d, N. Y.
Guilford, N. Y.
Jackson, N. Y.
Kinderhook, 2d, N. Y.
Kiskatom, N. Y.
Lyons, N. Y.
Newark, 1st, N. J.
New York City, North St.

1834.

Albany, 3d, N. Y.
Clover Hill, N. J.
Jamesville, N. Y.
Middlebush, N. J.
Polkton, Mich.
Raritan, 2d, Somerville. N. J.
Stanton, N. J.

1835.

Arcadia, Fairville, N. Y.
Hudson, N. Y.
Newburg, N. Y.
Walden, N. Y.

1836.

Gilboa, N. Y.
Greenport, Greendale, N. Y.
Middletown, N. J.
Moresville, N. Y.
New Baltimore, N. Y.
New York City, 21st St., afterward 40th St.
New York City, 9th St. (Collegiate).
Philadelphia, Roxbury, Pa.
Tyre, N. Y.

1837.

Brooklyn, 2d, Central, N. Y.
Buel, N. Y.
Cicero, N. Y.
Cohoes, N. Y.
Fairview, Ill.
Glenham, N. Y.
Little Falls, N. J.
New York City, South Dutch, in Murray St. (see 1812).
New York City, Washington Square.
Philadelphia, 3d, Pa.

1838.

Conesville, N. Y.
Buffalo, N. Y.
Claverack, 2d, Mellenville, N. Y.
Fultonville, N. Y.
Macao, E. I. (station).
Mohawk, N. Y.
New York City, E. Houston St. (Ger.)
Nyack, N. Y.
Piermont, N. Y.
Plattekill, N. Y.

1839.

Astoria, N. Y.
Auriesville, N. Y.
Centerville, Mich.
East New York, N. Y.
Gansevoort, N. Y.
Macao, E. I. (station).
Madras, India (station).
Mt. Morris, N. Y.
New York City, La Fayette Place (Collegiate).
Onisquethaw, N. Y.
Pontianak, Borneo (station).
Saugerties (Kaatsban), N. Y.
Swartstown, N. Y.
West Farms, N. Y.

1840.

Borneo, E. I. (stations).
Brooklyn, South, N. Y.
Brunswick, Ill.
Ellenville, N. Y.
Glen, Independent, N. Y.
Grand Rapids, Mich.
Greenville, N. Y.
Irvington, Clintonville, N. J.
[Syria.]

1841-50.

1841.

Brooklyn, 4th, N. Y.
Knox, N. Y.
Trenton, N. J.
Vanderveer, Ill.

1842.

China, Mission to.
Day, N. Y.
Flushing, N. Y.
Freehold, 2d, N. J.

Griggstown, N. J.
Karangan, E. I. (station).
Kiskatom, N. Y.
Kolongsoo, China (station).
Prairieville, Mich.
Ridgeway, Mich.
Yonkers, N. Y.

1843.

Allegan, Mich.
Caledonia, Wis.
Chatham, N. Y.
Constantine, Mich.
Ghent, 2d, N. Y.
Gorham, N. Y.
Leeds, N. Y.
Madison, Wis.
New Brunswick, 2d, N. J.
New Durham, N. J.
New York City, Broadway; afterward Stanton St.
New York City, Washington Heights.
Pekin, Ill.
Rosendale, N. Y.
Sun Prairie, Wis.

1844.

Amoy, China (station).
Gallupville, N. Y.
Grahamsville, N. Y.
West Troy, South, N. Y.

1845.

Port Washington (station), N. Y.

1846.

Arcot, India, (station).
Brooklyn, Middle Ch., N. Y.
Bound Brook, N. J.
Hudson City, Jersey City, N. J.
Jersey City, Wayne St., N. J.
Madura, India (station).
Medina, Mich.
New York City, Mt. Pleasant, 50th St.

1847.

Brooklyn, East, Bedford, N. Y.
Fair Haven, N. Y.
Keyport, N. J.
Piffardinia, N.Y.
Washington, Ill.

1848.

Bethlehem, 2d, Delmar, N. Y.
Greenpoint, Kent St., Brooklyn, N. Y.
Kingston, 2d, N. Y.
Newark, 2d, N. J.
Newark, 3d, N. J.
New York City, 2d German, Grand St.
Peapack, N. J.
Poughkeepsie, 2d, N. Y.
Raritan, 3d, N. J.
Rensselaer, N. Y.
Syracuse, N. Y.
West Hurley, N. Y.

1849.

Claryville, Unionville, Upper Neversink, N. Y.
Macon, Mich.
Milwaukee, Wis.
Mottville, Mich.
South Bend, Ind.
South Holland, Mich.

1850.

Arni, India (station).
Bethlehem, Wis.
Bethel, Wis.
Bronxville, N. Y.
Brooklyn, North Gowanus, 12th St., N. Y.
Cleveland, Oswego Co., N. Y.
Graafschap, Mich.
Grand Rapids, 2d, Mich.
Greenburgh, N. Y.
Hastings-on Hudson, N. Y.
Hoboken, N. J.
Huguenots, S. I.
New York City, West, 6th Ave.
North Blenheim, N. Y.
Oostburgh, Wis.
Peekskill, N. Y.
Port Jackson, Amsterdam, 1st, N. Y.
South Branch, N. J.
Zeeland, Mich.

1851-60.

1851.

Blue Mountain, N. Y.
Brooklyn Heights, N. Y.
Brooklyn, New, N. Y.
Brooklyn, North, N. Y.
Brooklyn, South Bushwick, N. Y.
Brown Settlement, N. Y.
Drenthe, Mich.
Easton, Pa.
Franklin, Wis.
Grand Haven, Mich.
Holland, 1st, Mich.
Jeffersoh, Mich.
Kalamazoo, Mich.
Krumville, Samsonville, N. Y.
Long Branch, N. J.
Marbletown, 2d, North, N. Y
Mott Haven, N. Y. C.
New Brunswick, 3d, N. J. (Ger.)
New York City, Livingston Ch.
North Esopus, Port Ewen, N. Y.
Overisel, Mich.
Piermont, 2d, N. Y.
Pultneyville, N. Y.
Schenectady, 2d, N. Y.
Silver Creek, German Valley, Ill.
Stapleton, S. I.
Tarrytown, 2d, N. Y.
Thousand Isles, N. Y.
Vriesland, Mich.
Waterloo, N. Y.

1852.

Fort Herkimer, N. Y.
High Prairie, Ill.
Jeffersonville, N. Y.
New Haven, Conn.
New York City, 3d German.
Jersey City, 3d, Hamilton Square, N.J.
Lisha's Kill, N. Y.
Philadelphia, 2d, 7th St., Pa.
Rochester, N. Y.

1853.

Arcot, India.
Buffalo, N. Y.
Burlington, Ia.
Castleton, N. Y.
Chiang-Chiu, China (station).
Chicago, 1st, Ill.
Chittoor, India.
Clymer Hill, N. Y.
Hudson City (Jersey City), N. J.
Kerhonkson, N. Y.
Mount Vernon, N. Y.
New York City, Harlem (Ger.)
North Bergen, N. J.
North Holland, Mich.
Vellore, India.

1854.

Astoria, 2d, N. Y.
Bergen Point, N. J.
Ceder Grove, Wis.
Chicago, 2d, Ill.
Chioh-be, China (station).
Clarksville, N. Y.
Cuddebackville, N. Y.
Holland, Wis.
Melrose, Bronx, N. Y. C.

New York City, 4th German.
New York City, 5th Ave. & 29th St. Collegiate.
Raritan, Ill.
Schenectady, 3d, N. Y.
Shandaken, N. Y.
Spring Lake, Ill.

1855.

Albany, 4th, N. Y. (Ger.)
Alto, Wis.
Arni, India.
Battle Creek, Mich.
Bethany Chapel, Brooklyn Heights, N.Y.
Brooklyn, Lee Ave., N. Y.
Buffalo, N. Y.
Cold Spring, N. Y.
East Millstone, N. J.
East Williamsburgh, N. Y.
Ellenville, 2d, N. Y.
Franklin, N. J.
Hackensack, 2d, N. J.
Hageman's, N. Y.
Naumberg, N. Y.
Newtown, 2d, N. Y.
New Bremen, N. Y.
New York City, Central, 9th St.
Sandusky City, Ohio,
South Holland, Low Prairie, Ill.
Tottenville, S. I.
Warren, N. J.

1856.

Amoy, China.
Bushnell, Ill.
Callicoon, N. Y.
Colt's Neck, N. J.
Gibbsville, Wis.
Hoboken (Ger.), N. J.
Jersey City, 4th, N. J.
Mina Corners, N. Y.
Newark, North, N. J.
Nordeloos, Mich.
Paterson, Holland, 1st, N. J.
Pella, 1st, Ia.
Sheboygan Falls, Wis.
West Leyden, N. Y.

1857.

Coonnoor, India.
Hackensack, 3d (Ger.), N. J.
Metuchen, N. J.
New Concord, N. Y.
New York City, 7th Ave. & 57th St.
Polktown, Coopersville, Mich.
Rocky Hill, N. J.

1858.

Athens, Pa.
Brooklyn, North 6th St. Miss., N. Y
Buckbrook, N. Y.
Milesville, N. Y.
New Rochelle (Ger.), N. Y.
New York City, 4th Ger., 240 W. 40th St.
Paterson (Hol.), Secession, N. J.
Plainfield (Ger.), N. J.
Queens, L. I.
Quincy, Ill.
Redford, Mich.
Schodack Landing, N. Y.
Sprakers Basin, N. Y.
Woodhaven, L. I.

1859.

Albany (Hol.), N. Y.
Albany, Dudley, N. Y.
Athens, 2d, N. Y.
[Boston, Mass.]
Brooklyn, Bergen Hill, L. I.
Chioh-be, China.
Davenport, Ia.
Eden, Wis.
Grandville, Mich.
Hudson City, 2d, Jersey City, N. J.
Kanagawa, Japan. Station.
Lodi, N. J.
Muskegon, Michigan.
Nagasaki, Japan. Station.
New York City, Union, 6th Ave.
Porter, Mich.
South Gilboa, N. Y.
Sprakers Basin, N. Y.
Stuyvesant Falls, N. Y.

1860.

Amoy, 2d, China.
Grand Rapids, 1st, Mich.
New York City, Prospect Hill, 85th St.
Palmaner, India.
Tompkinsville, 2d, S. I.

1861-70.

1861.

Indian Castle, N. Y.
New York City, De Witt Chapel.
New York City, Madison St. Chapel.
New York City, North Trinity, Broadway & 34th St.
White Hall, Ill.

1862

Closter City, N. J.
Forreston, Ill.
Gingee, India.
Holland, 2d, Hope, Mich.
Ilion, N. Y.
North Creek, Ill.
Philadelphia, 4th, Pa.
Sattambadi, India.
Walpack, Upper, Pa.

1863.

Aliendal, India.
Katpadi, India.
Keokuk, Ia.
Lafayette, Jersey City, N. J.
Pella, 2d, Ia.
Pittsford, Mich.
Plainfield, Central, N. J.
South Macon, Mich.
Vellambi, India.
Wiltwick, N. Y.
Yokohama, Japan. Station.
Yokohama, Japan, 1st, for foreign residents.

1864.

Addisville, Pa.
Cleveland, Ohio.
Paterson, Broadway, N. J.
St. Remy, N. Y.

1865.

Charleston, S. C. Station.
Havana, Ill.
Kewascum, Wis.
Kundipattur, India.
Madnapally, India.
Pottersville, N. J.
Spring Valley, N. Y.
Tillaborough, N. Y.
White Plains, N. Y.

1866.

Albany Park, Chapel, N. Y.
Brooklyn (Ger.), L. I.
Bethel, Ia.
Clinton, Annandale, N. J.
High Bridge, N. J.
Millbrook, N. Y.
Newark, West, N. J.
New York City (Hol.)
New York City, Knox Memorial Chapel.
New York City, Manor Chapel of South Dutch Church.
New York City, 48th St. Chapel.

Palisades, N. J.
Paterson, 2d Hol., N. J.
Paterson, 6th, N. J.
Sayville, L. I.

1867.

Dunkirk, N. Y.
Fulton, Ill.
Gnanodayam, India.
Holland, 3d, Mich.
Holland, Ebenezer, Mich.
Leyden Centre, Ill.
Paterson (Hol.), N. J.
Yorktown, Minn.

1868.

Boonton, N. J.
Brooklyn, Myrtle Ave, Miss., N. Y
Jersey City, West End, N. J.
Lodi, Independent, N. J.
Marutavambadi, India.
Newark, South, Clinton Ave., N. J.
Norris, Ill. Station.
O-Kang, China.
Orattur, India.
Passaic, North, N. J.
Philadelphia, Bethune Memorial, Pa.
Philadelphia, Kensington, Pa.
Saugatuck, Mich.
Sekadu, India.
Two Rivers, Ill. Station.

1869.

Amelia Court House, Va.
Brookfield, Conn.
Clymer Village, Abbe Ch.
Danforth, Ill.
Ebenezer, Ill.
Fynaart, Mich.
Greenleafton, Minn.
Guttenberg, N. J.
Jamestown, Mich.
Kattapalli, India.
Newark, East, N. J.
New York City, North Church Chapel, 113 Fulton St.
New York City, 7th Ave. Chapel.
Niigata, Japan. Station.
Pella, 3d, Ia.
Pella, 4th, Ia.
Tokyo, Japan. Station.
Varrikkal, India.
Wallkill Valley, N.Y.

1870.

Beaverdam, Mich.
East Williamson, N. Y.
Fremont Centre, Mich.
Hamilton, Mich.
Holland, Neb.
Hong-San, China.
Livingston, Linlithgo, N. Y.
Marion, N. Y.
South Bend, Ind.
Spring Lake, Mich.

1871-80.

1871.

Chiang-Chiu, China.
Chicago, Norwood Park.
Flatbush, Grace Chapel.
Grand Haven, 2d, Mich.
Jersey City, Greenville, N. J.
Kolapakam, India.
Linden, N. J.
Locust Valley, Queens, N. Y. C.
Narasinganur, India.
Newark, Woodside, N. J.
North Branch, N. Y.
Orange City, Ia.
Otley, Ia.
Rotterdam, Kan.
Somerset, Kan.
Tung-an, China.
Wortendyke, N. J.

1872.

College Point, Queens, N. Y. C.
East Overisel, Mich.
Jersey City, Bayonne, 3d, N. J.
Jersey City, Free.
Jersey City Heights, Central.
New York City, Fifth Ave. and Forty-eighth St. Collegiate.
New York City, Ave. B. and Fifth St.
Peoria, Ill.
South Haven, Mich.
Yokohama, Kaigan Ch., Japan.

1873.

Hohokus, N. J.
Holland, 2d, Neb.
Passaic (Hol.), N. J.

1874.

Chicago, Irving Park, Ill.
Flatbush, 2d, Brooklyn, N. Y. C.
High Bridge, Bronx, N. Y. C.
Highlands, N. J.
Jericho, L. I.
Jersey City, South Bergen, N. J.
Parkersburgh, Ia.
Three Bridges, N. J.
Wilcox, Pa.

1875.

Central Bridge, N. Y.
Detroit, Mich.
Fort Lee, N. J.
Grand Rapids, 3d, Mich.
Grand Rapids, Independent, Mich.
Hortonville, N. Y.
Lansing, Ill.
Long Is. City, Laurel Hill, Queens, N. Y. C.
Montague, Mich.
New York City, Norfolk St.
Orange, East Orange, N. J.
Ramseys, N. J.
Ridgewood, N. J.
Twin Lakes, Mich.

1876.

Asbury Park, N. J.
Canarsie, Brooklyn, N. Y. C.
Cherry Hill, N. J.
Jamaica, Queens, N. Y. C.
Lyonsville, N. Y.
Nagasaki, Japan.
Tindevanam, India.
Uyeda, Japan.
Yehamur, India.

1877.

Alton, Ia.
Ferrysburgh, Mich.
Hartsburgh, Ill.
Kojimachi, Japan.
Long Branch, 2d, Sea Side Chapel, N. J.
New Amsterdam, Wis.
Sioke Chapel, China.
South Pass, Neb.
Sioux Centre, 1st, formerly Orange City, West Branch, Ia.
Stewartville, N. Y.
Tokyo, Japan.
Vellirapetti, India.

1878.

Franklin Furnace, N. J.
Lodi, 2d, N. J.

1879.

Chicago, Roseland, Ill.
Cranesville, N. Y.

De Spelder, Mich.
Manito, Ill.
Paterson (Hol.), Union Refd., N. J.
Raritan, 4th, Ill.
Twin Lakes, Mich.

1880.

Centerville, S. D.
Greenwood, Wis.
Hardewyck, Mich.
Harrison, S. D.
New York City, Manor Chapel of South St. Ch.
Orangeburgh, S. C.
Plainfield, Trinity, N. J.
Washington, Ia.

1881-90.

1881.

Kreischerville, S. I.
Sioke, China.

1882.

Bannertown, Ia.
Centreville, Athenia, N. J.
Secaucus, N. J.
Spring Valley, Maywood, N. J.
Vanden Berg, S. D.

1883.

Arcadia, Newark, N. Y.
Hicksville, L. I.
Jersey City, St. Johns, N. J.
Lennox, S. D
Newkirk, N. Orange, Ia.
Sandham Memorial, S. D.
Sioux Falls, S. D.
South Blendon, Mich.
Three Oaks, Mich.

1884.

Baileyville, Ill.
Bon Homme, S. D.
Charles Mix, S. D.
Emmanuel, Belmond, Ia.
Greenbush, Wis.
Immanuel, Springfield, S. D.
Philadelphia, Kan.
Maurice, Ia.
New Brunswick, Suydam St., N. J.
Ontario, N. Y.
Pella, Neb.
Salem, S. D.

1885.

Bethany (near Pella), Ia.
Boardville. N. J.
Free Grace. Ia.
Grand View, Armour, S. D.
Hope, La Grace, S. D.
Howard Prairie, Wis.
Hull, Pattersonville, Ia.
Luctor, Kan.
New York City, Grace Refd., 7th Ave. & 54th St.
New York City, Yorkville, (Ger.)
Orange City, 2d, Ia.

1886.

Chicago, Englewood, Ill.
Grand Rapids, 5th, Mich.
Hope, Westfield, S. D.
Hospers, Ia.
Kalamazoo, 2d, Mich.
Monroe, Aplington, Ia.
New York City, Harlem, 2d, Lenox Ave.: Harlem Collegiate.
Olive Leaf, Wakonda, S. D.
Ramsay, Titonka, Ia.
Roseland, Minn.
Van Raalte, S. D.
Westwood, N. J.

1887.

Hamilton Grange, Bronx, N. Y. C.
Palmyra, N. Y.
Paterson, Riverside, N. J.
Rochester, 2d, N. Y.
Waupun, Wis.

1888.

Boyden, Ia.
Immanuel, S. D.
La Fayette, Ind.
Sully, Bethany, Ia.
Willow Lakes, S. D.

1889.

Atwood, Mich.
Delaware, Davis, or Lennox, 3d, S. D.
Grand Rapids, 6th, Mich.
Greenbush, Wis.
?Hull, S. D.
Jamestown, 2d, Mich.
Kalamazoo, 3d, Mich.
Leighton, Ebenezer, Ia.
Lennox, 2d, S. D.
Le Mars, Ia.

1890.

Chicago, Roseland, 2d, Ill.
Cleveland, 2d, O.
East Palatine, N. Y.
Firth, Neb.
Grand Rapids, 7th, Mich.
Highland Park, N. J.
Hingham, Wis.
Newtown (Ger.). Reorganized; Queens, N. Y. C.
New York City, Vermilye Chapel, Collegiate.
Rehoboth, Lucas, Mich.
Rock Valley, Ia.
Summit, Ill.
Vogel Centre, Mich.
Zion, Chapin, Ia.

1891-1900.

1891.

Bethany, Leota, Ia.
Brooklyn, South, Church of Jesus, N. Y.
Busrah, Arabia (station).
Chicago, Gano, Ill.
Chicago, Trinity, Ill.
Edgewood, Brooklyn, N. Y. C.
Galesburg, Ia.
Gardiner, N. Y.
Garfield, N. J.
Grand Rapids, 8th, Mich.
Hickman, Neb.
Hope, Sheboygan, Wis.
Little Falls, 2d, N. J.
Muscatine, Ia.
Muskegon, 2d, Mich.
Oradell, N. J.
Philadelphia, Talmage Memorial, Pa.
Racine, Wis.
Ridgewood, Evergreen, Queens, N. Y. C.
Steinway, Queens, N. Y. C.
Thiang, China.

1892.

Amsterdam, Trinity, N. Y.
Anderson Memorial of Belmont, Bronx, N. Y. C.
Bahrein, Arabia (station).
Bath - on - Hudson, reorganized; now Rensselaer, N. Y.
Brighton (Cl. Rochester), N. Y.
Brooklyn, Greenwood Heights, N. Y.
Chicago, Bethany, Ill.
Clifton, N. J.
Davis, S. D.
Elim, White Rock, Ill.
Falmouth, Mich.

Hope, George, Ia.
Grand Rapids, 9th, Mich.
Kalamazoo, 4th, Mich.
Moddersville, Mich.
New York City, Second Ave. & Seventh St., Collegiate.
New York City, West End Ave. & 77th St., Collegiate.
Paterson, People's Park, N. J.
Philmont, N. Y.
Schenectady, Bellevue, N. Y.
Schenectady, Mt. Pleasant, N. Y,
Wakonda, S. D.
Yonkers, Park Hill, N. Y.

1893.

Britton, Mich.
Buffalo Centre, Ia.
Chicago, Northwestern, Ill.
Cromwell Centre, Ia.
Chilam, China.
DeMotte, Ind.
Ebenezer, Scotland, S. D.
George, Ia.
Hasbrouck Heights, N. J.
Grand Rapids, 10th, Bethany, Mich.
Koster, Ill.
Muscat, Arabia (station).
New Era, Mich.
New Hyde Park, L. I.
Randolph Centre, Wis.
Yankton, S. D.

1894.

Baker, Sibley, Ia.
Bethlehem, New Sharon, Ia.
Church of the Comforter, Bronx, N. Y. C.
Davis, S. D.
East Little Rock, Ia.
Hawthorne, N. J.
Johnstown, N. Y.
Monroe (Ger.), S. D.
North Paterson, N. J.
Pella, 4th, Ia.
Poa-a, China.
Salem, Ia.
Sheldon, Ia.
Silver Creek, Maple Lake, Minn.
South Little Rock, Ia.

1895.

Amara, Arabia, (station).
Aplington, Ia.
Carmel, Ia.
Glen Rock, N. J.
Hawthorne, N. J.
Maple Lake, Minn.
New York City, 34th St. Church Chapel.
New York Mills, N. Y.
North Sibley, Ia.
Port Jervis, 2d, N. Y.
Philadelphia, South, Pa.
Salem, S. D., Reorganized.
Syracuse, 2d, N. Y.
University Heights, the Bronx, N. Y. C., Collegiate.
West Hoboken, N. J.

1896.

Alexander, Ia.
Altamont, N. Y.
Bay Ridge, Brooklyn, N. Y. C.
Carmel, Ia.
Clara City (Hol.), Minn.
Morrison, Ebenezer, Ill.
Friesland, Minn.
Holland, 4th, Mich.
Kenosha, Mich.
Long Is. City, Sunnyside, Queens, N.Y.C.
Ontario, N. Y.
Wormser City, Mont.

1897.

Albany, 6th, N. Y.
Brooklyn, Emmanuel, N. Y.
Churchville, Minn.
Grand Rapids, Grace, Mich.
Montclair Heights, N. J.
Nasariyeh, Arabia, (station).
Wellsburg, Ia.

1898.

Bethel, Mich.
Buffalo, N. Y.
Colony, Okla.
Lake Shore, Mich.
Zoar, Ia.

1899.

Bethany Memorial, Bronx, N. Y. C.
Clara City, Bethany (Ger.), Minn.
Holland, Gelderland, Mich.
New Sharon, Ia.
Sioux Centre, Central Ch., Ia.
Wanaque, N. J.

1900.

Archer, Ia.
Bogota, N. J.
Church of the Faithful, Brown's Station, N. Y.
Highwood, N. J.
Kampen, Md.
Kilduff, Ia.
North Yakima, Wash.
Prince's Bay, S. I.
Rochelle Park, N. J.
Wilhelmina, Md.
Woodlawn Chapel, Brooklyn, N. Y. C.
Worthing, Lennox, S. D.
Yonkers, Mile Square, N. Y.

1901-10.

1901.

Cordell, Oklahoma (station).
Fort Sill, Oklahoma.
Philadelphia, Bethany, Pa.
Yakima, Wash.

1902.

Harrison, Oklahoma (station).
Liberty, Oklahoma (station).
Pennsylvania Lane, Ill.

WIDOWS' FUND AND DISABLED MINISTERS' FUND.

For a full history of these Funds, see the Second and Third Editions of the Manual. Space does not permit their reinsertion. Suffice it to say that The Widows' Fund now amounts to about $110,000, and the Disabled Ministers' Fund to about $73,000. Each of these Funds need to be largely increased to meet the many calls made on them.